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THE IRISH ECCLESIASTICAL RECORD

A Monthly Journal,

UNDER EPISCOPAL SANCTION.

THIRD SERIES.

VOLUME X.—1889.



"Ut Christiani ita et Romani sitis."

As you are children of Christ, so be you children of Rome."

Ex Dictis S. Patricii, Book of Armagh, fol. 9.

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THE IRISH ECCLESIASTICAL RECORD.

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MAN OR MONKEY?

“Que l'homme s'examine, s'analyse et s'approfondisse, il reconnaitra bientôt la noblesse de son être, il sentira *l'existence de son âme*, il cessera de s'avilir ; il verra d'un coup d'œil la distance infinie que l'Être suprême a mise entre lui et les bêtes.”—BUFFON.

FAITH alone can teach man his true position. Whenever left to determine this question for himself, he invariably errs by excess or by defect. In byegone years it was customary to exalt human nature beyond all limit ; to raise corruptible men to the position of gods ; to build altars to them and to offer incense at their shrines. We find pagan temples filled with the images of heroes and heroines, who were honoured with supreme worship, and treated as divinities. Now, the changing pendulum of human judgment has swung to the opposite view. If in past centuries men were placed among the gods, as in the Olympus of the Greeks or in the Walhalla of the Scandinavians, there to receive divine honours, now, woe to any man who dares to aspire to be anything better than a beast. He would be denounced as behind the age, and strangely ignorant of the important disclosures of modern science. Like the guest at the wedding feast, who began by incautiously seating himself too high, and then through very shame proceeded to take the lowest place, man, who began by claiming divine honours now thinks it necessary to renounce even those which are human. He professes to be nothing more than a developed monkey—an orang-outang or a baboon—or at least a descendant of one of their remote ancestors, with whose plastic form the pass-

ing ages have taken strange liberties, moulding and kneading it until it has reached its present human condition!

It is a clever child that can narrate its own early history from conception to birth, and recount all its experiences, impressions, and feelings, when living within its mother's womb. Yet this would be a trivial task, compared to that undertaken by a certain class of modern scientists, who have written detailed accounts of the very first of our race, and who have undertaken to trace every step in his development, with all the confidence and minuteness of an actual observer, from a mere dab of protoplasm to a simple cell, from a cell to a mud-fish, from a mud-fish to a ring-tailed spider-monkey, and so on and on, till at last we find him seated in the professor's chair at the university, clothed with cap and gown, lecturing on his own descent.

Here we may listen to him, as he solemnly informs his hearers that the present race has sprung from an elder branch of the anthropoid apes, and that so far from being created "a little lower than the angels," men have by dint of much labour and suffering succeeded in raising themselves a trifle higher than the brutes. In fact man is but a brute. His nature and character are indistinguishable, except in degree, from that of the lowest and loathsome animals that inhabit the plains or range through the great forests. Man's highest faculties and capacities are mere acquisitions, and the fortuitous results of "a favourable environment," of "the survival of the fittest," and of "the general struggle for existence," and so forth. Except for such accidental circumstances he would be no better than the beast that perishes, and even now, he can only be considered as "*primus inter pares*."

What a debased condition of mind such a doctrine, calmly proposed and eagerly accepted, indicates! What an illustration is its marvellous diffusion, of the materialistic tendency of the age! Men seem to have lost the power of throwing their thoughts beyond the limits of mere sense; and are quite ready to argue an identity of nature and essence, from a mere external and wholly unimportant organic resemblance.

The superstition of man's ape-descent, which unhappily is gaining ground in some quarters, though we are glad to find

a reaction setting in in others, arises from neglecting and despising the very basis and only essential condition upon which man's real greatness rests; viz. his soul.

Material-minded scientists, with mere sense perceptions, notice a resemblance between man's corporal frame—his mere external envelope—and that of the ape. They study with infinite pains the morphological and physiological formation and growth of the material part of the man and the beast; and, noting the close similarity in *some* respects, conclude an equally close similarity in *all* respects. Upon the only really vital distinction, namely, the soul, they lay no stress whatsoever; probably because its presence cannot be verified either by the scalpel or by the microscope.

Yet, the likeness of man's material part to that of the beast, is no recent discovery. Has he not always been considered, in all that relates to his physical being, an animal as truly as any other? Does he not live by food, and breathe the air, and feel the cold of winter and the heat of summer as truly as others? Will not the water drown and the fire burn one as readily as the other? And when death comes and arrests the action of the heart, and stiffens every limb, does not the body of the king and the philosopher corrupt and fall to pieces like that of the lowest beast and resolve as surely into the same gases and primordial elements?

No one—be he saint or theologian—denies the animal nature of man's body. No! It is not that which we have in view, when we extol and celebrate his grandeur and nobility. It is rather the great and immortal principle that animates that body,—that stirs in every limb, that throbs in the overburdened heart, that strives in the seething brain—that immaterial essence that looks out of its prison house of clay, and gazing beyond this puny earth, interprets the signs in the heavens, measures the distance and magnitude of the stars; traces their paths through sidereal space, or turning to earth, reads its history in the very rocks, robs the seas and the mountains of their hidden treasures, and compels the powers of nature to serve its purpose and to do its will. Yes, it is this active, energetic secret principle of life, of thought, of love, that we have in our minds, when we think

of man's greatness, not the corruptible vesture of vile clay, with which it is momentarily encumbered and which may be thrown away to-morrow, and made to feast the worms. "On earth there is nothing great but man," says the poet, "and in man, there is nothing great but soul."

It is true that even though our examination were confined to bodily structure we should still discover many and important contrasts between man and all inferior animals. This is undeniable. Yet, it is not a matter of any great importance, nor a point we need waste any time in discussing. The most advanced scientists have pointed out a number of striking differences—especially in the size, weight, and convolutions of the brain; in the form of the skull, and the relative proportions of certain parts of the skeleton, etc.

These are some of the chief points of divergence. Many others might be mentioned, but there is not the slightest need, in fact my whole purpose is to show that the very foundation of the distinction between man and beast is wholly independent of all such physical differences, which so far as our argument is concerned, might, or might not exist.

I may here, however, call attention to a very common objection, urged with considerable effect by our opponents. They endeavour to cut the ground from under our feet by assuring us with an extraordinary arrogance of superior authority, that no one without an intimate knowledge of anatomy, physiology, and morphology, is in a condition to form any opinion whatsoever, as to whether there be sufficient grounds for believing in man's development from the ape or not. That, in fact, unless a man has passed through the schools of medicine, and has every artery, nerve, bone, and articulation at his fingers' ends he has no business to form a judgment of any kind; that, to speak plainly, his only proper attitude is one of silence and respectful attention to the oracles of science.

This may be a very convenient way of forcing down our throats a hostile creed, and compelling orthodox believers to hold their tongues, but happily it is in no way a contention we are bound to respect. And why? Well, for this reason, that the question is rather a question of philosophy than

comparative anatomy ; and further, because we may grant, even without examination, all the close physiological resemblance that is supposed to exist *on the authority of scientists alone*, and still be more than ever persuaded of the infinite and wholly impassable gulf that separates man from the most cultured ape that ever scrambled up a cocoanut tree, or swung by its tail from a bough of the baobab or (in scientific language) the *Adansonia digitata* ! Nay, we are prepared to go further than even the most exacting man of science. We will allow, not merely all that he asks, but a great deal more, and will prove that, notwithstanding, man is something more than a developed gorilla.

For many years past it has been the ambition of naturalists to discover some creature that should resemble us more nearly than any yet known. Let us suppose such hitherto fruitless searches, to be at last crowned with complete success, and that in the year 2000, the perfect remains of an extinct race of monkeys are discovered in some land just raised by "a freak of nature" above the level of the sea beneath which it had been till then submerged. During an indefinite number of centuries they had lain entombed and hermetically sealed in some convenient recess, like the famous pre-historic toad (20,000 years old, and, in September last, *still living*!) of the *London Times* (see Sep. 25, 1888), and at last they are brought to light and submitted to a most careful and exhaustive examination. Every nerve, artery, muscle, bone, articulation, gland, duct, fibre, and cellular and other tissues, has been preserved and is now made to submit to the most delicate and exquisite tests. Not the smallest fibre or microscopic cell, (we will suppose) escapes observation. We will suppose—what has never yet been shown, and what never will be shown—that the discovered bodies resemble the body of man in every particular. Let us assume that they are even indistinguishable, nay positively identical with the body of the most highly cultured and intellectual man that ever lived.

What then? Does that prove man's bestial origin? Does it even tend in any measure to give weight to the theory of man's identity with the ape? Prove it! Just

the reverse. For—if two creatures—say a Shakespeare and an Orang-outang be exactly alike in body, we can no longer seek in the material structure of either the secret cause of their extraordinary difference in character, in disposition, in faculty, habits of life, tastes, preferences, and moral nature. The underlying cause—and a cause, there must be—cannot be in the body, since the bodies *ex hypothesi*, are co-equal and similar, therefore it must lie in what is distinct from body—in what is immaterial and spiritual.

Thus a discovery which agnostic naturalists think would serve to clench their argument, would in reality only supply us with a fresh proof of the existence of man's reasoning soul; and would render yet more emphatically necessary the hypothesis, that man possesses a spiritual substance, as the principle of life and thought, not shared by the lower orders of creation.

Man's life is essentially different from that of the brute. Man speaks, the brute is without articulate speech. Man has a sense of right and wrong, of true and false, of justice and injustice, of virtue and vice: a sense of responsibility; a perception of the ludicrous, of the incongruous, of abstract ideas, and of beauty, of harmony, &c. Man can think, argue, deduce consequences, feel genuine shame, remorse, and can exhibit pure affection and generous love: not so the brute.

In a word, a cursory glance enables us to detect a vast number of psychological and moral differences. It will not much interfere with the strength of our argument even if we admit for the moment the absurd contention that the differences are but differences of degree, and not of kind; for the extraordinary differences even of degree, which *all* must admit, requires an explanation as peremptorily as differences of kind.¹

But whence do such differences arise? Not from any difference in the organism, or nervous structure, or convolutions of the brain, since we suppose (*ex hypothesi*) that no such corporal divergence exists. Then it must be in something distinct from organism, in something which man pos-

¹ Darwin writes:—"The difference in mind between man and the higher animals, great as it is, is certainly one of *degree*, and not of *kind*."—*The Descent of Man*. Such doctrine is of course *contra fidem*.

nesses and the beast lacks, in something independent of matter—in a word, we are compelled to admit, as the only conceivable explanation, a rational, intelligible, spiritual substance, or, in plain words, a human soul as distinct from a bestial soul.

Thus, so far from similarity in physical structure proving man's identity with the monkey, it proves more forcibly than ever the validity of his claim to the possession of an invisible and immaterial principle such as no other visible creature possesses. We are constrained either to admit this, or else to leave the difference of life and conduct in the two beings wholly without an explanation—i.e., to assert an effect to exist without a cause, *quod est ridiculum*.

No! Let us look the fact straight in the face. The glory and dignity of man lies not in his body, however comely and beautiful. His pre-eminence is due to that marvellous intellectual principle to which we give the name soul. It was only when God had breathed the *spiraculum vitæ* into the prepared clay that it became man. That is the seat of his royalty and the secret of his greatness. Blot out man's soul and you blot out the image of God; deny that and you strike the sceptre from his hand and the crown from his head. It is the gifts inherent in the soul—above all, the gifts of immortality, of reason, of memory, and of free will—that raise him up and set him on a pinnacle above the rest of the visible creation.

Time and space alike forbid me to attempt to dwell upon each of these gifts in detail. A word on the most important and the most difficult will sufficiently help us to think out the rest for ourselves. Let us, then, say a few words on the attribute of immortality.

Man's soul is immortal. Once produced by the omnipotence of God, it must endure for ever. The body will crumble away, disease will plough deep furrows in the cheek, the limbs will totter and sink beneath their burden, the entire organism at length falls to pieces, and disintegrates, but the soul lives on. All else will decay and pass; not the soul. Death comes and mows down the bodies of man and of beasts, as the sickle cuts the poppy with the corn; yet

death's dart cannot pierce or penetrate the soul. While all else corrupts, and changes, and falls away, the soul remains unaffected. As delicious music to the ear, so is this thought to the heart of the way-worn pilgrim of earth, so let us still speak on. The soul witnesses changes in all else, but it does not share in them. It is like the rock in the midst of the restless ocean, the tide of events rolls by, but it remains unmoved. Peoples come and go, generation follows generation, as the waves of the sea; empires spring up, rise to eminence, and crumble away when their day is done; but the soul is ever young and knows no decay. Amidst the unfolding of new planetary systems, as well as amid the crashing of falling worlds, the soul is still the same. Its life is endless and eternal. Centuries cannot measure it, nor can numbers represent it. The longest earthly life compared with it is less than a single instant, or the smallest fraction of an instant. There is indeed no proportion between time and eternity; and yet it is for eternity we are made. This would scarcely be a fitting statement to make in this connection were it *merely* the teaching of faith. It is because *independently of all supernatural* revelation, we have witnesses to this truth stirring and palpitating in our own hearts, that I now briefly refer to it, as an evidence of a spiritual and superior nature unknown to any other inhabitant of earth.

Our whole being feels the inspiration of immortality. It forces itself upon the mind of even the untutored savage. The very pagans exclaim, "non omnis moriar," "I shall not wholly die"—no, not my mind, not my spirit. The unfledged bird feels not more instinctively that it is not destined to dwell for ever within the narrow circle of its nest, than we feel that we are not made to dwell for ever within the confines of earth. What is the interpretation of all these yearnings that rise within our hearts, those longings for better things, those strivings after an impossible ideal? What are they but indications of the reality of a life beyond the narrow limits of earth—limits both as to time and as to space? Why will man's spirit never rest, never feel fully satisfied, never be wholly filled while in the corruptible flesh, but because he is made for something brighter, fairer, and far more beautiful

than anything that earth has to offer him? How else, indeed, account for our present deplorable state? There is no other solution possible but that which faith suggests or declares.

We have lived but a few years, and already have we learned the vanity and emptiness of all worldly joys, and how absolutely incapable they are of satisfying our hearts for more than one brief instant. Were this the only life, we should be the most wretched instead of the most enviable of beings. Other beings of more limited capacities are content with their lot; not man. The birds sing gaily through the limpid air, and there is no note of sadness in their song, and with joy unchecked by grief the sparkling fish dart in merry shoals through the summer seas. But man has not yet reached his full perfection, and therefore is still a stranger to perfect happiness. Never does he pause amid the bustle and strife of life, to listen to the secret beatings of his heart, but he hears it murmur of a home of peace and joy which he knows it is vain to hope for here, and which must therefore await him hereafter: for nature does not speak in vain: nor does it speak falsely; "*vox cordis, vox Dei.*" All assures us that we are not as the flower that fades, nor as the butterfly which unfolds its beauty to one bright summer and is heard of no more. On the contrary our whole nature demands a future in which our capacities may receive their full development, and every wish its complete satisfaction. As well distrust the hunger that craves for food, or the thirst that seeks the cooling waters, as mistrust the deep and fervid language of the heart. He who has implanted these longings within us is God, the author of our being and the infinitely Wise. And does infinite Wisdom create without a just and holy purpose? If he fills our hearts with insatiable yearnings after an eternal life of light and love, are we to suppose He has made no provision for their realization? Impossible! The same God who instructs the new-born infant to seek its nourishment at its mother's breast, ordains also at the same time that it shall not seek it there in vain: and shall we dare affirm that God who plants the irresistible desire of eternal life in our souls, plants it there in mockery and derision? A thousand times, no! It

is as certain as we live, that if He has so constituted our nature that it clamours for the eternal joys of heaven, it is simply because He intends to stay the cry He has raised, and to grant us one day the desires of our hearts. Did God give to the great whale its colossal proportions and prodigious strength that it might be confined like the amœba in a miserable rain drop, or left to find its home like the loathsome frog in some stagnant pond? No; since its nature demanded a wider field of action, in which to sport and gambol, a wider field was provided for it in the boundless sea. And shall we nevertheless say, that the soul of man has been given its fathomless depths, and its limitless capacities for happiness, to be starved, or left to languish, on such vain pomp and idle pleasures as this life has to offer. Perish the thought! It is as insulting to God as it is outrageous to sound reason. Such dealing would be out of harmony with every lesson that nature teaches us of the wisdom, the goodness, and the providence of the Divine Creator and contrary to all analogy.

All shows us that we possess the inestimable treasure of immortality, and will live for ever. Eternity awaits us; and even now stretches out its arms to enfold us. We are children of eternity, not of time. Such a truth is not merely most consoling but it is one which must, when realised, exercise a most marked influence on our lives.

If made for eternity, then we must live for eternity; and not entangle ourselves in the interests of time. If we are destined to live for ever then we must not sacrifice everything for the vain and empty pleasures of a day; nor make any temporal pursuit whatever the end and supreme purpose of our life.

Darwinism has helped considerably to intensify the general apathy of men in the pursuit of the higher aims of virtue, and it is the duty of us priests to point that fact out. Look out upon the world around. Witness the lives of the multitudes. For what are they living? What is their great purpose in life? What thoughts are seething and swelling up from the secret recesses of their hearts? For the most part their thoughts are bent upon riches, honours, distinctions, influence, position, comforts, pleasures and amusements.

The sight of so much folly should force from us scalding tears. For what is this life? A moment; a brief instant; a mere point of time trembling on the confines of eternity: a veritable nothing: utterly valueless except in so far as it is related to eternity, and wholly vain except in as much as it is the seed of future glory. Such is the true view. But let man but once persuade himself that he has been derived from a mud-fish, and that he is nothing nobler or better than a developed ape or a refined and improved monkey; that the distinction between him and the arboreal inhabitants of a Brazilian forest or an Indian jungle, is one only of degree—of more or less—then, but one more step remains to be taken, and that is to lead the life of a beast; to eat, to drink, to sleep: to indulge every sensual passion, and to follow every low and brutal instinct: to seek pleasure and delight in the indulgence of gluttony, intemperance, and impurity.

By destroying the belief in our high and exalted nature, and denying any essential difference between ourselves and the senseless beasts, we destroy the strongest, if not the only, motives for self-respect and self-restraint. Once inoculated with this virus, men will speedily return, at least in disposition and character, to the condition of the beasts from which they are now pleased to boast their descent.

Let us draw the curtain over such revolting theories and such unsavoury doctrines, and listen rather to the voice of God, "our Father who is in heaven," who, with ineffable love, informs us that we are made but "a little lower than the angels,"¹ crowned with glory and honour, and set over the works of His hands (*Heb. ii.*, 7). Only in proportion to the manner in which we realise our high estate, and keep the memory of it ever before us, shall we live up to the high standard set by Jesus Christ. *Noblesse oblige*. The tendency of modern science is to overlook our highest interests, and to induce us to forget what is in reality alone worth remembering; *Quod Deus avertat*.

JOHN S. VAUGHAN.

¹ Allioli remarks regarding this text, "Die menschliche Natur unter die englische, nämlich nur so lange sie auf Erden wallt; denn im andern Leben sind die Menschen wie die Engel des Himmels" (*Matt. 22-30*), vol. ii., p. 10.

IRISH MISSIONARY TYPES.—II.

THE RIGHT REV. DR. MULLOCK, O.S.F.

THE religious and political history of the colonies has always largely reflected the story of the lands from which their most active popular elements are derived. Circumstances, however, which no Imperial influence could hinder or control, have enabled the newer Ireland to spring, as it were at a bound, from oppression and neglect to freedom and prosperity. Within half a century from their settlement, most of the colonies reached the goal of self-dependence and self-government. The mother land still strains towards it, painfully, "*tangquam in agone*," after centuries of suffering and misrule. But the political continuity of the race—the oneness of its aims, its methods, and its destinies, remains unbroken. The enforced dispersion of the Gael is more than compensated by his rapid and momentous rehabilitation. The scattered, yet undivided, groups of the family have cast off their political shackles. They have freed their hands and hearts, not merely for their own upraising, but for that also of the mother land to which they owe the instinct and the faculty of freedom, progress and right.

Reflections such as these come unbidden at the memory of the great Irish Missionary Bishop, Right Rev. Dr. Mullock, O.S.F. In one important colony he renewed the glory of Irish religious history. He carried out, moreover, to splendid issue, the struggle the race everywhere maintains for freedom, self-reliance, and self-rule. There is scarce a parallel in our days to his masterful influence on the destinies of his adopted land. Should we seek one in the past we must return to the palmy days of Ireland's great message to the nations and its magnificent fulfilment by the missionaries and the monks of the West. Among these, his compatriot, Firghill of Salzburg, is his true prototype, as being not only a great Prelate, but also a daring innovator in the realm of science and discovery. The memoir from which this paper is condensed abounds in facts and incidents, from personal observation, that reveal the great soul of the

man, and his power in every function of his office. Our task, however, is to present only the main points of his illustrious career. Too long has this task been neglected. We shall try to paint his portrait (till the fuller picture be exhibited) as a great Pastor, a bold and successful political reformer, and the very originator of the greatest scientific enterprise of our age—the Atlantic telegraph cable.

Right Rev. Dr. Mullock came to the colony of Newfoundland in 1848 as Coadjutor Bishop to Right Rev. Dr. Fleming. Thenceforward till his death in 1869, the great impulse given to religion and progress in the island sprang almost entirely from his splendid intelligence, concentrated energy, and devoted patriotism. He belonged to the same Franciscan family as all his predecessors in the spiritual government of the Island. At the time of his appointment as Bishop he was Guardian of the Franciscan Church and Convent, commonly called *Adam and Eve's*, Dublin. He was a native of Limerick City. He made his chief studies in Seville, Spain, but completed them at St. Isidore's Convent, Rome. The writer well remembers Dr. Mullock's first appearance in Newfoundland. The Bishop was then little over forty years of age. He was of middle stature, with sturdy robust frame, but with delicate hands and feet. His features were strongly marked. The forehead just above the eyes was prominent and full of force. His thick black hair, and complexion of a deep uniform brown, with dark eyes to match, gave him the appearance of a native of Southern Spain. His expression in repose was stern, almost forbidding. But when he smiled a perfect sunshine of mirth and kindness beamed from his face. Every feature became illumined by it, and nothing could be more winning than his expression.

Such, outwardly, was the man who came to Newfoundland to shape the channel of the history, and sway the destinies of the country. This is not saying too much of his extraordinary influence upon every social and religious movement of his epoch. His was a mind that would have ranked among the very first in any land or in any condition of civilization. In this yet unfashioned colony it stood forth portentous. Having lived and thought much amid nations hoary with

the greatness of the past, his judgment on men and measures were not those of experiment, but of experience.

If a man could be too great for such an office as that of Bishop, no matter how primitive or how narrowed the scene and scope of his authority, then Dr. Mullock was too great a Bishop for Newfoundland. However, he accommodated himself to the circumstances, or rather accommodated the circumstances to himself. He was not impressed by his surroundings, but they were impressed by him, and they bear his impress to-day, and will bear it for ever. He set his high energy and cultivated taste to work, at once, in the service of religion. Finding the Cathedral built, but not by any means finished, in a very short time he furnished it on the style of the great temples amongst which his earlier life had been passed. The towers soon echoed to a chime of bells unrivalled at the time on this Atlantic side. The high altar was erected and faced with malachite and other rich stones which his Roman experience had taught him to value, and qualified him to select. It was soon surmounted by a colossal group in marble representing the Baptism of St. John, and by a bronze crucifixion that had erst adorned the high altar in the Cathedral of Ypres. Underneath reposed a dead Christ, a masterpiece of Hogan. A beautiful mural tablet in relievo recorded the memory of his predecessor. Paintings and sculptures—in number and excellence unknown in that colony—perhaps in all America at that day—adorned the church, and even the grounds outside it. Conspicuous among them are life-size statues of the Blessed Virgin, St. Patrick, and St. Francis, the founder of his order. Instead of the little wooden house, called “The Bishop’s Palace,” a fine substantial stone dwelling for himself and priests soon stood beside the Cathedral. A new stone church—and a very fine one—dedicated to St. Patrick, rose from its foundations in another quarter of the town, and was so far advanced towards completion by him that, as he once said to the writer, it would have to be finished after his death. Schools were founded broadcast over the land in every cove and harbour. Convents were established wherever they could be supported. His indefatigable activity knew no repose. He procured the division of the island into

two Dioceses, and fixed a new see in the North, and an Apostolic Prefecture in the West of it, after having visited the whole himself time after time.

One of the objects dearest to him was the encouragement of priestly vocations, and the formation of a clergy from the youth of the colony. As early as 1856, when he had not long been bishop, he spoke most earnestly of this his desire to the writer, then a student at Rome. And on appointing him some years after to teach in the college he had erected chiefly for this object, the Bishop strongly recommended the furtherance of this project. He said:—

“ Since emigration from the old land to this colony has ceased for a long time, and is not likely to be revived while the great West, the land of promise for the Irish people, spreads out its more tempting lures to them, we cannot expect to recruit our clergy from the youth of Ireland who will naturally follow their people and choose, even for their own sakes, a more congenial field than this for their labors. The country, therefore, will have to depend on itself for its clergy sooner or later, and the sooner we realize this necessity the better.”

So he commissioned the writer to choose among the youth of the place who frequented the College of St. Bonaventure, built by him (a mixed institution for day scholars, a few boarders, and normal teachers), those who seemed to promise well for the Sacred Ministry. Means or condition he said were not the qualifications chiefly to be considered in the selection—but the more sterling qualities that would fit them for a humble and laborious life in accordance with the directions given to bishops by the Council of Trent in reference to seminaries. (*Sess. XXIII. Cap. 18 de Reform.*)

Following out the Bishop's instructions the writer selected seven or eight youths, who already knew something of classics, and formed them into a class of philosophy. They were all young men of talent and good conduct, and most of the number persevered and attained the office of the priesthood. Their theological studies in most cases were afterwards pursued in the larger institutions of Europe, but here in Dr. Mullock's college their dispositions received their first decided bent towards the holy ministry, and a good foundation was

laid for the marked success that attended the studies of many of the young Newfoundlanders during their collegiate course in Ireland, France, and Rome. Out of that class, first formed at St. Bonaventure's, St. John's, one, Rev. William Fitzpatrick, became himself afterwards President of the College, but died young and greatly regretted. Another, Rev. H. Kavanagh, joined the Jesuit Order. He was preceded in it by Rev. Frs. Ryan and Brown, both also Newfoundlanders, and the latter late Provincial of the Jesuit Order in Ireland. Father Bennett, another Newfoundlander, and a former student of St. Bonaventure's, is now a Redemptorist and Rector of the delightful retreat of that order in Perth, Scotland. Very Rev. M. F. Howley, D.D., one of the early students of the College, has lately been appointed Vicar Apostolic of West Newfoundland. In Harbor Grace, the second diocese of the island, splendid success has waited on the fostering care bestowed on the formation of a clergy from the youth of the place.

So far, we have been observing what may be called the material evidence of Dr. Mullock's episcopal zeal. As a shepherd of his flock—feeding them in person, in season and out of season, with the bread of life and of the word, he was no less a great and remarkable Bishop. For nearly a quarter of a century, up to the very day of his death, he might be seen every morning upon the altar, at the same early hour, winter or summer, celebrating his humble Mass, “the Bishop's Mass” as it was called, without ceremony, without even an attendant priest, except on Sundays to help him to administer Communion. He always communicated the people himself, on Sunday, at his own 8 o'clock Mass, and the labor was not trifling. But it was one he loved, and deemed particularly his own. Thus, too, he spared the priests who had later Masses, and out missions to serve. This he continued to do throughout all his episcopal life.

For the same lengthened period of over twenty years, besides frequently during the year, he preached *every evening of Lent*. Thousands will recall those stirring exhortations full of fire and energy, and full also of the pathos that lay deep down in the character of the man, and that flowed out

on those occasions to his people. On those Lenten evenings a stream of people poured in from all points to the Cathedral, and its immense interior was always crowded. Often there was scarce standing room. It was the same at the last year of his life as at his first coming. He had no airs or studied elegance about him in the pulpit. It was quite evident he was not thinking of himself. He was the shepherd feeding his flock and thinking of them. His gestures were quick and emphatic. His voice wonderfully sweet, sonorous, and far reaching. His dark Spanish features, always strongly marked, had an expression, when he was preaching, that was solemn and awe-inspiring. His diction and delivery were rapid and forcible. He was at all times impressive, and frequently rose to a rare pitch of eloquence. The matter of his discourses was plain and practical, but full of both the spirit and letter of the Scriptures and the Fathers. Of the latter, St. John Chrysostom was a favourite study of his when preparing his thoughts (he never prepared his words) for these Lenten discourses. He often spoke of the wonderful aptitude of this Saint's homilies to all Christian times and circumstances. The "*civilis simplicitas*" so strongly commended by St. Charles Borromeo, was the only art Dr. Mullock employed.

The Bishop was always ready to help his priests in every way, besides in the pulpit, which, to their great delight, he monopolized. When the cholera broke out in the city in 1854, he was always one of the first in the hospital to administer to the sick and dying, and one of the last to leave it. He could do more and better work in an hour than another in twice that time. He always retained, and sometimes exhibited, a pocket knife that was most useful to him in administering the last rites during that visitation. The poorer classes of the people in Newfoundland, and, doubtless, also elsewhere, have an inveterate habit of wearing their stockings in bed. Before indulging in exclamations of horror at this practice, let the non-colonial reader try the effect on his circulation of a winter in Newfoundland. He may not even then approve of the custom, but how often do we not adopt what we do not approve of. Nothing used to

try our patience more, when we had a long list of calls, and, only a limited time to give to them, than to be brought up short in the act of administering Extreme Unction by finding the feet encased in long coarse woollen stockings. This is quite a minor misery of the missionary, but a frequent one, and in many cases the operation of disalcing falls to the priest himself. We often spoke against this custom at Stations and elsewhere, but it was all to no purpose. Well, the Bishop on the first day of his ministrations to the cholera patients found his work retarded by the stocking impediment. He was the last man in the world to brook obstruction of any kind; so, after the first day's experience, he provided himself with the aforesaid pocket knife, as one of the instruments of his office at the sick bed. When he came to the anointing of the feet he used very coolly to rip the soles of the stockings, and so complete the rite of Unction without delay. This accounts in part for how he did more work than any two priests in that hospital. It was also a most useful, social, and economical lesson, and a good hint of hygiene. He never used words when facts would answer better. He had that knife in his possession after fifteen years, and used to produce it, occasionally, as a memento of the cholera time.

His adventures by sea and land in his visitations would fill a volume, and, at some early day it is to be hoped they shall fill one, but the hope will be rendered more difficult of fulfilment on account of an act of Vandalism by which a great portion of his documents and correspondence was destroyed after his death.

Dr. Mullock was indeed a rare man in his ceaseless devotion and noble straining towards what was perfect in the fulfilment of his high office. He had the special gift of concentration of all his powers and endowments upon a given purpose. That purpose again was focussed upon one only object, the charge assigned to him, the flock he ruled, and the land he lived in and loved. There the iron grasp of his mind was riveted; thereunto all his energies converged. His life was outwardly full because it flowed from a full inward source. His work was rounded and complete because

the eye that directed it was simple, the hand that executed it was skilful and strong.

It is hard to select something special amid the wealth of evidence he gave of devotion to his people. The deepest feelings of a man are expressed when care and suffering—above all—the shadow of death, hang heavy upon him. How did Dr. Mullock speak of and to his people when thus conditioned? In 1865, when already stricken with the malady that in a few more years proved fatal, he says, replying to the condolence of the Benevolent Irish Society :—

“For your expression of regard towards myself, accept my most grateful thanks. *I have but one object in life, the spiritual as well as the temporal advantage of the people entrusted by Divine Providence to my care*; and my greatest earthly consolation is to know that they faithfully follow the teachings of their pastor, and that we all—priests and people—are united in one great object, our eternal welfare. The union between the pastor and the flock, ‘*to die together and to live together*’ (2 Cor. c. 7), is the strength and glory of the Church, and when we look round on the religious, educational, and artistic monuments which adorn the Capital, and spread in all directions over the diocese, we see the substantial proof of the value of this union.”

Again, to the same Society, on the occasion of his departure for Europe in August of the year 1866, he says :—

“Accept my most grateful thanks for your kind Address on my departure for Europe. I go not with my own will but by the advice of my physicians, to whose unremitting attention during my sickness I owe so much. But I fear that all the resources of science would have failed, were it not for the prayers of my flock. The knowledge that so many were imploring the Throne of Grace in my behalf, and the sympathy of all classes and of every creed were a source of the greatest consolation to me amidst my sufferings. Prayer is all-powerful, and the sympathy of friends is the balm of the afflicted. I leave you, I hope, but for a short time. *Should it be the Divine will to restore me to perfect health, I value that greatest of blessings chiefly as enabling me to discharge the duties of my office to the flock entrusted to me; to their spiritual advantage my life is devoted, while anxious at the same time to advance, if I could do so, the interests and well-being of every inhabitant of Newfoundland without distinction of class or creed or nationality. The prosperity of all classes has always*

been my most ardent wish. . . . Praying the Almighty to grant you every blessing, and hoping soon to meet you all again,

“I remain, Gentlemen,

“Your ever grateful and humble servant,

“✠ JOHN T. MULLOCK,

“*Bishop of St. John's.*

“St. John's, *August 5th*, 1866.”

He repeats the same to the Mechanics' Society in the following words, on the eve of his departure for Europe:—

“ . . . I hope our separation will be very short, and that soon again I shall be enabled to resume as usual the labours of the Episcopacy. *The great blessing of health which I hope to recover by this journey I value, I may say, altogether, that I may dedicate myself heart and soul entirely to the service of my flock.* Begging your prayers for this object, and wishing for you all every spiritual and temporal blessing,

“I remain, Gentlemen,

“Your most obedient humble servant,

“✠ JOHN T. MULLOCK,

“St. John's, *August 5th*, 1866.”

Immediately on his return he speaks to the people through their representative societies in words, which we must here reserve, that leave no doubt of his joy in returning to them, of his deep attachment to them, beyond every love and leaning of his youth to his early home, beyond every enticement of the beauties and glories of the old lands, beyond all the respect and consideration extended to him in the great centres of religion, science, and civilization.

Patriotism was a passion with Dr. Mullock. The day has gone by when the outrageous expression, “Anything will do for the colonies,” shall be permitted to be uttered and acted upon, or find a slavish echo in the spirit of a young but vigorous civilisation. This was always the idea of the bishop, frequently and most emphatically expressed. He loved the country he came to cast his lot in, and was even proud of it. He was filled with an exaggerated good opinion of it. “It is a great and noble country”¹ he wrote, “of untold wealth, of won-

¹ In his *Lectures on Newfoundland.*

derful and unknown resources. The people, sprung from the most energetic nations of modern times, English, Irish, and Scotch, are destined to be the founders of a race which, I believe, will fill an important place hereafter among the hundreds of millions who will inhabit the western hemisphere in a few ages." If his deeds had not spoken even more eloquently, such words, repeated as they were at every opportunity, would tell what the man was, and what the colony expected and did receive from him.

He was one of those men in whom will was so powerful, perception so clear, that even death seems no hinderance to the results of his energy. What he saw and proposed for the good of the country—though often beyond common ken, and apparently credited to an improbable future—has already, in great part, come true, and the rest will also come true. No one ever will be able to efface his mark from the features and institutions of Newfoundland.

On account of the remarkable candour and straightforwardness of Dr. Mullock's character, manifesting itself often in words of sternest reproof, as well as from his torrent-like energy that brooked no obstacle, many might have fancied that his rule over his clergy would have been rigid, exacting, and ill-regulated. Nothing could be further from the truth. No man ever possessed a keener sense of equity than he, or was ruled by motives more essentially humane. Should impetuosity lead him, on occasion, to an exercise of authority too sweeping for the limits of pure justice, he was ever ready to restore the lost balance. Never did he give one of us reason to doubt the purity and equity of his intentions.

It was his custom to consult his priests, all of them, young and old, in an informal, conversational way, but in a manner that showed he regarded their judgment, and had no doubt of their zeal for the people and of their conscientious regard for their duties towards them.

We were all deeply impressed with this sense of the Bishop's trustfulness in his clergy. A stranger would imagine that he never knew or cared what we were engaged in, or how we discharged our duties, so perfectly independent did

he leave us in the management of our proper work. Yet he knew, and saw, and cared for everything with a wise and comprehensive care, never stooping to littleness, undertaking petty burthens, or urging petty inquiries. The man was large in everything. He watched from the house-top, not from behind the door. All our relations with the world, beside our own duties, seemed removed from his ken. He never sought to influence our private concerns, relations, tastes or opinions. In all these things we were free as air. He even fostered a manly freedom of thought and expression among his priests. He enjoyed contradiction on a free topic if it were well sustained and respectfully urged. In one word, Dr. Mullock respected all the rights of his clergy whether as priests or men, and he was served by a fearless but obedient and loyal brotherhood. We were not chained to our oars, but rowed the bark freely and cheerily under the guidance of our expert and sympathetic helmsman. There were no dissensions or jealousies amongst us because there was over us no favouritism, injustice, or caprice.

It only remains, in the brief record here permitted, to give a short sketch of Dr. Mullock's influence on the temporal and political progress of the colony. In 1832, a representative government and local legislation were conceded to the island. But this was an imperfect and unsatisfactory system, as it would be in Ireland if it were all she could obtain. It was simply a transfer of the right of appointment to offices (except the Governorship) from the Cabinet in London to an agency in St. John's called "the Governor in Council." This political concession of 1832 did not work well. The machinery creaked because it was not fashioned freely. It was, however, a step, a needless and useless one to the perfect system of Home Rule to which it had to give place in 1854. A good lesson, this page of colonial history, for those in whose hands shall be placed the framing of a Home Rule policy for Ireland. "Give generously or keep back your gift," is a royal rule in statecraft as in all else.

By the concession of 1854 real self-government was established. The executive was made responsible for its acts, not to the Crown, but to the popular House of Assembly.

At this time, 1854, Dr. Mullock had been five years Bishop of the Island. From the very first he was a man of weight, a power to be recognised and conciliated in every political movement. The mass of his mind leaned heavily upon the social springs. They had to be adapted to him. Home Rule was just the measure calculated to enlist his sympathies and command his support. He was, in very truth the father and founder of that system of freedom in the country. Two years before the granting of "Responsible Government" he rang the *reveille* of the popular cause in the following memorable letter, written officially to Hon. P. F. Little, on the 7th February, 1852. The agitation for Self-Government had at that time reached a white heat in the colony, and the arbitrary rejection of the popular suit by Earl Grey, then Colonial Secretary, gave occasion to this magnificent protest of the bishop. The letter is so expressive of the exalted sentiments and masterly style of Dr. Mullock that we here reproduce it in full. It has become a rare document at the present day.

"HARBOR GRACE,

"7th Feb., 1852.

"MY DEAR MR. LITTLE,

"I was never more pained in my life than when reading this evening the insulting document forwarded by the Colonial Secretary, in answer to the address for Responsible Government. Holding, as I do, an office of some consideration in Newfoundland, deeply anxious for the welfare of the country to which I am bound by so many ties, I feel the ill-judged and irritating Despatch an insult to myself and to my people.

"Nothing, since the days of the Tea Tax which raised the trampled provinces of the American colonies to the first rank among nations, as the great Republic, has been perpetrated, so calculated to weaken British connexion or cause the people of Newfoundland to look with longing eyes to the day when they can manage their own affairs, without the irresponsible control of some man in a back room in Downing-street, ignorant of the country and apparently only desirous of showing British colonists that they are but slaves to a petty, mercenary, intriguing clique.

"Acquainted as I am with many forms of government, having lived and travelled in many lands, having paid some little attention to the history of despotic and constitutional governments, I solemnly declare that I never knew any settled government so bad, so weak, or so vile as that of our unfortunate country; irresponsible, drivelling

despotism, wearing the mask of representative institutions, and depending for support alone on bigotry and bribery. I see the taxes wrung from the sweat of the people, squandered in the payment of useless officials: the country, after three centuries of British possession, in a great part, an impassable wilderness, its people depressed, its trade fettered, its mighty resources undeveloped, and all for what? To fatten up in idleness, by the creation of useless offices exorbitantly paid, the members of a clique.

"A tabular statement of the offices, the salaries, the families, and the religion, of these state pensioners will show that I overstate nothing.

"I was anxious, however, hoping for a reform, to give the present government, if it can be called one, a fair trial. As a matter of conscience I can do so no longer. My silence would betray the cause of justice and of the people. I hope that all honest men will unite in demanding justice, and by an appeal, not to the Colonial office, but to the British Parliament.

"Lord Grey's cautious retreat on the Treasury Note Bill shows that justice must be done, if demanded by a united people. Should any petition for this object be forwarded before my return, I authorise you to put my name to it, and to state publicly to the people my sentiments. I do not aspire to the character of a demagogue—every one in Newfoundland knows that in my position I need not do so. But it is the duty of a Bishop to aid and advise his people in all their struggles for justice, and I have no other desire than to see justice done to the country, and equally administered to all classes of Her Majesty's subjects in this colony, irrespective of denominational distinctions, without seeking, or submitting to, the undue ascendancy of any class. And the people should know that government is made for them, and not they for the government.

"The puerile threat of withdrawing the Newfoundland Companies merits only supreme contempt. Gross as is the ignorance of the Colonial Office regarding the colonies, no minister would dare advise such a suicidal act. Our present Governor, a brave and experienced soldier, or Colonel Law, 'the hero of a hundred fights,' knows full well that 500 Americans or French, occupying Signal Hill, one of the strongest maritime positions in the world, would jeopardise the Naval supremacy of Britain in these Northern Seas. No, as long as England can spare a soldier, she will never give up Newfoundland. It is in all probability the last point of America where her flag will wave, and should the dark cloud which looms on the political horizon, burst on England—without a friend or ally on the continent of Europe, with Ireland biding her time, her colonies impoverished, discontented, or in open rebellion, and an ambitious and unscrupulous Republic eager for Canada, the St. Lawrence and the West Indies—not 300 but 2,000 troops will be stationed in St. John's, if England can find them, and the people will be solicited to accept what is now contemptuously refused them.

"I remain, my dear Mr. Little, with the highest sentiments of respect for your talents, and thanks for your manly, honest, and powerful advocacy of the principles of justice, your obedient servant and sincere friend,

"✠ JOHN T. MULOCK.

"P. F. LITTLE, Esq."

Considering his position and the immense influence he exercised on all parties and creeds in the community, this letter placed him at once in the position of father and leader of self-government for the colony. It removed all hesitation from the minds of his own people, and stirred up the whole population to that bold determined spirit which at all times and in all nations is sure to achieve the ends of freedom and justice.

Another specimen of his independence of mind and force of expression is furnished about the same time in an answer to a charge made against the Catholic clergy of undue influence exercised by them in the General Election of 1850. A stronger statement of the rights of Catholic priests to interest themselves in, and to influence, the body politic never issued from the pen of prelate or statesman. This letter was written in 1852 to the *Pilot*, a paper then in existence in St. John's. The Bishop says in reply to the charge made upon the clergy:—

"I cannot see why a priest is to be deprived of his right of citizenship, more than anyone else; he pays his portion of the public burthens; he is subject to the same laws; his interests are affected by the return of a member as well as those of another. St. Paul claimed his Roman citizenship; a priest by his ordination does not forfeit the privileges of a British subject; every elector under a representative Government has not alone a right to vote himself, but to canvas others to vote with him. Deprive any citizen of that right and he is a freeman no longer. Every man's position gives him a certain amount of influence. The landlord has it in England; the merchant in Newfoundland; and the priest everywhere. The influence of the landlord, the merchant, the employer, is exercised by pressure—vote for me or my friend, or I will stop the supplies, I will eject you, or I will dismiss you. The priest's is a moral influence—vote for such a candidate, for he will make the best representative, he is no jobber, no place seeker, no bigot, he will represent *our sentiments* better than the other; one appeals to the pocket, the other to the people's feelings, or prejudices as some would say. The people

know that individually to the priest, the return is of little importance : that he only influences them to do what he considers best ; that his interests and theirs are identified ; they believe him to be a disinterested guide ; they venerate his sacred character : they respect him as a man superior in education and acquirements to themselves ; all this gives him a powerful influence, which they believe has never been exercised except for their benefit.

“ Now, it may not be very pleasing to the individual possessing an influence of one sort, to have a counteracting influence opposed to him ; but we must only accept all these things, as facts, disagreeable ones it is true, but still stubborn facts. I know this influence has not been brought to bear at the last general election, therefore the resolution has no foundation. What may be necessary at the next election, I know not ; but, while admitting the right of every man, no matter what his political or religious creed may be, to express his opinions and use any influence his position may give him, to induce others to embrace them, and to participate as far as he can in all the honors and emoluments of the government, bearing as he does his equal share of the burthens, I claim the same right for the Catholic clergy. I know of nothing in the Canon or civil law which prevents it.

“ I have the honour to be, Sir,

“ Your most obedient servant,

✠ JOHN T. MULLOCK.

“ St. John's, *February 25th, 1852.*”

We have omitted from this letter a short paragraph dealing with the facts of the case, and proving that no clerical influence was exerted upon the voters in that particular election. That fact was only of local and transitory importance. But mark the principles conveyed in the letter, and the bold defiant front maintained by Dr. Mullock against a class whose dictates hitherto all had blindly accepted, and before whose threats all had trembled. These are the points that exhibit the strong character of the man, and prove him to have been the regenerator of the land. Clearly he had come to enlighten and to uplift a people enslaved by a corrupt political system and an arrogant mercantile ascendancy. Here this paper must end. The proofs that establish the great Irish Bishop as the originator of the project of Transatlantic Telegraphy shall hereafter appear in the RECORD if this slight sketch should awaken in its readers an interest in their gifted fellow-countryman.

R. HOWLEY.

A DAY AT CLONMACNOISE.

A DAY spent amidst the ruined treasures of Ireland's most famous sanctuary has proved so full of pleasant memories, that I have ventured to place them on record in the hope that my experience, though rudely chronicled, may induce some, who wander by mead and stream in the leisure of summertide, to follow the winding course of the lordly Shaanon, and linger for a time beneath those hallowed walls whose shadows fall across its placid waters.

The morning of our pilgrimage was in keeping with our anticipations, bright and beaming, and full of promise, as we launched our little bark close to the site of the old bridge of Athlone, where once a heroic stand was made in defence of hearths and homes against the invader.

The picturesque outlines of the war-scarred old town ranged fully into view, as we slowly pulled away down the stream, and scanned each familiar feature claiming recognition. Rising high above the surrounding mass of roofs and turrets, the graceful spire of St. Mary's Church tapers aloft, the central figure of a scene replete with objects of historic interest. Near it is clustered a group of buildings comprising the new Convent of La Sainte Union, placed on a height from which Ginckle's artillery once belched forth its destructive fire on the Irish army. Farther down stands out the black tower of the Dominican abbey, whose sweet-toned bell on a calm evening in June, 1691, rang forth the signal for the passage of William's army across the Shaanon, and sounded the knell of the dying hopes of the cause which St. Ruth in vain defended.

Grim, and dark, dwarfing into mean dimensions the adjoining steeple of the Protestant Church, it seems to protest against the persecution that profaned the altars it guarded, and banished the white-robed monks who dwelt in peace beneath its protecting shadow.

Away across the river loom into sight the frowning walls that surround the old castle, the centre of many a hard-fought battle. A large flag waving from its summit

reminds us of the fruitlessness of the heroic efforts made to preserve in the place it now occupies, a standard of a different colour, around which once rallied the flower of Ireland's chivalry. In pleasing contrast to the sad reflections called up by the associations that cling around those memorials of a dark past come the sights and sounds of country life, that steal in upon our senses, and waft our thoughts to more peaceful scenes.

Scarcely have the last pinnacles of the old town faded from view, when the tall towers of the seven churches rise up from the plain and appear to come forth to greet our approach. Following the circuitous winding of the river which seems to encircle the ruins in its ever changing course, we leave our little craft at the foot of the hill crowned with the tottering battlements of an ancient fortress, called De Lacy's Castle.

Ascending a gently rising slope whose summit is dotted with the gleaming headstones of generations of the children of Erin, we enter the sacred precincts of the ancient cemetery by a small gate on the eastern side of the enclosure, and find ourselves suddenly in the midst of varied groups of towers, churches, tombs, and crosses.

The principal of the latter—the celebrated *Cros-na-Sceaptru*, *Cross of the Scriptures*, is the first object of our pilgrimage.

It is one of three erected on a mound called the Cairn of the Scriptures—the goal of many a procession of priests and penitents. Two of these monuments remain, and the shaft of the third is visible. Time has levelled the Cairn, but its destroying influences have not succeeded in obliterating the traces of the old causeway connecting it with a venerable ruin in the distance, which antiquarians tell us was once a nunnery, where lived for a time Devorgail, the unfortunate wife of Ruarc, Prince of Brefni. The great Cross of Clonmacnoise stands opposite the largest of the churches, called the Cathedral.

Seen from the interior of this ruin, with the old doorway forming a fitting framework, and having as a back-ground the undulating plain of King's County, brightened by the

silver streak of the Shannon, with its outlines softly pencilled in relief against the clear sky, this beauteous monument of Irish art seems as fresh and graceful in artistic design as when eight centuries ago Devorgail, the penitent, wept and prayed beneath its shadow. On a near approach traces of the heavy hand of time reveal themselves, and obscure to some extent the excellence and finish of the carving that has rendered the monument so famous.

The figure of the Redeemer is clearly discernible in the central compartment of the western side, and different scenes of His sufferings are easily made out on the front of the shaft. On the opposite face the centre of the cross is occupied by the representation of a man with arms raised, bearing in either hand an emblem that has been the subject of various interpretations.

Canon Monahan, in his *Records of the Diocese of Ardagh and Clonmacnoise*, which, with its accurate map of the locality, proved to us invaluable as a guide and instructor, gives the opinion of Dr. Ledwich, an eminent archaeologist, in reference to the signification of those objects.

The learned Doctor writes:—

“The other ornamental cross is at Clonmacnoise. The stone is fifteen feet high, and stands near the western door of Teampull Mac Diarmuid. Over the northern door of this church are three figures: the middle, St. Patrick, in pontificalibus; the other two, St. Francis and St. Dominic, in the habits of their Orders. Below these are portraits of the same three saints and Odo, and on the fillet is this description:—‘Domus. Odo, Dean of Clonmacnoise, caused this to be made.’ This inscription refers to Dean Odo’s re-edifying the church, and must have been about the year 1280, when the Dominicans and Franciscans were settled here, and held in the highest esteem as new Orders of extraordinary holiness. The figures on this cross are commemorative of St. Kieran, and this laudable act of the Dean. Its eastern side, like the others, is divided into compartments. Its centre or head and arms, exhibits St. Kieran at full length, being the patron of Clonmacnoise. In one hand he holds a hammer, and in the other a mallet, expressing his descent, his father being a carpenter. Near him are three men and a dog dancing, and in the arms are eight men more, and above the saint is a portrait of Dean Odo. The men are the artificers employed by Odo, who show their joy for the honour done their patron. On the shaft are two men, one stripping the other of his old garments, alluding to the new repairs. Under these are

two soldiers with their swords ready to defend the church and religion. Next are Adam and Eve and the tree of life, and beneath an imperfect Irish inscription. On the pedestal are equestrian and chariot sports, &c."

At variance with this explanation of the sculptured portion of the Eastern face of the Cross, is another interpretation that I have received from Mr. Kieran Molloy, whose name is familiar to every visitor to Clonmacnoise, and whose memory is stored with valuable information, obtained from such men as Graves, O'Donovan, and a host of others, who found rest and hospitality beneath the shelter of his cozy little cottage which nestles in a grove of trees close to the entrance of the enclosure.

He states that some thirty years ago an antiquarian named McNeill made a minute examination of the large cross, and as the result of his researches, asserted that the Redeemer, and not St. Kieran, was represented in the central compartment of the east, as well as of the west side. In the one respect He is the Christ of the Scriptures, dying for love of mankind, in the other He is the Judge, bearing in one hand the sceptre, in the other the cross, emblems of His power and justice. The figures on either side represent the reward of the just, and the punishment of the wicked, the former in an attitude of exultation, the latter departing to their doom in despair, driven by the devil in the shape of an animal described as a dog, by Dr. Ledwich.

The carvings in the face of the shaft are intended to designate the different chieftains in friendly intercourse, thus denoting the work of reconciliation effected by Kieran amongst his people. Instead of Adam and Eve and the tree of knowledge, is suggested by this authority the more appropriate interpretation of Kieran and King Diarmid clasping the first pole of the structure which afterwards became the Cathedral of Clonmacnoise, a view adopted by Canon Monahan, who advances it as a proof of the foundation of the church sanctified by Kieran the Blessed, and guarded by Diarmid the Powerful.

Turning from this monument of ancient skill to the remains of the Cathedral with whose erection it seems to be

inseparably connected, we are confronted with a sad scene of desecration and decay. There is no roof on the sacred edifice except the blue expanse of sky. The floor is paved with tombs of every age and form. The walls are clad with ivy, while high above from the grass grown summit a young tree springs forth, joyous in its wealth of foliage. Traces of the space occupied by the High Altar are clearly visible, and a tablet placed in the adjoining wall tells us that "Charles Cochlan, Vicar-General of Clonmacnoise, at his own expense restored this ruined church, A.D. 1647."

Here have rested the ashes of Roderick O'Connor, after his troubled life of bitter fight and vexatious toil. Here also lie

"Muirich, the son of Fergus,
The son of Roedh, with hundreds of shield bearers,
Cathal the Great, the son of Ailill,
Cathal, the son of Finnach Fiachra,
Donncaith of the curly hair, from Breag Moig,
The powerful and noble King of Etar."¹

In this precious soil the best blood of Erin was interred. Every foot of earth "bright with dew and red rosed" was to the men of old more valuable than gold and precious stones.

To be laid at rest beneath these hallowed walls, near as might be to the relics of St. Kieran, was the last prayer that trembled on the lips of dying chieftains and kings.

Adjoining this temple of the dead is a chapel or sacristy, whose arched ceiling and strongly built walls, are in good preservation. It is a treasure house of interesting relics reverently laid aside and guarded with jealous care. Tombs of priests and scholars with the Irish inscriptions wonderfully fresh and legible, parts of architectural ornaments, stones with Ogham letters, those mystic characters so simple and apparently so settled in phonetic value, yet so difficult of interpretation, lie around in picturesque confusion.

From the midst of the sacred pile rises a primitive altar constructed of the flat stones that once covered the remains of the holiest of Erin's sons. Here once a year on St. Kieran's

¹ Irish poem translated by Professor O'Looney

feast, the Holy Sacrifice is offered, and the same mysterious words are uttered that centuries ago fell from priestly lips now sealed in death.

It is a hopeful sign, this annual atonement for the years of spoliation that have passed away, and for the desecration that has culminated in the erection of a temple of heresy in the soil, consecrated by a thousand sacred associations.

No wonder that one of Kieran's most distinguished successors, whose brilliant career was cut short in recent years by an untimely end, should exclaim: "Our holy places have come into the hands of strangers, our temple has become as a man without honour. What sin have his people done that their father's grave should become the dishonoured temple of heresy?" No wonder that this foul blot on the fairest spot of his diocese should cause many a painful moment to him who now rules it with firm and gentle sway. May his years not fail until he has seen this vestige of a hateful oppression swept away, and replaced by a structure whose glories may rival, if not surpass, the splendour of other days, whose walls may re-echo with the once familiar sound of sacred psalmody which, mingled with the murmur of the waters against the shore, may rise in fitting harmony to heaven.

Another valuable collection of relics is grouped together in a small church called Temple Dowling, to the south of the Cathedral. Prominent amongst these stands the shaft of the ancient Cross of Banagher, commemorating the death of Bishop O'Duffy, in the year 1297, by a fall from his horse. The history of this monument forms the subject of a very interesting article in Canon Monahan's *Records*. The outlines of the bishop and the horse are traceable, but the remaining features are indistinct. Opposite to this church stands the second large cross. It is in fair preservation, covered with ornamental tracing of varied character, but bearing no sculptured figures.

Passing through a wilderness of headstones in every variety of shape and state of decay, all bearing evidence of the faith that once burned in the hearts that have smouldered beneath their shelter, we find ourselves close to

the large tower of O'Ruarc, situate on the north west of the cemetery, beside the flowing river. Outlined boldly against the sky, with a scarce perceptible incline it raises its aged head full sixty feet aloft, and stands revealed in all its dignity one of those favorites of time whose history is shrouded in a cloud of obscurity that has baffled the researches of the most eminent antiquarians.

Without daring to enter into the controversy dealing with the date and purpose of the erection of those "puzzles of the past," it may not be considered presumptuous to hazard a remark suggested by simple observation regarding the indications presented by this tower of O'Ruarc as well as by its less stately companion, which takes its title from the McCarthy family, of construction previous to the erection of the surrounding buildings. The former stands alone without vestige of connection with any other structure. The latter bears traces on the surface that go to prove that the adjoining church was an addition made, perhaps, after the lapse of centuries.

Again, the larger of those pillar temples is constructed of fine sandstone, skilfully prepared for building, knitted together with a scientific skill and masterly finish seemingly quite distinct from the style of execution with which the adjacent churches were built.

There is no feature in their appearance, and no fact in their history, to disprove the theory which asserts that, like the other towers, that

"In mystic file, through the isle lift their heads sublime"

these venerable structures were once the temples of forgotten gods, and the shrines of Pagan worship, and that they awaited the advent of the Apostle of Erin, who preserved and purified everything most beautiful in the refined idolatry of Pagan Ireland, to change them from pillars of "error and terror" into centres of love and truth.

"Where blazed the sacred fire, rang out the vesper bell,
Where the fugitive found shelter, became the hermit's cell."

From their summits, instead of the hoarse summons of the "Stuic¹" calling the multitude to greet the luminary of the day as his silver rays first shone on the trembling waters of the river, the sweet sounds of the *stoc* filled the plain with its joyous melody, inviting priest and scholar to hasten and proclaim the glories of the Heavenly Sun whose brilliancy had banished the darkness of other days.

Though their past has been a mystery, they have been the standing witnesses of a bygone civilization, and refinement of the country they adorn. May they prove "prophets of the future" and pillars of light brightening the pages of Erin's history, and guiding her children to a destiny worthy of her former reputation.

But the lengthening shadows that steal along the plain and darken the face of the majestic stream remind us that our day is closing, and that we must hasten homewards leaving unvisited the holy wells, the nunnery, the crumbling mass of ruin, called De Lacy's Castle, and many other relics of the buried past, each with its own record of glories dimmed by oppression and desecration.

Swiftly and silently we glide out on the river of "dark mementoes" in the solemn hush of eventide, when even insect life is still, and there is no sound save the ripple of the wavelets as they dash against our little craft.

Suddenly the musical peal of a dinner bell in a neighbouring mansion is borne upon the breeze, and its echoes seem to set again a-ringing the famous silver *Cloccas* that ages ago called to praise and prayer the crowds of priests and students who now sleep beneath the grassy mounds of Clonmacnoise. We would fain fancy the solitude once more filled with a busy throng hurrying forth from cell and cloister to add their voices to the flood of sacred harmony which once rose and fell across the tranquil bosom of the waters, but the stern reality of the city of the dead that we had just left with its dark history of plunder and desolation forbid

¹ "The *stuic* or *stoc* was used as a speaking trumpet on the tops of our round towers, to assemble congregations, to proclaim new moons' quarters, and all other festivals."—*Memoirs of the Irish Bards*—WALKER.

the pleasing vision. Yet, there is consolation in the thought that even in its decay and fallen splendour, Clonmacnoise is the treasured shrine of a nation's faith as strong, as fresh, and as pure as when Kieran and Diarmid in loving union grasped the first pole of its Cathedral, and laid the foundation of its imperishable glory.

THOMAS MCGEOY, Adm.

THE DIOCESE OF DUBLIN IN THE EIGHTEENTH CENTURY.

IV.

THE OLD CHAPELS OF DUBLIN.—(CONTINUED).

SS. MICHAEL AND JOHN.—The Parish of St. Michael, or Union of Parishes formed under the title of SS. Michael and 'John, next challenges our attention. In one sense it might claim precedence, inasmuch as it included the larger half of the city proper, which was thickly inhabited, and mostly too, by Catholics of good means and position. The English priest, Paul Harris, who gave such trouble to Archbishop Fleming, describes it in 1631, as "*locus primarius in civitate, et parochia spatiosissima*." Few will be inclined to question the accuracy of this latter superlative once they glance at its boundaries, which may be most readily conceived by adding to the present Parish of SS. Michael and John the entire Parish of St. Andrew, for, at the time we write of (1700). they were *one*.

This spacious area, previous to the great apostasy, comprised no less than *seven* distinct parishes and parish churches within the city, and *four* parishes and churches, with *four* religious communities, beyond the walls. The city parishes were:—The Deanery or Close of Christ Church Cathedral, St. Michael's, St. Olave's, St. John's, St. Mary del Dam, St. Werburgh's, and St. Nicholas Within. The suburban district included—St. Andrew's, St. George's,

St. Stephen's, St. Peter's, with the ruined Church of St. Paul, and the (Calced) Carmelites, the Hermits of St. Augustine, the Priory of All Hallows (Canons Regular), and the Nuns of St. Mary le Hogges.

Let us briefly trace the history of each, and account for the disappearance of most of them.

CHRIST CHURCH CATHEDRAL.—Founded by Sitric the Dane, in 1038, the Cathedral of the Holy Trinity, as it was always called in Catholic times, ranks as the oldest and most honoured church in Dublin. The old Church of St. Michael le Pole, in Ship-street, in its round (belfry) tower, gave some evidence of a pre-Danish structure, but, as practically all traces of this church have disappeared, the cathedral holds undisputed claim to highest antiquity. Donatus, a Dane, was its first Bishop. He built an episcopal palace close to the cathedral, and the chapel of the palace was dedicated to St. Michael; so that the title of St. Michael, with a distinct chapel, was contemporaneous with the cathedral itself. In 1152 the see became metropolitical, and Gregory, its first archbishop, received one of the palliums brought by Cardinal Paparo. The cathedral at the time was served by a Chapter of secular canons. When St. Laurence succeeded to the mitre of Dublin, his first care was his cathedral. He changed the condition of the canons by making them Regular Canons of St. Austin, according to the rule of Arroasia, and he himself became one of the community, wearing the religious habit under his episcopal dress, and in every other way possible conforming to the rule. Henceforward the community of clerics serving the cathedral was a *religious* body, and was always quoted as the "Prior and Convent of the Most Holy Trinity." With the help of some of the Anglo-Norman chieftains, St. Laurence beautified and enlarged the cathedral, the transept and chancel of which still bear some traces of his work.

The earliest enumeration of the emoluments of the Cathedral is contained in two contemporaneous documents, one the Bull of Alexander III. in 1179, defining the possessions of the See of Dublin, after its extension southwards to Bray, and the other a Charter of St. Laurence, issued about

the same time confirming and identifying the several possessions of the cathedral acquired to it both before and after the arrival of the English in Ireland. I select the latter document, because amongst the witnesses we have the first available list of the Dublin clergy. It is dated 24th of May, year uncertain, but either 1178 or 1179, and is preserved amongst the archives of Christ Church.¹

“Lawrence, Archbishop of Dublin, grants to the Canons of Holy Trinity of the Order of St. Augustine, in frankalmoign, the Church of Holy Trinity, with the Churches of St. Michan, St. Michael, St. John the Evangelist,² St. Brigid and St. Paul, their gardens and houses without the wall, the mill near the bridge, the fishery and tithes of salmon and other fish on both sides of the Anilyffy, the lands of Rechrann [Lambay], Portrechrann, [Portraine], Rathchillin [Clonmethan], and Censale [Kinsale], third parts of Clochuri [St. Doulogh’s] and Cellalin [Killeigh?], Lesluan [unknown], Cellesra [Killester], Duncuanagh [Drumcondra], Glasnoeden [Glasnevin], Magduma [unknown], Celidulich [Grangegorman], Ballemeece-Amlaib [unknown], Cluaincœin [Kill of-the-Grange], Talgach or Kalgach [in Kill], Tulachcœin [near Kill], Celingenaleuin [Killiney], Celltuca [Kiltuck, on the road from Loughlinstown to Bray], Rathsalchan [Rathsallagh *juxta Bree*, near Rathmichael; see Proctor Andowe’s account in Monk Mason’s History], Tillachnaescop [Collis Episcoporum, Tully], Drumhyng [not known unless Drinnagh or Dundrum], Ballerochucan or Ballencharain [not known], half of Rathnahi [not known]. Tiradran, Ballerochan (or Ballyogan between Leopardstown and Kill) and Ballemoelph [unknown].

Witnesses—Edanus the Bishop; Malachy, Bishop of Lubgud; Eugenius, Bishop of Cluainiraire; Nehemiah, Bishop of Celdarch; Thomas, Abbot of Glendalacha; Radulphus, Abbot of Bildwas; Adam, Abbot of St. Mary’s, Dublin; Patrick, Abbot of Mellifont; Christinus, Abbot de Valle Salutis (Baltinglass); Torquil, the Archdeacon (a Dane, and the first name procurable on the List of Archdeacons of Dublin); Joseph, Priest of St. Brigid’s; Godmund, Priest of St. Mary’s. (del Dam); Edan, Priest of St. Patrick’s; Cenninus, Priest of St. Michael’s; Peter, Priest of St. Michan’s; Richard, Priest of St. Columba’s (Swords); Gillibert, Priest of St. Martin’s, Hugh de Lucy, Constable of Dublin, etc.”

In a Charter of King John³ confirming these grants we

¹ See 20th Report Public Records, Ireland. Appendix vii.

² In Urban Third’s Bull confirming this grant in 1186, this Church is styled of “St. John the Baptist.”

³ See 20th Report P. R. I., Ap. vii., p. 103.

have enumerated for us the names of the donors, Natives and Ostmen, from which it would appear that most of these endowments were conferred upon the cathedral, prior to the arrival of the English. In 1190, Malchus, Bishop of Glendalough, reciting a deed of Raymond le Gros, patron of Kilcullin, institutes the Canons of the Holy Trinity, into the said church; and all through the history of the cathedral grants of lands, houses, churches and tithes were being constantly made, the most considerable of which were Balcaddan, which was taken in exchange from St. Patrick's for Rath-sallagh and Ballyogan, and Rathfaruham, about which there was much litigation between the two Chapters. St. Bride's in Archbishop Comyn's time passed also to St. Patrick's. Walter Rokeby, Archbishop in 1504, again confirms by charter all the possessions up to that time acquired and retained, and from this deed we are better enabled to identify some of the localities as well as learn the titles of the churches. Thus, "the Church of Balgriffin with the Chapel of St. Doulagh's; the Churches of St. Fyntan of Clonkene, St. Brigid of Stalorgan, St. Brigid of Tyllagh (this last was not of St. Brigid of Kildare, but of Brigid, one of the daughters of Lenin, to whom Killiney was dedicated and whence it got its name); Chapel of St. Brigid near Carrickmayne (Carrickmines); St. Begnet of Dalkey, etc."¹

The change of St. Patrick's from a collegiate into a cathedral church in 1219, somewhat disturbed the quiet and uneventful history of the Prior and Canons of Holy Trinity. Every vacancy of the See on the death of an Archbishop and the election of his successor furnished an occasion for arousing the jealousy of the older chapter, and forcing it to an assertion of its ancient privileges. Up to this event it was *the* cathedral and the *only* cathedral, but Archbishop Henry, as Dr. Reeves surmises, "wished, without destroying the old mother church, to have a cathedral in which he should be supreme." Whatever may have been his motive in changing the condition of St. Patrick's, a spirit of rivalry very soon developed itself, and continued more or less marked

¹ See 20th Report P. R. I., p. 109.

throughout the ensuing century. Archbishop Luke, Henry's successor in 1230, made an award, "that, when the See is vacant, the Prior and Canons of Holy Trinity, and the Dean and Chapter of St. Patrick's shall assenble in Holy Trinity Church, and in due form proceed to unanimously elect a Pastor." (Archives of Christ Church.) But in 1253, the dispute broke out afresh, and was referred to Innocent IV., who commissioned the Bishops of Emly and Limerick, and the Dean of Limerick, to hear the matter if the parties acquiesce, otherwise to remit the trial to Rome. What the immediate outcome of this investigation was, we know not, but Nicholas III. twenty-five years later, had the case again before him, and his Decree may be read in Theiner,¹ practically confirming the award of Archbishop Luke. Again the vacancy of the See in 1285 renewed the friction, and Honorius IV. interfered, confirming the award of his predecessor.² Still the chapters were not happy, and in 1300, Archbishop Richard de Ferrings drew up the so-called *compositio pacis* which is given in Number VI. of the Appendix to Monck Mason's history. By this it is agreed that the Consecration and Inthronization of the Archbishop should take place in the Cathedral of the Holy Trinity. That both churches should be cathedrals and metropolitical, "*ita quod Ecclesia S. Trin. tanquam major, matrix et senior, in omnibus juribus Ecclesie seu negotiis praeponatur.*" Likewise that the cross, mitre and ring of each Archbishop as he died should be delivered to the custody of the Prior and convent. That the body of each Archbishop deceased, should be buried alternately in either cathedral unless otherwise determined by will. That the consecration of the chrism and holy oils, and the reception of the penitents should take place in the Cathedral of the

¹ *Monumenta Vetera Hib. et Scotorum*, p. 119.

² On this occasion the number of electors from either Chapter was very small and the Pope felt bound to issue a special Bull to protect the rights of the Chapter of Holy Trinity:—"Quamvis in electione super celebrata, quatuor de canonicis ecclesie S. Patritii et duo duntaxat de canonicis SS. Trinitatis interfuerint, juri tamen ejusdem ecclesie S. Trin. non derogetur in aliquo quin juxta ordinationem Nicolai Papae III. in electione Dublinensis Archiepiscopi facienda pro tempore procedatur. Datum ad S. Petrum, 30 Maii, 1285." Vide "Registres d'Honorius IV." par Maurice Prou, p. 31.

Holy Trinity. Finally that the said cathedral and metropolitical churches be considered *one*, and equal in all their rights and liberties. This carefully detailed arrangement seems to have settled the question as to respective rights and privileges, but did not effect that happy union of sentiment so much desired, for though both Chapters met to elect on the occasion of the next vacancy, the election proceeded on strictly party (chapter) lines, Richard de Havering, Precentor of St. Patrick's (a sub-deacon) being elected by the Dean and Chapter, and Nicholas "le Butiler," by the Prior and Convent. Clement V. declared both elections void and *proprio motu* appointed Richard, who strangely enough though he administered the Diocese as Archbishop (or ordinary) for over four years and then resigned it, never took Holy Orders higher than Deaconship.

Finally, the last struggle in this unbecoming contest had rather a tragic ending. On the death of John Leech, who succeeded Havering, Walter Thornbury, Precentor of St. Patrick's, and Alexander Bicknor, Prebendary of Maynooth, were both elected. Both left for Rome to get their nominations confirmed; but three years having elapsed without Walter's appearance, either by self or proctor, it was then ascertained that the night after he had sailed, he, with one hundred and fifty-six other persons, were drowned in the harbour of Dublin. On confirmation of this news, Bicknor resigned his claims, whereupon the Pope appointed him from himself (A.D. 1317), and commanded both chapters to receive and to obey him. This tragic mishap seems to have effected what decrees of archbishops and Papal confirmations failed to do, for after this incident we hear no more of the quarrel of the chapters beyond a slight breeze concerning the consecration of Walter Fitzymons towards the end of the fifteenth century; but the right of precedence was always accorded to that of Holy Trinity, as appears from the Decree of Archbishop Richard Talbot (1421), in which, after reciting "that in solemn processions the Prior of Holy Trinity and the Dean of St. Patrick's together took the principal place after the archbishop, then came the Sub-Prior of Holy Trinity and the Precentor of St. Patrick's together, and after

them the canons of the churches; two by two, directs the Prior and Canons of Holy Trinity to wear cloaks with grey fur outside and menyver inside in solemn processions. Dated at the Church of the Holy Trinity, Dublin, 1 March, 1421." In 1486, Lambert Simnel the impostor was crowned king in this cathedral; but all that were concerned in it had to do ample penance very soon after. In 1537, Wm. Hassard, prior, resigned, and in the same year we have the following entry: "William Power, Archdeacon of Dublin, declares that, in pursuance of a mandate from George, Archbishop of Dublin, he has installed Robert Payneswyke, late Canon of the monastery of Lanthony, as Prior of Christ Church. 4th July, 1537." This is the first time we find it called *Christ Church*, and hereby hangs a tale, and a very doleful one.

In July, 1534, John Allen, Archbishop of Dublin, was brutally murdered by the agents of Silken Thomas at Artane, whither he had fled for refuge. This untoward event afforded an opportunity to Henry VIII. of testing what blessings might result to the Irish Church by setting aside the privilege of the Roman Pontiff and filling up the see himself. Wherefore, early in March, 1535, Henry appointed Dr. George Brown Archbishop of Dublin. A few days later, without waiting to receive any confirmation from Rome, Brown was consecrated by Cranmer, and in compliance with the schismatical act lately passed in the English Parliament, received the pallium, *not* from the tombs of the Apostles, but from the *married* Archbishop of Canterbury. Brown was an Augustinian friar—indeed, he was provincial of his order both in England and Ireland, for at that period they formed but the one province. He was, moreover, confidential agent of Cranmer, enjoyed the friendship of Cromwell, and was a favourite courtier of the monarch for whom he obligingly condescended to perform a *secret* marriage with Anne Boleyn in January, 1533, even without waiting for Cranmer, in the might of his assumed authority, to pronounce the divorce from Catherine.¹ A man of such great parts and promise could not be overlooked by Henry.

¹ See *Henry VIII. and the English Monasteries*, vol. 1, by F. A. Gasquet, p. 151

Moreover he was an excellent Protestant, having rejected, as Ussher tells in his sketch of his early career, "the doctrines of Rome," and was a man, as Dr. Mant describes him, "happily freed from the thralldom of Popery." No better agent could Henry have selected for his intended Reformation [?] in Ireland. And this is the man we are asked to regard as the successor of St. Laurence O'Toole! The Holy See, when confirming the nomination of the next Archbishop, Curwen, ignores *George*, and appoints *Hugh* as successor to *John* (Allen) "of happy memory." So *George* remains the first Protestant Archbishop of Dublin. These few facts make us look with suspicion on the character of the late Canon of Lanthony, who by mandate of *George* was installed Prior of *Christ Church*. He was not long in developing his views. The suppression of all monasteries and religious houses had been decreed by the king, and notwithstanding many influential protests, the Decree was extended to Ireland. Cistercians and Dominicans and Franciscans and Canons Regular, all went down before the storm; but Prior Payneswick, *alias* Castell, and his community, whom doubtless he had influenced, thought well to adopt the inspired suggestions of certain commissioners (*John Alen*, chancellor, *George*, archbishop, and *Wm. Brabazon*, sub-treasurer), and petitioned Henry VIII. to make them under letters patent secular priests, to change them into the Dean and Chapter of Holy Trinity Church, "and that Robert Payneswick, the prior, and Richard Ball, Walter Whyte, John Mosse, John Curraghe, John Kerdiff, Christopher Rathe, Oliver Grant, William Owen, and Nicholas Owgaan, canons thereof, should become secular priests; that Payneswick should be dean, Ball, Whyte, and Mosse precentor, chancellor, and treasurer" respectively, and so forth. They were wise, perhaps, in their generation, but they were basely wise, as if a licentious king, who had no respect for any vow, could dispense them from the solemn vows they had made to God when they first entered religion.

This petition was of course complied with, and "Robert Payneswick," the Decree goes on, "shall be dean, and he and his successors shall enjoy Clonkene for his dignity and the

Church of Glasnevin for his prebend, with the temporalities in Glasnevin and Clonmell (near Drumcondra), tithes being excepted; Drumcondra, with its tithes; Clonkene, Dalkey, Killiney, Balleloghan and Hayhurter, Ballybrennan, Ballytipper, Ballyogan, Ballymoghlan, Farnicoast, Kilmahyoke, the spiritualities in Ballyfinch and Ballycheer, the temporalities of Balseadden and Smothescourt (Simmons court), Priorsland and Ketyngesland, near Carrickmayne, Tullagh, Stalorgan, Clonkyne, Kilmahyoke, Dalkey, Killiney, Ballybeghan, Rochestown, Cornells court, Kylbegote, and Newtown, with their chapels and tithes, etc." And so forth, the other dignitaries in proportion.

The change in religion, which at best could not extend beyond the limited boundaries of the Pale,¹ did not proceed quite so rapidly as George Brown could have wished. Though strongly opposed to the Mass, which a contemporary wrote, "he doth abhor," he had still to put up with "Massing;" and the Act of the Six Articles affirming transubstantiation, celibacy of the clergy, private Masses for the dead, and auricular confession, with the known terrible penalties with which Henry enforced its observance in England, kept him prudently reserved on these points. Moreover the Lord Deputy Grey and the Irish judges were most hostile to Brown. They had heard of the king's claims to be head of the Church with dismay, but a prelate *with a wife and two mistresses*,² they would not tolerate. His fanatical zeal therefore had to be confined at this period to denying the authority of the Pope, and waging war upon images and relics. In this latter achievement he distinguished himself. He proceeded to demolish the statues that adorned the interior of St. Patrick's. He removed the valuable religious paintings and whitewashed over the decorations of Christ Church Cathedral, and collecting all the relics into a heap, including that most venerable and most venerated of Irish relics, the

¹ The Pale at this time extended from Dublin to Dundalk, about fifty miles to the north of Dublin; from Dublin to Kilcullen, about twenty miles west; and from that round under the Wicklow mountains to Dalkey, about eight miles south of Dublin. That was the whole extent of country in which Henry's writs could run.

² See *Historical Portraits of Tudor Dynasty*, vol. i., p. 509.

crozier of St. Patrick, said to have been given him by our Lord himself, and hence called "*Baculus Jesu*," burnt them to ashes. In 1540 Sir Anthony St. Leger succeeded the unfortunate Leonard Grey as Lord Deputy, and Lockwood, Archdeacon of Kells, in 1543 succeeded Paineswick as Dean of the Holy Trinity. This Lockwood was the most conformable of men; nothing came amiss to him. Whether it was royal supremacy under Henry, or religious chaos under Edward, or restored Catholicity under Mary, or rank Protestantism under Elizabeth, like the historic "Vicar of Bray," Lockwood remained Dean of Christ Church. In 1547, on the death of Henry and accession of Edward VI., he was afforded an opportunity of displaying his manysidedness. The first official establishment of the English Liturgy in this country may be said to date not from any Act of Parliament, but from a Royal Order of Edward VI., issued February 6th, 1551, and promulgated by the Lord Deputy on the 1st of March following. Immediately after the arrival of this order St. Leger summoned the clergy to meet him in Dublin. Here the order was read. "For the general benefit of our well-beloved subjects," the king was made to say, "whenever assembled and met together in the several parish churches, either to pray or hear prayers read, that they may the better join in unity, hearts, and voices, we have caused the Liturgy and prayers of the Church to be translated into our mother tongue of this realm of England." "Then," interrupted Primate Dowdall, "shall every illiterate fellow read Mass," and threatening the Viceroy with the clergy's curse left the hall with all his suffragans, except Staples, the Bishop of Meath. St. Leger then handed the order to Brown, who received it standing, and promised to have it carried out faithfully. St. Leger did not like the duties cast upon him in this matter. He had no fancy for the office of forcing the reformed doctrines on the reluctant Irish, and in an interview with Alen the Chancellor, one of the most zealous of the reformers, undisguisedly expressed a preference for an appointment in Spain or any other place where war was being waged. He disliked Brown even more than his predecessor, and Alen who after the interview

went straight to sup with Lockwood where he found the Archbishop and Basnet,¹ was not slow to communicate its substance. Whether on account of Alen's and Brown's representations, or for other reasons, St. Leger was soon after recalled, and Sir James Crofts appointed his successor.

This latter wrote to Primate Dowdall, who had remained at Mary's Abbey, inviting him to a conference on religion. Dowdall refused to attend the Lord Deputy at Kilmainham, though agreeing to the conference, whereupon the Deputy resolved to go to the mountain, and the conference was held in the great hall (most probably the still existing chapter house) of St. Mary's Abbey. Nothing, however, came of it. Dowdall fought valiantly but unavailingly in defence of the Holy Sacrifice, but the Royal Order had gone forth—"*Delenda erat Missa.*" A few days later Dowdall left the country, and Armagh was declared vacant, as if by resignation.

On Easter Sunday therefore of that same year 1551, the English service was first read in Christ Church in presence of the Lord Deputy, the Mayor, and Bailiffs, and the Archbishop was the preacher. What a profanation! The relics and statues and pictures had been long before removed, the Holy Rood representing Our Lord crucified with the Blessed Virgin and St. John had been taken down from over the chancel screen, and in its place was set up that *holier* emblem of supremacy, the *Royal Arms*; little more than the altar now remained. Dr. Martin, at Oxford, thus reproached Cranmer

¹Sir Edward Bassenet, late Dean of St. Patrick's. St. Patrick's was suppressed in 1547 by Henry just before his death, the chapter strongly protesting and refusing to surrender: but Bassenet imprisoned them, and kept them locked up until they yielded. He was a Welshman from Denbighshire who came over in St. Leger's train on his first visit. The see being vacant at the time (1534) the King gave him the Vicarage of Swords, and on the death of Geoffrey Fyche in 1537 promoted him to the Deanery of St. Patrick's. He was a thorough reformer in the sense of having taken a wife, and on the suppression did not quit the deanery empty handed, but largely enriched himself with the spoils of the suppressed chapter. Out of them he bountifully provided for his four sons and one daughter, and of Deansrath executed a lease to his brother. This deed falling into the hands of Dean Swift he wrote on the back of it, "this Bassenet was related to the scoundrel of the same name who surrendered the deanery to that beast, Henry VIII."

in 1556:—"The devil's language agrees well with your proceedings. For *mitte te deorsum*, cast thyself downward said he, and so taught you to cast all things downward. Down with the Sacrament, down with the Mass, down with the altars, down with the arms of Christ, and up with a lion and a dog."¹

Lockwood made a contemptible effort to fall back upon the Roman (Latin) Ritual at the consecration of Bale—"the foul-mouthed Bale"—as Bishop of Ossory. He feared invalidity, or at least illegality, but Bale told him he was "an ass-headed dean," and insisted on the rite being gone through in English.

The boy-king Edward VI., died in July, 1553. His remains were buried on the 8th of August following in Westminster Abbey, in accordance, it would seem, with ancient funeral ceremonies, and in the following November "a dirge was sung in Latin, and the Masse on the morrowe."

Heretical worship therefore profaned the cathedral only for the short space of two years and a few months, at this time, and the extent to which heresy was pursued in worship is still an open question. Of course Divine service or celebration of the Holy Mass (if that was what was intended) in a language other than what was authorised by the Church was distinctly wrong and schismatical, but in Edward's first prayer book, which was the only one adopted in Ireland at that time, "what is commonly called the Masse," was prescribed, and the consecration of the elements was spoken of, and the use of holy water, and the sign of the Cross, and lamps before the sacrament, and anointing of the sick, and prayers for the dead. These things did not harmonise with the views of the more advanced English reformers, and so a second prayer book was issued cancelling all the doctrines practices, and injunctions of the first, and substituting *tables* for altars, the *Lord's Supper* for the Mass, and abolishing all anointings whether of baptism or of the sick. This second prayer book however had not had time to get introduced into Dublin before Queen Mary ascended the throne,

¹ II. Cranmer, 227. *Parker Society.*

who resolved to re-establish the Catholic Faith in all her dominions.

Goodacre, appointed by Edward to Armagh, had just died, and Mary nominated the exiled Dowdall for the Primacy, which nomination was confirmed by the Holy See in consideration of his valiant defence of Catholic doctrine in Mary's Abbey, and his first schismatical appointment under Henry was condoned.¹ Then steps were taken, both in England and Ireland, to proceed against such bishops as favoured the Reformation, the ground of offence put forward being their having married. This struck at Brown directly, who, as we have seen, was very much married. He was accordingly deposed, and withdrew, it is thought, to England whence he came, and where he appears to have got the grace of repentance, Cardinal Pole absolving him from all censures, and to have died reconciled to the Church. Such was the end of the first Protestant Archbishop. *Requiescat in pace.*

On the 18th of February, 1555, "Philip and Mary require the Dean and Chapter of the Metropolitan Church, Dublin, to elect Hugh Corren (Curwen), LL.D., to be Archbishop of Dublin" (archives of Christ Church). This was the customary *congé d'élire*; and on the 21st of June following, the Pope, on the petition of Philip and Mary, appointed this Hugh Curwen Archbishop of Dublin, vacant by the death of John (Allen) of good memory. He was consecrated in St. Paul's by Bonner, Bishop of London, and on the 15th of September Mary issued a mandate from Greenwich to the Dean and Chapter of Christ Church, to obey the Archbishop of Dublin, lately appointed. The dean (always Lockwood) respectfully received the mandate, and obeyed it.

Dr. Curwen celebrated a Provincial Council in Christ Church, in order to re-establish Catholic worship and restore obedience to the Pope, and once more the walls of the cathedral re-echoed to the psalmody of its ancient Liturgy, and were again blessed with the presence of the Most Holy.

¹ The Pope never recognised his first appointment by Henry, and actually appointed Robert Wauchop archbishop in succession to Dr. Cromer. In the Bull confirming Dowdall he is named as successor to Robert.

In a manuscript chapter book of the cathedral, preserved in the Library of Trinity College, we have a detailed regulation of the order to be observed in the celebration of Masses and the Divine Office, signed by Hugh Curwen, chancellor (he was lord chancellor as well as archbishop), T. Lockwood, dean; Christopher Rathe, chauntor; Jo. Harman, chancellor, etc.¹

In the third year of the Queen's reign a parliament was convened at Dublin, when a Bull from Pope Paul IV., pronouncing absolution for the temporary separation from Rome, was read by Archbishop Curwen to the Lords Spiritual and Temporal. It, however, confirmed the dispositions of benefices, dispensations, and other ecclesiastical regulations. One of the first cares of the Queen was to restore the suppressed Cathedral of St. Patrick, with its dean and chapter, and for its first dean under this new charter, she appointed Dr. Leverous, who afterwards became Bishop of Kildare, suffered so much in Elizabeth's time, and died in the odour of sanctity near Naas in 1577. On the 2nd of July, 1556, the new Lord Deputy Sussex was received in great religious state in St. Patrick's the ceremony of his installation ending with Benediction of the Blessed Sacrament. (See Monck Mason.)

Catholicity thus restored, affairs proceeded tranquilly during the few, too few, alas! remaining years of Queen Mary's reign. The disturbances in England did not extend to Ireland, and many English Protestants were induced by the peaceful condition at least of the Pale to come and reside in Dublin.

But this peace was short lived. In 1558 Queen Mary died, and was succeeded by her step-sister, Elizabeth. She delayed sometime before she took any step. Eventually she revived the policy of her father and brother, and once more severed the realm of England from Rome. In Ireland the Act of Uniformity and the Act of Supremacy did not become law until after the Parliament of 1560. The Earl of Sussex who was for the second time appointed Lord Lieutenant in this

¹ See *Obits and Martyrology of Christ Church*, by Dr. Todd, p. cxiii. of Introduction.

year received a letter from the Queen "signifying her pleasure for a general meeting of the clergy of Ireland, and the establishment of the Protestant religion through the several dioceses of the kingdom," in other words, the people were to discard the religion taught to them by Christ and his Apostles and their legitimate successors, and accept the gospel of the daughter of Anne Boleyn. All had to be therefore undone, and, worse than all, the pastor in charge of the flock in Dublin was found to be no better than a hireling. It is not easy to understand why Mary ever destined him for the See. His previous record should not have recommended him to the daughter of Catherine of Aragon. When Henry appeared in the Church of the Observants at Greenwich with Anne Boleyn as his wife, Friar Peto denounced him to his face, and told him such marriage was unlawful. The King did no violence to Peto, but the next Sunday, being the 8th or 18th of May (1533), Dr. Curwen, by order of the king, preached in the same place, and sharply reprehended Peto, calling him a dog, slanderer, a base, beggarly friar, rebel and traitor. Elstow, another of the friars, took Peto's part, and, interrupting the preacher, denounced Curwen as one of the four hundred prophets into whom the spirit of lying had entered. Curwen was first a canon of Hereford. On the death of Bishop Fox he was appointed by *Cranmer* to administer the diocese *sede vacante*. He was made Dean of Hereford in 1541, and from that promoted to the mitre of Dublin in 1555.

No sooner had Elizabeth commenced operations than Curwen at once sought to accommodate his conscience and conduct to suit her fancy. His first care, after submitting to her decrees, was to remove the statues and ornaments with which he himself had re-adorned the cathedral and parochial churches, to newly paint the walls of St. Patrick's, effacing the beautiful fresco paintings that still remained, and to order that in Christ Church all remains of Popery should be removed. I need not further particularise the

¹ Stow, *Annals*, ed. 1615, p. 561.

career of this apostate, except to mention that in 1567 he petitioned the Queen to remove him to the See of Oxford, where in 1568 he died. Thus the cathedral was once more and finally profaned. The lamp was extinguished, the Presence removed, the Sacrifice forbidden, and the consecrated pile given over to the cold and comfortless ceremonial of the Reformers.

For a short time under James II., who made it his chapel royal, it was restored to Catholic worship, when Dr. Stafford (who fell at Anghrim) was made Dean, and Dr. Dempsey (afterwards Bishop of Kildare) Precentor; and during this brief period the learned Dr. Michael Moore pronounced the sermon which offended the king. But from 1690 it remains alienated from its original purpose. The wooden Tabernacle used on the High Altar in James the Second's time is still preserved in the storeroom of the synod house adjoining, but the door of it was secured by the late Dr. Spratt, and now forms the door of the Tabernacle on the High Altar in Whitefriar-street Carmelite Church.

The material edifice underwent many changes from the time of St. Lawrence. The most extensive alteration and repairs, previous to recent restorations, were first those effected in 1350 by the Archbishop John de St. Paul, who at his own cost built the choir. But his work was sadly at variance with the other portions. For the north wall of his choir he utilised the then existing south wall of the Lady Chapel, which deflected at an angle from the transept, and thus gave his prolonged choir an appearance of not being in line with the nave. This architectural anomaly existed until Mr. Street recently brought back the choir to its original shape as indicated by the foundations.

In 1562, owing to the bad construction of the piers, the massive stone-groined roof gradually spread the walls of the nave asunder, and on the 3rd of April it came with a crash to the ground carrying with it the greater portion of the south wall of the nave, and most of the western front, leaving only the north wall standing, but sadly shaken and out of the perpendicular as it may still be seen. It was in this catastrophe Strongbow's tomb was broken. Great efforts were made to

repair the disaster, and it is during the course of the work that we learn of the fidelity of the Dublin artisans to the faith and ordinances of the Church. One of the devices to root out Popery was to command all workmen under heavy penalties to work on the Catholic holidays. The Proctor reports that notwithstanding threats and menaces the masons would not work on *Corpus Christi* or the Feast of the Assumption, and the only ones he could get to work on those days were Thady Helier (the tiler) and his three assistants putting on slates. At the end of the seventeenth century the courts of law were erected on the site of the old priory and cloisters, and around them were grouped several alleys and passages called Christ Church yard. Amongst those passages was the slype, a dark passage running alongside the chapter-house, and from its obscurity denominated *Hell*, wherein apartments were advertised to let and recommended in the newspapers of the time, as "suitable for lawyers." On the completion of the new Four Courts all these buildings including the remains of the chapter-house were demolished and the space cleared in front of the cathedral.

The munificence of a single citizen enabled the dean and chapter quite recently to effect the restoration which now forms such a beautiful *coup d'œil* both externally and internally; and casual employment in a season of distress two years ago brought to light the foundations of the chapter-house which are now exposed to view.

I fear that this paper will be regarded as a formidable digression from my original purpose, but the subject of the mother church of the city was one too interesting to pass over without some, however compendiated, historical details. One lamentable fact may be elicited from what we have been considering, namely, that from the murder of Archbishop Allen in 1534, and the unrecorded disappearance of his bishop-assistant, Richard Gamme, a Franciscan, down to the appointment of Archbishop Mathews in 1611—a period of seventy-seven years—except for the four short years that Curwen remained faithful, Dublin was without a resident Catholic bishop. By way of consolation we may also recall that with the exception of the Dean (Lockwood) and one of

the Vicars Choral, William Dermott, who was made Chancellor in 1562, no member of the Chapter of Christ Church, as it was in Mary's time, remained in it after 1560. Cotton in his *Fasti*, tells us that Rathe the Precentor *resigned* in that year, for his death did not occur until 1565. In the introduction to the *Obit. Book* there is an entry of money given by Mayor (Fyan) in 1565 to have the month's mind of Sir Christopher Rathe celebrated. We may presume that the others followed Rathe's example, for the list for 1561 with the two exceptions mentioned, is quite new.

In the calendar of Christ Church documents given in Appendix VII, to the Twentieth Report of the Public Records in Ireland just issued, there is one that attracts attention at page 122, No. 466. It recites that "Pope Innocent X. directs the Archbishop of Dublin, and the Bishops of Leighlin and Ferns, or their Vicars-General, to admit Patrick Chaell (Cahill), vicar of St. Michael's, Dublin, to the office of dean of Holy Trinity Church, vacant by the death of William Beorrex." This is dated 3rd November, 1644. From this it might appear that the deanery and chapter of Christ Church were continued titularly by the Catholics as well as that of St. Patrick's. D'Alton's reason for such not being the case is scarcely sufficient, for although originally it was the exclusive creation of Henry VIII., yet it was acknowledged and ratified by the Pope as we have seen under Mary. However, some doubt may be thrown on this document. Cardinal Moran says that the counterpart is not to be found in Rome, and it seems strange how a Papal document of 1644 could come among the archives of Christ Church. William Beorrex is clearly a mistake for William Barry, was Dean of the Metropolitan Church of Dublin in 1623. (See Dr. Moran's *Archbishops, etc.*, page 287). But may it not be St. Patrick's that is thus described as the Metropolitan Church? In any case the document is curious as the Cahill in question was some years previous (1629) deprived by Archbishop Fleming of the parish of St. Michael's, and it is not quite clear that he was ever restored thereto.

The Deanery or Close of Christ Church, forming the parish of the cathedral, was extremely limited. In 1818,

when Whitelaw's *History of Dublin* was published, it only numbered four houses on the east side of Christ Church-lane (now expanded into Michael's-hill), 15 in Christ Church-yard (demolished), and four in *Hell* (this also happily has been swept away). To these should be added two houses in Fishamble-street, all containing a population of only two hundred and thirty-three souls. In 1871 this number had shrunk to ten, and in 1881 to nine, all Roman Catholics. Not much of a parish according to modern ideas, and even that little is now entirely gone, and changed into the handsome open space that at present surrounds the cathedral.

✠ N. D.

DE MONTAULT ON CHURCHES AND CHURCH FURNITURE.

I—ALTARS.

MONSEIGNEUR de Montault's excellent volumes on churches and their decorations correspond in many ways to Mgr. Martinucci's well-known work on Ceremonial. He gives us a practical description of the materials required for the proper execution of the Church's ritual prescriptions. His long experience of the best Roman traditions, and his accurate acquaintance with the legislation of the Church on the matters which he treats make him a writer of very high authority. Besides the authentic ritual books of the Church, he makes use of St. Charles Borromeo's two treatises on the building and furnishing of churches, and of Benedict XIII's "*Il rettore ecclesiastico instruito nelle regole della fabbrica e della suppellettile ecclesiastica*" (Benevento, 1729); he also uses the more recent writers who have treated these topics.

It has been thought that the readers of the RECORD might be glad to have their attention called to some of these subjects, and to have the benefit of Mgr. de Montault's

learning and experience. We will begin with the matter of altars.

THE HIGH ALTAR.

The high altar may be placed in two positions; either standing out by itself towards the front of the sanctuary, and this is the earlier practice, or else against the wall, according to the method most in use since the sixteenth century. In either case the church should be so placed that the celebrant and the altar may be turned towards the east. The altar now used for the Chapter Mass in St. John Lateran has been turned towards the people, during the restorations recently carried out by Leo XIII., and the Pope's throne is permanently fixed at the end of the enlarged apse. Even when placed near the wall, the altar should be detached from it, as is that of the Sistine chapel. Benedict XIII. insists on a space of at least two feet and a-half between the wall and the altar, so as to allow room for passing round it. This space is required on the one hand by the very rite of consecration, and on the other, for the convenience of the divine service. In Rome, a wooden stair-case is added behind the altar terminating in a platform which runs the whole length of the super-altar; this is necessary for the purpose of decorating the gradines, and prevents the necessity of the sacristans standing on the altar itself, which is extremely unseemly and is calculated to give scandal to the faithful.

The Congregation of Rites decided for the Cathedral of Troia, in 1610, that the altar which was at the extreme end of the apse, should be brought forward to the entrance of the choir, so that the celebrating priest should face the people; the throne then resumed its original place opposite the altar at the further end of the apse, and the canons' stalls were arranged on the right and left of the throne.

The altar is made of stone or marble, because it should be consecrated. Wooden altars, condemned by St. Evaristus, are only allowed in exceptional cases. It is to be hoped that cast-iron altars, one of the results of modern industry, will never be admitted into a church.

The high altar must be raised by at least three steps above the pavement of the sanctuary; if the existence of a

crypt necessitates there being more, they should be of unequal number ; there are seven at St. Peter's in Rome. These steps are of wood or stone. The lowest must, according to Benedict XIII., be at least six feet from the balustrade. The two first extend beyond the altar on each side. Their depth is two feet 8 inches and their height 6 inches. The *pradella* is made of wood, in order to prevent cold, and is of the same width as the altar. The Ceremonial prescribes that the steps should be covered with carpet, at least on solemn occasions.

The following are the dimensions of the high altar in the Cathedral of Benevento, consecrated by Cardinal Orsini in 1692 :—Length, 10 feet 4½ inches ; height, 3 feet 5½ inches ; depth, 2 feet 4 inches ; gradines, height, 6½ inches ; depth of the first, 7½ inches ; of the second, 2 feet.

The table of the altar is supported by a base, *stipes*, the form of which admits of four different types.

(a) The *solid altar* is the one commonly used in Rome. It is rectangular, built of stone, and closed on all sides. The corners are rectangular. This kind of altar lends itself best to the use of a frontal. Benedict XIII. recommends that a cross should be placed in the front ; in Rome this is of inlaid marble or gilded metal. This cross reminds us that the altar symbolises Christ.

(b) The altar which is hollow inside is the *sepulchre altar*. It has inside the stonework a leaden coffin, containing the body of a saint, whose name is inscribed on the front. Here are some examples from Rome of these commemorative inscriptions : at the Church of St. Balbina, on a wheel of alabaster :—

CORPORA · SS.
BALBINAE · V. M.
ET · FELICISSIMI · M.

At the Church of St. Clement, in letters of gilded bronze, on red porphyry :—

FLAVIUS · CLEMENS
MARTYR
HIC
FELICITER
EST · TUMULATUS

At the Church of San Marco, in letters of gold, on violet porphyry :—

IN · HOC · ALTARI
QUIESCIT · CORPUS · SANCTI · MARCI
PAPE · ET · CONFESSORIS

Sometimes the inscription concerning the relics is placed away from the altar.

At the Baptistery of the Lateran, in the Oratory of St. Justina :—

DD. CYPRIANO · DIAC. ET · IUSTINÆ
VIRGINI · MM.
QUORUM · CORPORA · ARA · CONDIT

At the Church of St. Eustace, on a white marble slab under the porch, we read these words in praise of Cardinal Nereus Corsini :—

Nereo tit: S. Eustachij diac: card: Corsino
Clementis XII. pont. opt. max. fratr: fil:
quod aram maximam
elegantissimis marmoribus
ceterisq. praeclaris ornamentis
ad corpora SS. Eustachij et socior. martyrvum
tegenda
ingenti liberalitate construxerit
cap: et canonici huiusce basilicae
nomine suo devinctissimi
mem. pos. anno MDCCLIX.

(c) The *shrine altar* is so arranged that the whole space between the table and the sides is filled by a shrine of wood or metal, in which rests the body of a saint, which can be seen through glass. This plan is modern: the saint lies with the head raised on a cushion, and is clothed in his vestments. Such are in Rome the bodies of St. Paul of the Cross, St. Leonard of Port Maurice, and of the Blessed Cardinal Tomasi and the Blessed Crispin of Viterbo. In the case of martyrs taken from the catacombs there is added to the relics a waxen statue, artistically worked.

(d) The *empty altar* rests at the four corners on small pillars, or, as at the side altars in the Cathedral of Benevento, on two brackets, which join the table to the stone on which the altar stands.

The table of the altar covers the base, and protrudes a little beyond it. It is rectangular on every side. Nothing is more inconvenient than the altar tables cut out in a crescent in front, like that of the high altar of the Cathedral of Angers, constructed in the last century, or rounded at the edge, for then it is not easy for the priest to hold his fingers as the Rubric prescribes.

The high altar in the great basilicas has no gradines. In isolated altars more than one is scarcely possible, for two or three would prevent the officiating priest from being seen. For those placed against the wall, the number is not limited; it is generally two, three, or more. One would be enough, if there were only to be a crucifix and six candlesticks, but then more candles are needed for Benediction and Exposition of the Blessed Sacrament. The gradines are made of wood, painted and gilded, or of stone or marble. Their width is generally the same as that of the altar table, on which they must not encroach; nevertheless, it is not unusual in Italy, to see them protruding on each side, and then this prolongation is supported by a bracket or by masonry. Add a frontal and a baldaquin, and the altar is complete. In parish churches a tabernacle is also necessary.

The altar may not be built over a tomb or a mortuary vault; the prohibition extends even to the steps, which must not cover the body or bodies of one or more dead. Benedict XIII. condemns "holes, cupboards, &c., in the altar to keep the cruets" or other things necessary for its decoration or service. The altar should under no pretext be converted into a cupboard; the mere respect which we should have for the table on which the Holy Sacrifice is offered requires this. In all that concerns the high altar, the Sacred Congregation of Rites makes it of strict obligation to conform to the Ceremonial of Bishops, and to obey its own injunctions which contain the interpretation of the same.—(*Comen.*, 30 Sept., 1628).

The high altar in a Cathedral is reserved for the bishop and chapter, for public and solemn functions. It would therefore not be befitting to use it habitually for the celebration of Low Mass, especially should the canons be in choir for the recitation of divine office. In a parish church, the high altar should be appropriated exclusively to public and solemn offices, such as parochial Mass, high Mass, burials, weddings, &c.

In churches belonging to the religious orders, especially those of the friars mendicant, the altar has a particular form. It is joined to the side walls by a partition-wall, panelled and ornamented, and there is a door on the right and left leading to the choir. When it is not possible to have this partition-wall, an iron rod is used, on which curtains run, as at the Minerva. The doors are closed with a *portière*, which, on solemn occasions, is of the colour of the day. As the choir of these religious orders is behind the altar, a square opening is sometimes made in the middle of the gradine, so that the celebrant may be visible. This opening is sometimes filled with a gilt grating as at S. Maria del Popolo. This is also done in convents, when the nuns' choir is in the same situation, as at San Cosimato.

SIDE ALTARS.

In the construction and ornamentation of the side altars, the same rules must be followed as for the high altar. Nevertheless there are some differences to be noticed; they should have only one step and one gradine. The proportions are also smaller, excepting the height, which should usually be the same. St. Charles gives the following dimensions: height, 3 feet $\frac{3}{4}$ inches; width, 6 feet; depth, 2 feet 8 inches. At the Chiesa Nuova in Rome, these are the measurements: height, 3 feet 8 inches; width, 7 feet $3\frac{1}{2}$ inches; depth, 2 feet 4 inches; height of the gradine $9\frac{3}{4}$ inches. All the side altars of this church date from the sixteenth century. Here are some more measurements, taken at Bologna. At St. Isaias, height, 3 feet $3\frac{3}{4}$ inches; width, 7 feet $9\frac{1}{4}$ inches; depth, 1 foot 10 inches. At the Madonna di S. Luca, height, 3 feet 8 inches; width, 7 feet; depth, 2 feet $1\frac{3}{4}$ inches. At S. Catarina, height,

3 feet 4 inches; width, 7 feet $2\frac{3}{4}$ inches; depth, 1 foot $10\frac{3}{4}$ inches. At Cività Vecchia at the Conventuals, height, 3 feet 4 inches; width, 7 feet; depth, 1 foot $9\frac{3}{4}$ inches.

These altars should be less decorated than the high altar; but they may have two or four candlesticks, a frontal, a reredos and a baldaquin. Each altar has its own titular, who is given to it by the bishop in the ceremony of consecration, or by the simple fact of its erection. The dedication is indicated by a picture on the reredos, and by an appropriate inscription. The titular once in possession, it is forbidden to substitute another, as long as the altar remains morally the same. Such a change would only be allowable in case the altar were completely reconstructed. In France, too often the caprice of a parish priest or of some devotee changes the titular, setting aside right and tradition.

Benedict XIII. willingly conceded the right of patronage over an altar, when an agreement was made to provide for its maintenance by an annual rent. If the rent was not paid, after a warning from the Ordinary, the patron was declared to have forfeited his right, by virtue of which he could otherwise choose the titular, and put his coat-of-arms on the reredos and on the frontal, and an inscription stating his privilege; he had also the power of naming the chaplain attached to the service of the altar, and of having it privileged to the exclusive profit of the deceased members of his family. It may be useful to give the formula employed by Cardinal Orsini for the assignment of these endowments.

"R. D. N. Vicarius generalis sedens, et viso supplici libello porrecto pro parte N., petentis facultatem et licentiam erigendi intus ecclesiam sub titulo S. N., oppidi N., altare S. N.; viso consensu lvi. D. N. rectoris praefatae ecclesiae; visa infrascripta assignatione dotis pro manutentione ejusdem altaris, quae dos consistit in . . . licentiam et facultatem erigendi altare in honorem S. N. intus dictam ecclesiam concessit et impertitus fuit, servatis tamen de jure servandis et cum obligatione quod dos praedicta omni futuro tempore per procuratores cleri administretur, ut ipsi de ea rationem reddant huic nostrae curiae, salvisque semper et reservatis jurebus episcopali-bus et non alias nec alio modo.

"Datum . . . die . . .

"N. vic. gen."

The Council of Trent desires that, in remembrance of churches which are destroyed for any reason, there should be erected in the church, built on the same land as many altars as they contained, and under the same invocations.

When altars have been dedicated to saints of the Old Testament, the tradition can be left undisturbed; but there is no reason to erect others under their invocation. (S. R. C., 3rd Aug., 1697.) Neither can altars be set up in honour of the Beatified, for they do not enjoy the universal worship which is accorded only to the saints. It is necessary, should occasion arise, to ask for an apostolic indult from the Holy See, in order to keep within the law.

No altar can be demolished, or moved from one place to another, without the previous permission of the ordinary. Before profaning it, certain rites, accompanied by prayers, must be observed.

A certain hierarchy ought to be observed among the altars, which is regulated according to the relative dignity of their titulars. The Litany of the Saints fixes the order of precedence. The first in dignity should be nearest to the high altar, the right hand having precedence over the left. Thus the Lady altar should be, if not behind the high altar, in an apsidal chapel, for this is not always possible, at least on the right hand side, as understood in the Liturgy, and not at the right of the spectator.

In many places a special altar is erected to the titular of the church in order to honour him more particularly. This is done from want of reflection, for it would seem to be forgotten that the whole church, with its high altar, is already dedicated to the saint, as follows from the ceremony of benediction or consecration itself:—*Ut hanc ecclesiam et altare ad honorem tuum et nomen Sancti tui N. purgare et benedicere digneris.* The Congregation of Rites has therefore condemned such an abuse.

If an altar which already has a titular is required for some new devotion, a smaller picture may be placed for this purpose on the gradine under the crucifix. Benedict XIV., in a dissertation on these *sottoquadri*, ordains that they should not be allowed to interfere with the conspicuous size and

position of the crucifix. When the title of an altar is changed, and the picture of the titular moved elsewhere, the altar does not thereby lose its consecration. (S. R. C., 7th July, 1759.)

During the last twenty years there are to be seen in France casings for altars made of repoussé and gilt metal, of very good style and execution. As, however, they are a sort of rich frontal, it would be best to keep them for solemnities, and to use a more simple form of decoration habitually.

J. ROUSE.

GLEANINGS IN SCIENCE.¹

IN a popular scientific lecture, clear exposition and simplicity in experimental illustration are, of all things, essential; both these characteristics are conspicuous on nearly every page of the interesting volume of popular lectures before us. The author has acted wisely in retaining the form in which the lectures were originally delivered; for with the aid of copious illustrations, the intelligent reader will be able to follow each special line of thought with nearly as much ease, as if he heard the living voice of the speaker, and saw the experiments performed in his presence. The two kindred subjects—Heat and Electricity—are those mainly dealt with: they are the subjects which, more than any others, have occupied scientific men for many years past; and they are likely to engage a still larger amount of attention in the future. The two first lectures are devoted to Latent Heat—the great stumbling block of the Physicists and Chemists of the last century. It is well known that when a vessel filled with ice is put on the fire, although many hours may elapse before all the ice is melted, no increase of temperature can be detected, even with the most delicate

¹ *Gleanings in Science.* By Gerald Molloy, D.D., D.S., London: Macmillan & Co.

thermometer, until the last ice-particle disappears; and a corresponding phenomenon is observed in the conversion of water into vapour. Were any one to ask, a hundred years ago, what became of all the heat—he would be told it was *latent*, owing to water having a greater capacity for caloric than ice, and vapour a greater capacity than water; and a similar explanation served to account for the development of heat which takes place when a liquid solidifies, or a vapour condenses. There were a few sceptical people, indeed, who shook their heads, yet said little; for so long as heat was regarded as a distinct kind of matter, it was difficult to suggest a more satisfactory answer. But as experiments multiplied, the old theory proved altogether inadequate to account for the phenomena; and when it was found that the amount of heat produced by friction, or other mechanical means, always bore a fixed relation to the energy expended in its production, the new theory, which regards heat as motion, and not as matter, was established on a firm basis. It was then seen that the heat-motion which entered into the melting ice was entirely expended in shaking asunder the solid particles and freeing them from the bonds of their mutual attractions, so that none was left to increase the temperature. We would strongly recommend a careful perusal of these lectures on heat to the writers of our text-books in a different department of philosophy. It is painful to read, even in some of the most recent, that Heat and Light are “imponderable matter;” as well might the singing of a bird, or the sound of a drum, be called imponderable matter. A Materialist of the present day is not likely to be much influenced by arguments deduced from such statements. The *Gleanings in Science* will have done good service if it help in preventing a repetition of such blunders in the future.

Closely connected with the lectures on Heat are two on *The Sun as a Storehouse of Energy*. The subjects treated under this head are (a) the vast amount of heat which the sun is constantly sending forth into space; and (b) the means by which, notwithstanding this great expenditure, its temperature has been preserved so long, practically un-

changed. In the present state of knowledge, it is impossible to form any exact idea of the actual temperature of the solar mass; we know, however, that it far transcends any attainable by human contrivance. The spectroscope furnishes evidence that substances such as iron, copper, and several others with which we are familiar on the earth, exist as glowing gases in the sun's atmosphere; and iron requires a temperature of fifteen-hundred Centigrade degrees to melt, and a still higher temperature to pass into vapour. But the dark absorption lines, which the spectroscope reveals, prove that even this metallic atmosphere is cold, compared with the hot nucleus or central body of the sun. Regarding the condition of that central body, very little is known with certainty. A solid or liquid state seems hardly compatible with the high temperature; and the density is such as might easily be produced in a gas subjected to the pressure arising from the sun's enormous mass. In whatever state it exists, one would think that a white-hot globe of matter, eight-hundred-and-fifty-thousand miles in diameter, and having a temperature of many thousand degrees, must possess an inexhaustible store of heat. Yet, when accurate methods of measurement are applied, the solar radiation is found to be so immense, that in a globe, having the dimensions of the sun, and composed of any solid or liquid terrestrial substance, a few centuries would suffice to detect a diminution of temperature. And notwithstanding this, in the unaltered condition of the vegetation at known parts of the earth's surface during the last two thousand years, we have evidence that no appreciable change has taken place in the solar radiation during that time. Of the many theories proposed to account for this remarkable phenomenon, two only have survived.

Following in the footsteps of Kant and Laplace, Helmholtz has given to their theory an extension hardly contemplated by its authors. The condensation of gaseous particles which once filled the realms of space, and out of which the solar mass was originally formed, he considers is not yet completed in the sun. The collisions of these particles in falling together under the influence of their

mutual attractions, generate an amount of heat which, while it retards further condensation, fully compensates for the loss sustained by radiation; and as many million years must elapse before condensation ceases, owing to the immense mass of the sun, not till then can any great change of temperature be detected.

Mayer, and after him Thomson and others, have traced the uniformity of the sun's temperature to a different cause. It is well known that countless myriads of meteors are flying with almost incredible speed through the realms of space. The earth, in its annual path about the sun, encounters over a hundred distinct swarms of them. When they enter the earth's atmosphere, the friction raises their temperature to vivid incandescence, and many are wholly converted into vapour, presenting the familiar appearance of "falling stars." The speed of others is so diminished by the resistance they encounter that they are pulled down by the earth's attraction, and fall on its surface. An approximate estimate, resting on unimpeachable data, gives the number which fall to the earth every twenty-four hours as twenty million, and this is only a fractional part of the total number which enter the earth's atmosphere during the same period. They vary in weight and size from the two ounce 'elf-stone,' which the humble peasant regards with superstitious awe as the harbinger of future misfortune, to the large meteoric masses, weighing several hundred pounds, preserved in the museums of both hemispheres. In the absence of proof to the contrary, it is not unreasonable to assume that, equally with the spaces traversed by the earth, the regions in the neighbourhood of the sun are peopled by those mysterious bodies. Drawn gradually from their paths by the sun's mighty attraction, they fall, one by one, to its surface, and by their impacts produce the heat and light which warm and illumine our earth. We think that the author goes a little too far when he states that this latter theory is now practically abandoned. No doubt it requires modification. But quite recently it has been dressed in a new garb, and at the present moment is engaging the attention of some of the best-known authorities in astronomical science.

In one of the concluding paragraphs the question is asked :—

“What has become of that vast quantity of energy which has gone forth from the sun during the long ages of past time?”

And in a subsequent paragraph the answer is given :—

“You know that there are stars in the heavens so distant that the light by which they are now visible to us, the light that enters our telescopes, night after night, and announces to us their existence in far off space, has been thousands of years on its journey hither. May we not suppose, then, with some reason, that the light which went out some thousands of years ago from the sun, which is the fixed star of our system, is, in like manner, still pursuing its career in distant space?”

For our part, we would prefer to go some distance further, and follow in their progress the waves of heat and light till they reach the rock-bound coast of the ethereal ocean in which the sun and stars, the earth and planets, are immersed. There, striking against the impenetrable barrier which absolute vacuity presents, we should see them reflected back, widening out as they pursue their return journey through the vast expanse of occupied space, and gradually diminishing in intensity owing to the internal friction of the medium, until finally, under their influence, the universe assumes a state of uniform temperature throughout.

It would be difficult to find a book in which any department of electricity is discussed without some allusion to Thales' amber, Galvani's frog, or Franklin's kite. We have searched in vain for the two first; but, as might be expected in a lecture dealing with “Lightning and Lightning Conductors,” the kite has received the usual amount of attention. For the last hundred years physicists have been experimenting with electricity and lightning rods, and yet it sometimes happens that spires are rent and chimneys shattered, as if Franklin had never lived nor Richman died. It is also true, however, that since the days of Watt engineers have been improving the steam engine and its boiler without being able to prevent an occasional explosion. Defective construction and neglect to maintain in proper

condition are the usual causes of catastrophe in both cases; and so long as the erection of conductors is intrusted to builders or architects having little or no knowledge of the fundamental laws of electricity, lightning rods will continue to be a source of positive danger to the structures they are intended to protect. But the statistics of injuries from lightning furnish instances where even conductors erected under the best scientific guidance have been found inefficient; and some recent experiments seem to show that the most approved plan of construction at present in use is far from perfect. In a treatise on lightning conductors by a practical electrician of some name, published only a few years ago, we read of the Hotel de Ville, in Brussels, that "probably no other building is so completely guarded from the dangers of thunderstorms;" and yet this same building suffered much damage, last June, from a fire caused by lightning. It is stated in our text-books that with a half-inch copper rope, well soldered and riveted to a stout, branching, and pointed terminal rod, and having, above all, a good earth connection, there is nothing to fear, care being taken that all large masses of metal in the structure are connected with the conductor. And it can hardly be questioned that in most cases such an arrangement will afford protection. During the discussion, however, which took place on this subject at the last meeting of the British Association, the pertinent question was asked—How has it happened, in buildings injured by lightning, that the electricity left the conductor, where the resistance was less than a hundred ohms, to follow a different path through a resistance amounting to several thousand ohms? It may, no doubt, be answered that the electricity which caused the injury was only a part of the entire discharge, the remainder having passed harmlessly through the conductor to the ground. But even if the ordinary law by which an electric current divides itself were followed, the very small fractional part which flowed through the greater resistance, in some cases, at least, would hardly suffice to produce the disastrous results observed. The author wisely, we think, abstains from hazarding an answer to this difficult question till further data

are obtained. And in reading the accounts furnished of accidents which have occurred great caution is always necessary, for in philosophy, as in medicine, when a patient dies who has been attended by several independent physicians, the cause of death is found to vary with each one's diagnosis of the symptoms.

A lecture on the dynamo would be very imperfect which made no reference to Faraday. Every modern form of Electric Generator is as much his offspring as the Lightning Rod is the child of Franklin. More than this, if we except, perhaps, the principle of the Bell Telephone, it would be difficult to point out even one really new discovery made in electricity, since Faraday's death. The last twenty years have been fruitful chiefly in extensions and practical applications of principles discovered by him, or known before his time. But these have been extensions and applications, which have converted the simple apparatus of the laboratory into complicated and ponderous machines capable of driving tramcars, lighting cities, and doing an endless variety of other useful work. Looking back, with our present knowledge, one easily sees how even Faraday's most brilliant achievements might have been anticipated, had Oersted's chance discovery, of twelve years before, received its full interpretation. A little acquaintance with the Convertibility and Conservation of Energy would have shown that the work done in moving Oersted's magnet, if expended in bringing it back again, should reproduce the current which caused the displacement. This was Faraday's experiment—only slightly altered; and the steam-engine which rotates the armature of the modern dynamo a thousand times per minute, does little more than repeat the same experiment in a greatly exaggerated form. For years past, the dynamo has been the property of the machinist rather than of the physicist; and, like its twin-brother the steam-engine, it has undergone many changes of shape and size to suit each special purpose. With its construction, the general reader will not trouble himself much more than to learn that it consists of a bar, or ring, of soft iron, or a bundle of thin iron plates, covered with several layers of insulated copper wire, and the whole—

technically called an *armature*—kept rapidly revolving between the poles of one or more powerful electro-magnets. When a steam-engine, turbine, or other motor, is employed to rotate the armature, an electric current, suitable for lighting and many other purposes, is produced; and when an electric current flowing from some other source, is already available, and is sent through the wires of the dynamo, the latter may be used sometimes with advantage, to replace the steam-engine.

But it is as a generator of electricity, especially for lighting purposes, that the dynamo is most likely to receive its full development. The production of an intense light, by sending a strong electric current through two stout carbon pencils, has been known since the commencement of this century. Owing to the expense involved, however, it is only on rare occasions that it has been seen outside the precincts of the lecture-hall. The introduction of the dynamo, by cheapening the cost of the current, has already shown that the adoption of this method of illumination is, in many cases, commercially feasible. But it is only for large areas and open spaces that the Arc Light—as this arrangement has been called—is suitable. Besides the unsteadiness of the light which they emit, the white hot carbons heat and vitiate the air even more than gas does. The Incandescent Light, on the other hand, is entirely free from these inconveniences. It is produced by means of a thin filament of carbon which is enclosed in an exhausted glass vessel, and made white-hot by the passage of the electric current. The advantages of such an arrangement are obvious. The light is both brilliant and steady; and there is no consumption of oxygen, and no noxious gases produced to vitiate the air. When it is remembered that a common fish-tail burner, with average pressure, consumes as much oxygen as five men, the superiority of the Incandescent Light over the ordinary means of illumination, where pure air is of great importance, will readily be admitted; and, as matters stand at present, the greater cost which, in most cases, it entails is the only obstacle to its supplanting gas as an illuminant for domestic purposes.

To what extent the dynamo will hereafter serve as a substitute for the steam-engine, it would be premature to predict. The ways of trade do not always lie along the lines traced out by science. But on the cost involved in producing the electric current required to work the dynamo, its future progress as a motor must depend. No form of galvanic battery yet invented, or likely to be invented, can be used with economy for that purpose. A second dynamo, employed as a generator, gives the only prospect of success. Here, again, however, a difficulty arises; for if steam be used to rotate the armature of the generator, loss and not gain, will necessarily follow. Nature has established an immutable law which forbids more work being got out of any combination of machines than the equivalent of the energy, in whatever form supplied to them. A given weight of coal, acting directly through the steam-engine, will do a greater amount of useful work than when one or more dynamos are interposed; for additional friction always involves additional loss. But when water-power is available, the case stands differently. The kinetic energy of the mountain-stream—too often allowed to expend itself uselessly, if sent through a turbine or other form of water-wheel, would do all the work of which the costly fuel of the steam-boiler is capable; and a well insulated copper or iron rod, not thicker than one's finger, would transmit the electric current from the generator to the motor-dynamo—several miles distant, with only slight diminution. The current which propels a tramcar would suffice to drive a saw, throw a shuttle, or turn a lathe; and many a town, and distant village, with inexhaustible stores of energy within easy reach, now languish silently in decay, which, if Nature's resources—as pointed out by Science—were fully utilized, would long since be all astir with the busy hum of many industries.

F. LENNON.

ANTWERP CATHEDRAL.

THE traveller who visits Antwerp by train, and who hopes as he approaches to see the cathedral with its graceful tower rising above the public buildings of the city is doomed to disappointment. Its pious founders in the middle of the fourteenth century laid its foundations on the low ground adjoining the river, and it is thus hidden away in what is practically the centre of the old town. It has to be sought out therefore through a labyrinth of narrow streets; but the streets with their quaint architecture are interesting. They witnessed the pageants of Alva, and they also witnessed his expulsion, and the triumphant vindication of the liberties of a nation. And those statues of our Lady, which you notice on most of the street corners, seem to greet you from their niches as you pass. And long before your pilgrimage to the cathedral can grow wearisome, you hear the unrivalled music of its carillon floating in magical sweetness through the air—

“ Low and loud and sweetly blended,
 Low at times and loud at times,
 And changing like a poet's rhymes.”

When at length a view is obtained of the historic pile, one's feelings are apt to be those of impatient surprise. The view of the transept and choir from the “Place Verte,” is disappointing. The front view from the “Grande Place,” though much better, is not quite satisfactory. It is painfully evident that the spoiler's hand had been busy here, though the work of restoration is progressing. There are still some crumbling buttresses, shattered pinnacles, and niches to which the statues have not yet been restored. The deeply recessed doorway, though much injured, is very striking; but still more striking is the richly traceried window by which it is surmounted. On either side of the entrance the towers rise, having the different stages of their elevation marked by galleries of rich and delicate tracery. Were both towers complete they would form a front unique

in its beauty. The southern tower has, however, reached only the third gallery; while the other reaches the extraordinary height of four hundred feet. But from so near a view it is impossible to realize its height, its proportions, and delicacy of design.

From any view which one can have of the church from the exterior, it is difficult to form an exact idea of its outline. It is in fact disfigured or partially lost by what are correctly designated in the guide books as "the mean houses" clustered against it. It is, however, a cruciform church, with transepts, and triple aisles running round the nave. Its style is decorated Gothic; though at the intersection of nave and transepts a Byzantine dome forms a very conspicuous feature, and strikes one by its singular incongruity.

The richness of the interior compensates in a great measure for the somewhat disappointing character of the exterior. But even the richness of the interior can scarcely reconcile one to the absence of harmony manifested even there, between the general design, and matters of detail. Immediately on entering we are surprised at finding that the rich marbles of the porch speak of classic architecture. The designs of the prominent monuments in the church are classic also. Even the high altar, with its beautiful reredos, which forms a striking setting for Rubens' altar piece, and was designed for the purpose by the gifted master's own hand, is but another specimen of the Renaissance. Yet all seem willing to admit that this arrangement, with its incongruities, is glorified, nay, rendered sacred by the artist's fame, and the recognized merit of his great painting. Indeed one's whole attention is soon concentrated on the magnificent altar piece; and other feelings are quickly lost in the admiration of its beauty. In the "Assumption" one has all the marvellous colouring for which Rubens is so justly celebrated. A light almost dazzling pours its golden glory upon our Lady as she seems to soar upwards to the skies. Her hair floats loosely on her shoulders, and the face and features seem to have regained the beauty of her early years. Angelic forms are visible amidst the bright clouds by which she is enveloped. On the earth below her, the

apostles and holy women are grouped around the tomb—some engaged in prayer, some conversing in wonder—probably at finding that the sacred body of our Lady was no longer there; while others with arms raised are looking intently towards heaven as if entranced by the vision of her Assumption thither, with which they seem to have been favoured. On the marble canopy immediately surmounting the painting is a richly sculptured representation of the Trinity as if awaiting to introduce her into heaven, who was henceforth to be heaven's queen. In a church dedicated to our Lady, as is Antwerp Cathedral, the Assumption must be regarded as an appropriate subject for an altar piece. Yet the altar piece cannot be regarded by those familiar with the works of Rubens as his greatest work. His "Crucifixion," which is at present preserved as a priceless treasure in the ancient Art Gallery of the city, is, perhaps, a far more wonderful work. It is difficult to realize anything more suggestive of what is touching and awe-inspiring in the "Crucifixion." The figures on the canvas are few; for the artist has selected for representation a moment when the multitude may be supposed to have dispersed. A soldier having found our Lord already dead, is engaged in the brutal work of breaking the limbs of the dying thieves. On the other side the centurion has just buried his lance in the Redeemer's sacred heart. On his eyes, then sightless, there is stamped a strange expression of malignity. But across the neck of his spirited charger, and towards those sightless eyes, the blood and water gushes on its errand of mercy from the Sacred Heart.

Magdalene kneels at the foot of the Cross with all that peculiar beauty with which Rubens loves to represent her. Her head leans towards the feet of her crucified Lord; but her hands and eyes are raised in eager and horrified protest against the centurion's sacrilege.

The figures of our Lady and St. John complete the group. The Blessed Virgin's face is slightly averted, while she seems to accept a little the support of the Virgin Apostle. A death-like pallor overspreads her features, except where an inky black has settled around the eyelids.

The eyes are raised in inexpressible agony, and show the eyeballs and lids stained red as if with blood. The sensitive lips are parted as when a sob is wrung from the heart and becomes an agonising cry. Altogether the attitude and expression could only be fittingly given to her whom the Church reveres as "Queen of Martyrs."

On every member of our Lord's sacred body are stamped the chilling evidences of his late harrowing sufferings. In the dislocated arms, the muscles stand out with a painful distinctness, while the pressure of the finger joints against the palms indicate the agony of their fearful strain. Those wounds in hands and feet and side are more than mere pictures: they seem ghastly realities. The livid tints of face and members can only belong to a body that is really dead. And while His sacred features retain, even in death, the expression of an agony that is indescribable, they retain also an expression of resignation that is divine. No wonder that the pictures of this great artist should retain the high place they hold in the estimation of his countrymen and of the world generally, despite the calumnies of such men as E. J. Poynter, R.A., who would represent him as an artist in whose works "there is no soul."

Though the cathedral does not possess Rubens' "Crucifixion," it possesses others of his masterpieces better known to the general public. The "Taking Down from the Cross" is the best known of his paintings in Antwerp Cathedral. It is perhaps the work with which his name is most generally associated in the minds of the public. This great work hangs in the south transept. It is a triptych, having the Visitation on its right wing, and the Presentation on its left. The central picture is well known to the world through photographs and engravings, but without conveying more than a faint idea of the beauty of the original. They cannot even remotely reflect its religious pathos or tragic sublimity. The crown and nails have been but just removed, and laid in a basket. The wounds on the hands and feet, look painfully fresh, owing probably to the recent removal of the nails, while there are darker traces on the sacred side of the recent shedding of His precious blood. The hair flows freely now over

His shoulders from His drooping head, and leaves the wounds inflicted by the thorns more painfully visible. His sacred lips are parted, and His eyes are bloodstained and slightly opened. It is difficult to realise anything more true than the death-like appearance of the Sacred Body, or anything more pathetic than the evidences of the recent agony on His face and members. Nicodemus and Joseph of Arimathea and others are straining to lower the body gently by the sheet, which is regarded by critics as a marvel in drawing and colouring. Saint John stands at the foot of the Cross, utilising all his youthful strength to support the weight of the Sacred Body as it descends. The Marys are kneeling with faithful and sorrowing devotion to receive it. There is infinite tenderness in the manner in which Magdalene extends her hands to kiss the Saviour's feet; and in the simple treatment of drapery and figure, as well as in the rich tints which glow upon their features, we recognise those marvellous powers for which Rubens is so universally celebrated.

The figure of our Blessed Lady is easily recognised. The treatment is very similar to the manner in which she is represented in the "Crucifixion," only that she looks much older. Those hours that have marked the interval between those two great events seem to have come upon her with more than the weight of as many years. She seems to stand with difficulty. Her eyes are fixed with unspeakable sadness on the descending body of her Son, and she extends her hands towards him with affecting eagerness, as if to guard against the least possibility of accident. Indeed, her figure and features bear upon them unmistakable evidence of her unequalled sorrow.

Passing on to the north transept, we are before another of Rubens' great works, the "Raising of the Cross." It is, like the "Descent from the Cross," a triptych, and the great event forms the subject of the central picture. The executioners are engaged in raising the Cross, now weighted by our Lord's sacred body. Some strain with all their strength at the ropes; others, with equal energy, keep the foot of the Cross pressed against the earth. In the

malignant earnestness which they manifest in accomplishing their fiendish work there is a something painfully revolting. The wounds on hands and feet and brow are bleeding slowly. The agony of the features is indescribable; but the eyes raised to heaven express the supreme strength of divine resignation. On the left wing of the picture are represented the Roman soldiers, with their Imperial standards. Critics speak of them as perfect in design and colouring. Our Blessed Lady and the beloved Apostle occupy a conspicuous place on the other side. Her anguish is as powerfully and as touchingly delineated as in his other pictures in which she is represented associated with the sufferings of her Son. She bends forward with clasped hands to gaze in awe upon the agonising form of her Beloved, now exposed to the gaze of a mocking multitude.

There is also another group, representing probably the women of Jerusalem. They, however, only manifest such commonplace feelings as the sad event must have rendered inevitable in the case of any ordinary spectator. They are worthy of Rubens only in drawing and colouring. They represent so much of the merely natural and material, as to detract from the general effect of the picture, and to give to the unfavourable criticisms of some a partial justification.

The chapels which surround the choir are generally interesting, and contain a few noteworthy monuments. Amongst the most interesting of these, I may mention that to Bishop Ambrosius Capello, whose life-size effigy, carved in alabaster, with mitre and episcopal robes, rests in a recumbent position on his monument. The monument to the Plantin family is also interesting. The name is associated with the well-known Plantin Museum of the city. The monument of Isabella of Bourbon, wife of Charles the Bold, is specially noteworthy. It is situated immediately at the back of the high altar, and has a life-size recumbent effigy of the good lady wrought in bronze. The face is beautiful. The drapery of the figure is arranged in graceful folds. The hands, closely joined, rest against the bosom as if in prayer. There hangs just above the monument a beautiful painting

by Mathysens, which may, perhaps, be justly regarded as amongst the most striking and interesting in the cathedral. It represents the death of our Blessed Lady. She seems to have sunk back upon a couch in a peaceful swoon. Her hands are joined. Her face, unique in its beauty, has upon it the solemn pallor of death. The apostles, disciples, and holy women are around her, with faces expressive of the deepest sympathy. The angels are seen descending in clouds of light, bearing beautiful wreaths in their hands; and, above them all, the Redeemer's face is revealed in the opening skies as He descends to meet His Holy Mother. This truly beautiful picture wants the brilliancy of Rubens' colouring, but it possesses much of the grandeur of design and boldness of execution for which he is also so justly famous.

In a chapel at the Gospel side of the high altar there is a small copy of the Christ—*à la paille*—by Rubens, which deserves more attention than it usually seems to attract. The Sacred Body, just taken down from the Cross, does not rest on our Lady's lap. It is laid on a stone bench, and is supported from behind by Joseph of Arimathea, who bends over it with the deepest reverence. Magdalene kneels, and holds the Saviour's hand in hers. Her lips touch it with reverential tenderness. The Blessed Virgin stands near, supported by St. John. Her features and attitude are alike indicative of helpless and hopeless sorrow. The pallor of her face is like that of the dead; yet the blood-stained eyes and the pathetic strain of the attitude as she inclines towards the lifeless form of her Son, indicate a vitality which sorrow is powerless to destroy. Nothing can be more beautiful, or more sad withal, than the representation of the Sacred Body, which retains in death all the pathetic marks of his recent sufferings.

The adjoining chapels also contain some very interesting works, among which I may mention a Madonna after Van Dyke and a "Descent from the Cross," by De Vos.

In the Chapel of St. Joseph a beautiful rose window merits attention. In this window the "Tree of Jesse" is represented in imperishable colours, from designs said to

have been furnished by Stalens and Jansens. Indeed, the interior of this fine old cathedral owes much of its beauty to the glass with which its windows are enriched. The magnificent transept windows have glass which dates as far back as the beginning of the seventeenth century. The subjects, which are partly sacred and partly historical, are beautifully executed, and do much to beautify the interior, the columns and capitals of which they bathe in their mellow tints. The stained windows of the south aisle, which light the Chapel of the Blessed Sacrament, are, perhaps, the oldest in the cathedral, and are said to date from the beginning of the sixteenth century. That in the north aisle, which lights the Lady Chapel, was presented by Leopold II., and, though more modern, can hardly be considered less beautiful.

An interior elevation of one hundred and thirty feet for the roof of nave and choir can hardly be considered sufficient in a church which has triple aisles on either side, and covers an area of over 70,000 square feet. The absence of a triforium seems also to detract from the elevation of the roof and from that appearance of airy lightness which we admire so much in the vaulted roofs of our great cathedrals. But in Belgian cathedrals the omission of a triforium is no unusual feature. Its omission will be noticed in the Cathedral of Bruges and in those of other Flemish cities. Perhaps the omission would be less noticeable were the clerestory stained, and not glazed, as it is, with cathedral glass.

Though the rood screen is also a familiar feature in our mediæval churches, visitors may not regret its absence in Antwerp Cathedral. Owing to the existing arrangement there, the visitor, on entering the nave, can see at once the altar, and the beautiful altar-piece, with its gorgeous setting. The entire choir is visible also—its richly-carved stalls, its lines of sacred figures, its exquisite canopies and delicately-wrought pinnacles—all rise before one in quite a bewildering show. The great crucifix, which is suspended over the entrance of the choir, seems an effective substitute for the usual group of the rood screen arch.

In a notice, no matter how meagre, of this interesting

cathedral, reference to its exquisite woodwork cannot be omitted. The woodwork of the choir, just referred to, commands general admiration. But the confessionals and pulpit are, we think, equally marvellous specimens of artistic wood-carving. They are beautiful in design, and in execution they are exquisite. The confessionals are arranged along the northern aisle. On either side of the confessional doorways, and also at the approaches for the penitents, are carved figures, nearly life size—generally of angels with wings and flowing drapery, and sometimes of saints. Many of those are designed by Van Brugen, whose genius has demonstrated that results can be obtained, even in wood, which rival the best results that sculpture has achieved in marble. In grace of outline, those figures might have been modelled on the sculptures of the Parthenon; and with the excellence of those classic works they may be also said to possess, in part, their faults. They are, in truth, far more suggestive of the naturalism of the Renaissance, than of the sacred traditions of purely Christian art. It is needless to add that all the ornamental detail in connexion with the finish of those confessionals is simply faultless.

Many of the pulpits with which Flemish cathedrals are enriched exhibit developments in wood-carving equally curious and interesting. It would seem, indeed, as if Flemish artists made a special selection of pulpits as subjects on which they might put forth all their powers, and which they might enrich with everything in art or nature that their fertile imaginations might suggest. In those labours of love they seem to revel in the illimitable resources of their own genius, regardless of those recognised canons of usage and design to which art had rendered faithful homage in the past. The pulpit of Antwerp Cathedral is no exception to this rule. It was designed by Van Der Voort, and is said to have been brought to Antwerp from the Abbey of St. Bernard, on the Scheld. Who but the artist, or one of his school, would have thought of surrounding it with the trellised branches of trees which spring up behind it, and help to form and to support the magnificent canopy which is surmounted? Birds of various size and form hide in its leafy shelter, or

openly display their graceful plumes before the spectators' wondering eyes. Festoons of richest foliage and flowers hang in graceful wreaths around pulpit and canopy. Underneath, the four large allegorical figures which support the pulpit are faultless in *pose* and execution, and those cherubs which help, with easy grace, to support the canopy might have been designed by Correggio.

Though the cathedral is, as we have seen, unencumbered by pretentious monuments, the dead are by no means forgotten there. There is hardly an available portion of the pavement that does not mark the resting place of some one, more or less notable, in the chequered history of the Flemish people.

Amongst the many interesting inscriptions there, that which marks the grave of Quentin Matsys is specially noteworthy. Once a blacksmith, he became one of the most famous painters of the Netherlands. His grave is close to the cathedral tower. The statue of the mythical Silvius Brabo, in front of the cathedral, is one of the many existing works of this extraordinary man.

Leaving Antwerp by the evening boat for Harwich, the traveller can obtain such a view of the cathedral and its tower as should compensate him for his disappointed expectations when approaching the city by train. As he floats down the "lazy Scheld," the busy wharves and lofty warehouses are quickly lost to view, though the Church of Notre Dame of Antwerp continues visible and clearly defined. And as the intervening distance increases, it seems only to gain in delicacy of outline, and may not probably be lost to sight till the shadows of the evening settle on the broad bosom of the river.

J. FAHEY.

THEOLOGICAL QUESTIONS.

I.

MAY A SURPLICE BE LENT TO A PROTESTANT CLERGYMAN ?

This question was proposed in June, 1875, to Father Edmund O'Reilly, S.J. His answer has been found amongst the papers of the priest who consulted him on behalf of another, and it may be given as a proof of the care that he bestowed on such matters:—

“As to the surplice, I would not venture to say there would be anything *essentially* wrong in lending it, so that the act could be justified by no possible reason, as the act is indifferent in itself, and is only materially connected with the Protestant service. Practically, however, in ordinary circumstances, I consider it wrong, as involving a kind of co-operation with the parson in his clerical functions, and a degree of fraternization calculated to give scandal. The answer might be that the priest would be most willing to do the minister a merely personal favour, to oblige him or serve him in his private capacity, but that Catholics consider it objectionable to connect themselves at all with the religious services of Protestants; that this is his own (the priest's) view, but that, even if he could justify the thing to himself, it might disedify the laity who would come to know of it; that he feels distressed at having to decline compliance with any request of Mr. —, but hopes the explanation he has given will be considered a sufficient excuse.”

II.

CLANDESTINITY AND DOMESTIC SERVANTS, ETC.

May I ask for the solution of the following cases in the RECORD.

First Case : “A female servant who being hired by the half year, has spent four or five years in her present situation, and having arranged to marry a person who belongs to a different parish from that of her place of service, gives notice to her mistress of her intention to leave. Another servant is engaged to take her place at her departure. Although she has a domicile at her mother's house which is situated in the adjoining parish, her wish is to be married in the parish of her place of service, not before her departure, but immediately after it. She, therefore, asks the parish priest of her mistress to assist at the

marriage immediately after she shall have left her service but before her departure from his parish. Can he validly assist at it? I know there are many who feel quite sure that he can. They hold that as she has not yet left his parish, she has not yet lost her quasi-domicile there. I am inclined to think that after having given up her service and taken her departure from the house of her mistress, she loses her quasi-domicile in that parish even before leaving it. The moment she quits her place of service it would appear that the *factum habitationis* and the *animus permanendi per maiorem anni partem* have ceased to exist, and that she at once becomes a *peregrina* in that parish, even before she goes beyond its boundary. If this be a correct opinion it would seem to follow that even though she were to proceed direct, after having quitted her service, to the parish priest of her late mistress, he could not validly assist at her marriage."

Second Case: "Bertha lives in the country with her brother Caius in whose house she has had a domicile all her life long. A misunderstanding of a very serious nature arises between them. She sees she must leave at once, nor can she ever expect to return. She engages to marry Peter who belongs to a neighbouring parish. She leaves her brother's house on the day fixed for the marriage, and feels on her departure that should the marriage not come off she cannot return to her brother's house in any sense. The parish priest of her brother's house assists at her marriage in Dublin. Does he do so validly? Here again *scinduntur theologi rustici*.

"I think she is a *vaga* and consequently he cannot assist validly at her marriage outside his own parish. *Quid sentiendum?*

"M. H."

I. Many—we are told—feel quite sure that the parish priest of her late mistress can validly assist at this servant's marriage. She had undoubtedly acquired a quasi-domicile in the parish. She had a home in the house of her mistress and she had the intention of continuing her residence there; and though she has changed her residence, her intention of residing in the parish—though in a different abode, still firmly perseveres. Therefore, they think the parish priest of her mistress can validly assist at her marriage.

He could certainly assist at her marriage if she got married before she severed her connection with her late mistress, before she ceased to reside in her house. But I think this parish priest cannot assist at the marriage after

the servant has ceased to reside in the house of her late employer. She has then lost her quasi-domicile in the parish.

A quasi-domicile ceases when the two conditions necessary for its inception cease. It is necessary, therefore, to treat briefly of these conditions.

Two things are required to acquire a quasi-domicile, *factum* and *animus*:—(a) *Factum*. This implies two things.—that a person should have a fixed abode in the parish; and that he should have commenced to reside therein. (b) *Animus*: The person shall have the intention of residing in the parish *per majorem anni partem*. The nature of both conditions is very clearly described in the following extract from an Instruction of the S. Congregation (dated 7th July, 1867):—“*Præterea manifestum quoque est actualem habitationem ineptam esse ad quasi-domicilium pariendum, si quis in ea regione more vagi ac itinerantis commoretur, non autem vere proprięque habitantis, quemadmodum scilicet cæteri solent qui in eodem loco verum proprięque dictum domicilium habent.*” Hence Ballerini writes “*A fortiori vagus dicitur qui nullibi certam et constantem sedem habet aut vult habere.*” Actual residence therefore in some fixed, more or less permanent home, and the intention of residing in the place for the greater part of a year, after the manner of those who have a *domicile* in the place, are essential to the inception of a quasi-domicile; both together constitute a quasi-domicile; take away both again and the quasi-domicile ceases.

Now does this girl retain a fixed residence in the parish? Does the intention of continuing to reside in a fixed abode, as people who have a domicile, persevere? Leaving her former mistress she left the only fixed residence she had, or hoped to have in the parish: she has no longer any home in the parish: she may during the interval before her marriage spend a few days successively with her acquaintances in the parish; or she may go to lodge in one particular house; or she may go directly from the house of her mistress to the parish priest, get married and leave the parish. In all those cases, when she removed her effects, and ceased to reside with her late mistress, she had no longer

a fixed residence in the parish, nor an intention of residing in a fixed abode "*quemadmodum ceteri solent, qui in eodem loco verum, proprieque dictum domicilium habent.*" Her intention of continuing a *resident* of the parish had ceased, and she remained there only "*more vagi ac itinerantis.*" She was as a visitor in the parish. I think, therefore, that the girl's quasidomicile ceased on leaving the house of her mistress; and as she was not a *vaga*—it is supposed that she still retains a domicile in her mother's parish—the parish priest of her late mistress could not assist at her marriage.

II. Again, some think that her former parish priest could assist at her marriage in Dublin. But is it not manifest that the girl had lost her domicile in her brother's parish, before she reached Dublin? Marriage or no marriage, to escape the wrath of her angry brother she was obliged to leave home without hope of returning. "She sees she must leave at once, nor can she ever expect to return." Suppose she withdrew from her brother's house, not to get married, but to lodge permanently in Dublin; or suppose she went to procure permanent employment in Dublin; or suppose she proceeded to America, never expecting to return, would she not have lost her original domicile? The case is not altered because she left home in those circumstances to get married. Had she not discontinued to reside with her brother? And had she not determined never to resume residence in her paternal parish? "She feels on her departure that should the *marriage not come off* she cannot return to her brother's house in any sense."

I think, therefore, with M. H., that the girl in question was a *vaga*, and that her former parish priest could not validly assist at her marriage outside his own parish, unless he were delegated by the parish priest of the place in which the marriage was celebrated.

III.

EVICTED TENANTS AND MATRIMONY.

"A family who have been evicted from their home in a neighbouring parish of a neighbouring diocese have resided continuously in this parish for the greater part of a year.

All along they intended to return to their former home as soon as they got a settlement, which they expected from day to day, but have not yet obtained. A girl belonging to this family is about to get married to a young man who lives in a neighbouring parish of this diocese. In which parish can the marriage be validly and licitly celebrated ?

“ SACERDOS.”

The condition of evicted tenants differs widely in different circumstances, and in different cases. Before the present agrarian movement eviction generally meant irrevocable expulsion from home. Nothing remained for the evicted tenant but to transfer, and seek elsewhere an abode for his penates. Even in recent times there is a very great difference in different cases. Sometimes the farm is purchased by another tenant, whilst the evicted tenant procures for himself a permanent home and employment in the neighbourhood, though he may still fondly hope to recover his former holding. Again, as our correspondent writes, the farm may be vacant whilst the tenant is temporarily residing in an adjoining parish.

Now in all those cases where the tenants evicted from their home, go to reside in a different parish, they lose their former domicile.

They have no longer a home in the parish; the landlord becomes sole owner of the house and land; they have to depart, and transfer their effects to some other place. They are therefore—as far as home in the parish is concerned—homeless upon the world. Deprived of a home in the parish, and departing therefrom, they necessarily lose the intention of residing in the parish for some time—it may be long, and it may be short; but they are unable to determine it. They expect, no doubt, to obtain a settlement, and return to their former home. I hope they will not be disappointed, and then they will commence anew their domicile; but meanwhile they have lost their former domicile.

What is their position in their present parish?

“All along they intended to return to their former home as soon as they got a settlement, which they expected *from day to day*.” They are therefore *vagi* in their new parish:

they have no intention of acquiring a domicile or quasi-domicile there. "Quando deest *animus* figendi alicubi domicilium aut quasidomicilium nihil refert, brevisne an longa ibi mora trahatur; ita v. gr. si peregrinus in quapiam consistas urbe [opperiens] cessationem difficultatum quae reditum in patriam retardant ; etsi enim etiam quinquennio, immo vel decennio *moram in dies precariam* ibi trahens perman eas, nunquam illud domicilii jus acquires quod ad matrimonium coram parcho, quasi tuo valide contrahendum sufficiat."

Precarious residence, therefore, from day to day, does not constitute a domicile or quasi-domicile. And as the family have lost their former domicile they are *vagi*, and the marriage can, therefore, be validly and licitly celebrated in either parish, provided it is witnessed by the parish priest of the place in which the marriage is celebrated, or by his delegate. "Parochus eorum est parochus loci in quo actu contrahunt." (*Murray*, n. 387-1°)

D. COGHLAN.

LITURGICAL QUESTIONS.

THE CEREMONIES OF SOME ECCLESIASTICAL FUNCTIONS.

INTRODUCTION.—SECTION I.

OBLIGATION OF THE CEREMONIES.

The word *ceremonies* has various significations. Here we shall use it to signify the laws to be observed in public worship.¹ These laws are contained in the Rubrics. Theologians it is true distinguish between *preceptive* and *merely*

¹ Vide O'Kane, *Notes on the Rubrics*, 5, 6.

directive Rubrics. But it must be admitted that even the latter impose some kind of obligation. For, undoubtedly, every one who has a share in public worship is bound by the very nature and end of worship to perform his part, not only with recollection of mind, but with grace and composure of manner. Now the very object of the Rubrics called *directive* is to enable the cleric while discharging any sacred function to attain this ease and gracefulness, without which he will bring discredit on both himself and his office. Hence speaking of the Rites or Ceremonies of the Church as a whole Benedict XIII. said that "in minimis etiam sine peccato negligi, omitti, vel mutari haud possunt."

The rites with which God was worshipped under the Mosaic Dispensation were, in the words of St. Paul, but "weak and beggarly elements," compared with those with which He is now worshipped; the ceremonies necessary for the solemnity and decorum of divine worship then, were but the shadows of the ceremonies employed in Christian worship; nevertheless God Himself was pleased to command the exact observance of those ceremonies, and to threaten with maledictions all who would neglect them, "But if thou wilt not hear the voice of the Lord thy God to keep and to do all His commandments and *ceremonies*, which I command thee this day, all these curses shall come upon thee, and overtake thee, cursed shalt thou be in the city, cursed in the field," &c.¹ From this solemn command and threat, and from the infinite superiority of our worship over that of the Jews, we are justified in inferring that to neglect the ceremonies in discharging any sacred function, or to make light of them, would be a great insult to God. We should never regard anything pertaining to the worship of the Almighty as of little moment, or beneath our notice. The Jews, we know, were scrupulously exact in fulfilling down to the minutest detail the multitude of ceremonies, of sprinklings, and ablutions, which the law commanded. Even Pagan priests would lose their lives rather than omit or

¹ *Con. Rom.*, 1725, *Tit. xv.*, 1.

² *Deut. xxviii.*, 15-16.

hurry over any part of the ceremonies which regulate their superstitious and degrading cult.

“The High-priest of the Law” (says an eloquent writer) “entered but once in the year into the Holy of Holies, and what solemn preparations, what careful precautions, what infinite attention were used that he might not fail in the minutest of the ceremonies prescribed for an action, of which after all, the mere blood of an animal constituted the whole majesty. . . . Read the histories of ancient nations and you will learn with what respect the priests of their idols performed the ceremonies of their extravagant and sacrilegious worship; they would have fancied the empire menaced with the greatest calamities, if through want of caution and exactness, the empty pomp of their ceremonies were disturbed, or the least circumstances omitted in the superstitious detail.”¹

Surely the Christian priest or cleric, whose high privilege it is to worship the true God in the truest and most perfect manner, will not consider himself less bound to the exact observance of everything which the solemnity and decorum of his sacred functions demand than did those priests, who either worshipped mere idols, or offered but a very imperfect worship to the true God, consider themselves bound not to omit one jot or tittle of all that they were commanded to observe in the discharge of their office.

SECTION II.

OBJECT AND EFFECT OF THE CEREMONIES.

The object for which the Ceremonies of the Church were instituted is, as Clement VIII. expresses it, “ad Dei gloriam augendam, et ad Catholicæ fidei unitatem ubique retinendam.”² They are intended to contribute to the solemnity and majesty of divine worship, to raise the minds of men above material surroundings, and to help them to wing their flight to the Heavenly Sanctuary where the Blessed ever chanting hymns of praise prostrate themselves before the throne of the *Ancient of Days*. Were men like angels, pure spirits, they could worship God without ceremonies, and without any external symbols, but being corporal as well as

¹ Maasilon, *Conférences*, translated by Rev. C. H. Boylan, vol. II., Discourse II.

² Constitution of the 10th February, 1596.

spiritual, worship in some sensible form is essential to them. "Men," says St. Augustine, "cannot be collected in any name of religion, unless the bond of certain signs, as if of visible Sacraments, connect them together." To satisfy this natural craving, is one, and not the least, of the objects of the Sacred Ceremonies. And who, that has ever been present at any solemn function where all the ceremonies have been religiously observed, will say that they do not perfectly attain that object?

In Rome heretics and infidel philosophers are almost every year brought to recognise the truth of the Catholic religion, and to embrace it through the impressions made on their minds by the grandeur and majesty of some Solemn Office to which mere curiosity had led them. "They came to scoff but remained to pray," overcome by the supernatural beauty and sublimity of the worship they witnessed. Their conversion is the effect, God so directing, of the sacred ceremonies—but, of the sacred ceremonies exactly observed in all their details, in spirit as well as in letter, not, of the sacred ceremonies neglected altogether, or observed in a careless and slovenly manner.

Such effects were the sacred ceremonies at all times capable of producing: such effects have they at all times actually produced, "Brother Theodoric" writes Caesar of Heisterbach "as he often told me, when a youth in the world, came merely to visit a certain novice who was his relative, without any idea of being converted. It happened that one of the monks was buried on the same day, and when the community, having said the antiphon *Clementissime Domine* proceeded, then round the grave, with great humility imploring pardon, saying *Domine miserere super peccatore*, he was so struck and excited, that he who before had resisted all the exhortations of the Abbot Gerrard now sought with many prayers to be received to conversion."¹ "We cannot tell" says a learned and holy bishop "how often we have seen the faithful confided to us moved even to tears by our solemn majestic offices; and were we then to ask a poor sinner whom we

¹ Müller, *Christian Priesthood*, ch. 24.

should see coming to our confessional, what it was that brought him again to this practice of religion, which he had so long neglected, we should receive no other reply than the earnest and heartfelt exclamation: 'Ah! the beautiful office.'"¹ It is within the present writer's own knowledge that a Protestant of the Protestants, who happened to be present while an Irish bishop, still alive, was conferring the Sacrament of Baptism on an adult, was so moved by the impressive ceremonies employed in this rite, that he asked to be instructed, received baptism himself, and became a most devout Catholic. Instances such as these could be multiplied indefinitely.² But enough has been said to prove how effectively the ceremonies of the church appeal to the minds as well of the faithful as of unbelievers, and how powerful an instrument they are in the hands of God for bringing people to acknowledge and love the one true Religion. But, we repeat, if the ceremonies are not observed with scrupulous fidelity, so far from drawing men to reverence religion, they will but lead them to despise it.

(To be continued).

I.

SOLEMN REQUIEM MASS ON PRIVILEGED DAYS.

"It is said, in the RECORD for December, 'On simple doubles and greater doubles only one Requiem Mass, and that only *praesente cadavere*, can be said' (p. 1125). It is plain from the context that this applies only to the private Mass de Requiem permitted by the Indult of 29th June, 1862. But I find that a great many priests are under the impression that in doubles (minor or major) a Solemn Requiem Mass cannot be celebrated unless the corpse is present.

¹ *Cérémonial des Evêques*, commenté et expliqué par un Evêque Suffragant, Preface, 22.

² We take the following apposite note from the *Irish Catholic* of December 8, 1888. "The well-known American General, Joe Wheeler, has become a Catholic. At General Sheridan's funeral he was a pall bearer. The Requiem Service at St. Matthew's Church, Washington, on that occasion so impressed him, that he began to attend the Catholic Church. Then he asked for instruction, and through a well-known priest's explanation of Catholic doctrine he was convinced that the Catholic was the only true religion.

Now, I think that the corpse need not be present—for instance, on the third day after death, usually the day of burial, on greater or simple doubles. At p. vii. of the *Latin Directory* for this year the days are given on which Solemn Mass for the Dead is prohibited, even when the body is present. Then the days are given when it is prohibited when the body is absent *even* on the privileged days, *sc.*, *3tia*, *7ma*, etc., and among these days doubles, simple or greater, are not mentioned. Hence I infer that on these days, 3rd, 7th, etc., Solemn Mass for the Dead may be celebrated *etiam absente corpore*.

“K.”

Solemn Requiem Masses, as such, enjoy no privilege, and can be celebrated only on such days as the Rubrics permit private Requiem Masses. There are, however, certain days which are privileged with regard to Solemn Requiem Masses. These days are: the day of death or burial, or any intermediate day; the third, seventh, and thirtieth days, each of which may be numbered from either the day of death or the day of burial; and, finally, the anniversary day. The nature of the privilege attaching to these days is that a Solemn Requiem Mass can be celebrated on them, though the occurring feasts be of a rite that would ordinarily exclude Requiem Masses. The occurrence of a feast of even double major rite on one of these days does not exclude a Solemn Requiem Mass. The impression of which our correspondent speaks, therefore, in as far as it refers to the privileged days, is erroneous.

II.

THE INDULT OF 1862 REGARDING PRIVATE REQUIEM MASSES.

“In reply to a subscriber, in the December number of the *RECORD* (in reference to the number of Masses de Requiem that can be said *præsente cadaveræ*), you write, ‘Our correspondent’s inference that by virtue of the Indult to which he refers only one Requiem Mass is permitted is quite correct.’ Now, I think the very opposite conclusion should be arrived at, for the following reason:—The privilege granted with regard to the Requiem Masses was precisely that which the bishops asked, ‘*Sanctissimus Dominus . . . annuit pro gratia juxta preces.*’ But what the bishops asked for was that in those places in which . . . ‘*missa sollemnis celebrari non possit de requiem legi possint missæ privatae de requiem.*’ As the bishops,

speaking of private Masses, use the plural number, '*missae privatae*,' and use the singular only when speaking of the Solemn Mass, '*missa solennis*,' I think they could not have asked in clearer terms, that where the Solemn Mass could not be celebrated private Masses de Requiem might be said. Their petition was granted *juxta preces*. If I have arrived at the wrong conclusion, will you kindly inform me in the next number of the RECORD in what my reasoning has been inconclusive, and oblige

"ANOTHER SUBSCRIBER."

We have no fault in the world to find with our esteemed correspondent's reasoning. The keenest logician could not, we believe, discover a flaw in it. He lays down his major and minor premises, and from these the conclusion follows in the most natural manner possible. But this notwithstanding, we are reluctantly obliged to reject his conclusion, and to stand by the statement already made. Our correspondent's argument may be put in this form: The privilege granted to the Irish bishops by the Indult of 1862 was precisely that which was asked. But the privilege asked was permission to celebrate *several* private Requiem Masses *praesente cadavere* on a feast of double rite where a Solemn Requiem Mass could not be conveniently celebrated. Therefore, by the Indult of 1862, *several* private Requiem Masses can be celebrated on a feast of double rite. The conclusion, as we have said, and as is quite evident, is clearly contained in the premises. Since, then, we reject the conclusion, it must be that one or both the premises are false. The major premise cannot be false, for in the response to the petition of the bishops, the Cardinal Secretary says expressly, "SS. Dominus . . . annuit pro gratia juxta preces," as our correspondent has taken care to point out. It remains, therefore, that the minor premise must be false. Here, then, we respectfully join issue with our esteemed correspondent, and beg he will excuse us for denying that the Irish bishops asked for permission to have *several* Requiem Masses *praesente cadavere*, on doubles or other days, on which the Rubrics do not permit private Requiem Masses.

In the first place, we may safely assume that their lordships did not ask a privilege for private Requiem Masses

which has never been granted even to Solemn Requiem Masses. Plainly their prayer was that a private Mass might be substituted for a Solemn Mass in the many cases in which it is found impossible, in this country, to have a Solemn Mass. They never, we may rest assured, thought of petitioning the Holy See to admit into the Liturgy of the Church a principle till then unheard of. Now, it is well known to our learned correspondent, we presume, that *only one Solemn Mass de Requiem*, even *praesente cadavere* can be celebrated on any day on which the Rubrics prohibit private Requiem masses.¹ Should, however, any doubt of this linger in his mind we beg to refer him to De Herdt who—vol. 1, n. 57—asks “Quot missae in exequiis diebus quibus prohibentur missae privatae de Requiem in nigris celebrari possunt?” And this learned rubricist replies, “*Unica tantum.*” We might also, were it necessary, quote many decrees of the Sacred Congregation of Rites in which this doctrine is expressly laid down.¹ Such being the law regarding Solemn Masses it is hard to believe that the Irish Bishops would ask for private masses the privilege which our correspondent maintains they did ask. And if they only asked as we believe they did, that it might be permitted to substitute in certain circumstances a private for a Solemn Requiem Mass, it is clear they did not ask to have several on the same day.

Secondly, the bishops are their own best interpreters. If they meant to ask for the privilege contended for by our correspondent, or if they believed that privilege was granted, then in the decrees of the Synod of Maynooth, they should have stated that a concession had been granted to them by which they were enabled to permit *several* private Requiem Masses at funerals on certain days. Instead of this, however, they state that they can permit *one private Mass*,—*missam privatam*—“*Speciali indulto concessum est omnibus Hiberniae praesulibus missam privatam (de Requiem) permittere die depositionis.*”²

¹ For example, Jan. 29, 1752, 4074-4223; 12, May 23, 1846; 4904-5050, 13.

² *Acta et Decreta, etc. Syn Mayn.*, ch. 13, n. 70.

These reasons justify us we think, in denying the minor premise, and therefore in denying the conclusion drawn by our correspondent. We beg to remark, though it does not enter strictly into the particular phase of the question now under discussion, that any privilege against the Rubrics is to be interpreted in the strictest manner.

We have but a word more to say. We cannot at present lay our hands on a full copy of the petition of the Irish bishops in response to which this privilege was granted. The extract given in the Directory, page xi., is all we have to guide us. For its accuracy we are not prepared to vouch. That it is incomplete is evident. Until we can see a full and authentic copy of it, it would manifestly be presumptuous in us to attempt to explain, defend, or condemn the style in which it was couched, or to reply to the argument so ingeniously drawn by our correspondent from the change in the number of *missa*.

D. O'LOAN.

DOCUMENT.

SUMMARY.

The Feast of the *Decollatio S. Joannis Baptistae* takes precedence of the Feast de *Consolatione B.M.V.*

DECRETUM S.R.C. (IN FESULANA).

Pluribus e Consociatis nuperum Decretum exoptantibus, festa respiciens occurrentia S. Ioannis Bapt. Decollat et B. V. M. satisfacere optimum iudicamus.

"Eius, D. Ferdinandus Masoni Canonicus Theologus et Calendarii Redactor Fesulanæ Diocesis de consensu Rmi Episcopi sequens dubium proposuit:

"An festum Decollationis S. Ioannis Baptistae occurrens proximo anno die 29 Augusti cum festo mobili B. M. V. de Consolatione sit huic praeferendum utpote eiusdem ritus, et diei mensis affixum, et id vi Decreti S.R.C. 24 Iulii 1848 in Senen. licet hoc Decretum respiciat duo festa B. M. V." "Affirmative: atque ita rescripsit die 13 Septembris, 1885."

NOTICES OF BOOKS.

THEOLOGIA MORALIS. Juxta doctrinam Sti. Alphonsi Liguori. Auctore Joseph Aertnys, C.SS.R. 2 Vols.

COMPENDIUMS of Moral Theology are now so numerous that there must be, to some extent, a prejudice against any additional one. And the prejudice is strengthened by the fact that some of those already favourably known, such as Ballerini's *Gury* and Lehmkuhl's *Compendium* are so excellent, as, one would think, to leave no room for a competitor in the same field. The author of this *Compendium* seems to feel all this, and while admitting it, he gives his reasons for the appearance of his work. Taking the book on its own merits, the reader must admit that the author has done his work exceedingly well, that the book is a useful and valuable one. It is a faithful *Compendium* of St. Liguori. The Saint's order is followed throughout, and continual references are given to his works. Then there is some additional matter rendered necessary by the circumstances of our times. The author aimed, he says, at stating his doctrine so clearly that there could be no mistaking his meaning; and that his book may be practically useful, he was careful that it should not be so diffuse as not to be easily read, nor so concise as to be wanting in any essential matter. In all this, he has succeeded. The book is a model of clearness, and an additional advantage is, that the headings of all important paragraphs are in large type, so as to attract the reader's attention. Then the order, throughout, is very judicious, and a very large amount of practical information is scattered through the work. On the treatment of *occasionarii* and *recidivi*, he has some excellent remarks; and in speaking of reserved sins, he condemns, very justly, a practice that is in many places very prevalent, namely—that of the confessor applying in all cases for faculties, instead of sending the penitent to the superior, as the letter and the spirit of the law require. He has an admirable *schema* of consanguinity, so arranged and so explained as to enable one at a glance to trace up the most complicated degrees of relationship. Then he has the latest instructions with reference to dispensations, and in his censure tract, the *Apostolicae Sedis* is throughout embodied in the tract. Among the new matter may be classed the question of "mixed education," which he treats at some length, embodying all the latest decisions of

the Holy See on the subject. The question of "Spiritism" is also treated at some length. The author adopts the view of Perrone (*De Vera Religione*), attributing the alleged phenomena of Spiritism to the agency of the demon. The same view was very ably advocated by Dr. Murray, in the *Dublin Review* for October, 1867. A glance at the 23rd Chapter of Tertullian's *Apology* will convince anyone that "*Spiritism*" is "a new fashion of an old sin." In that Chapter the great Apologist has evidently before his mind something that differed not by one *iota* from our supposed modern *Spiritualism*.

The hard worked missionary priest, whose reading time is necessarily limited will find this *Compendium* useful and valuable; and among the many excellent works of the same class it will hold, and deservedly hold, a high place.

BURKE'S CLASS-BOOK OF ELOCUTION. Dublin: Weldrick Brothers.

THAT a man may possess a vast deal of promiscuous information, which neither benefits his fellowmen, nor gains for himself the reputation of a scholar and a man of culture, is a deplorable fact. Such a possessor of profitless knowledge, Pope forcibly describes as

"The bookful blockhead ignorantly read,
With loads of learned lumber in his head."

Now, it is the province of Elocution to point out the most effectual method of turning to advantage our intellectual acquirements, which otherwise must ever remain so much "learned lumber;" or, in other words, to teach us the art of enunciating our ideas and sentiments, clearly, accurately, and impressively. A sound training in the principles and practice of Elocution, therefore, is an essential element of a useful education. Nor is its importance confined to the pulpit, the platform, the bar, or the stage; its influence extends to the most colloquial form of intercourse between man and man. Hence, though there already existed numbers of books treating of this important subject in a manner that could not easily be surpassed, there was still ample room for a small, inexpensive work like Professor Burke's *Class-Book of Elocution*.

The aim of Mr. Burke is very praiseworthy, indeed; many of his hints are practical for backward pupils; and we are sure the reputation he enjoys as an Elocutionist will cause his book to be purchased by many.

He will, however, excuse us if we express some reluctance to

abandon the time-honoured pronunciation of such ordinary words as *lieutenant* (*lef-ten'-ant*), until we have some further evidence that usage has been legislating anew. The dual substitute he offers as the correct and received method of pronouncing this word, is *lu'-ten-ant* or *lef-ten-ant*; he altogether ignores the pronunciation we have ventured to give: We fear that as an orthoepist, his delicate ear, in its abhorrence of vulgarisms, must have become excessively sensitive. Many of the mistakes he points out, are either rare or imaginary.

We would respectfully suggest the excision of the closing scene in *Steward Moore*.

SERMONS FROM THE FLEMISH. Dublin: M. H. Gill & Son.

ANOTHER volume of *Sermons from the Flemish*, on devotion to the Blessed Virgin, is before us, supplemented by a number of short readings arranged for the several days of the Month of Mary. With the simple and practical style which characterises the preceding volumes, there is in this one an amount of useful information which

have an interest for every child of our Virgin Mother. For those who wish to become intimately acquainted with the mysteries of her life, and to cultivate in honour of them a practical devotion, it will be very valuable, while to the library of those engaged in preaching the Word it will prove an important addition. In few books on devotion to the Blessed Virgin with which we are acquainted is there contained such an amount of instruction.

STORIES FOR FIRST COMMUNICANTS. By Dr. Kelleher. New York: Benziger Brothers.

DR. KELLEHER's little book, translated by him from the French deserves also a word of notice. For children, in whose hands the little volume is for the most part intended to be, it seems admirably adapted. They are invited to read it by the ease and simplicity of its style, while the dispositions, in every case so good, of the communicant portrayed in the stories at once appeal to their young minds for imitation. A perusal of its pages will result in pleasure and profit.

THE IRISH ECCLESIASTICAL RECORD.

FEBRUARY, 1889.

THE ACTION OF DIVINE GRACE IN THE SOULS OF THE JUST.

I PROPOSE in the following pages to discuss in the light of theological science the action of grace in the human soul. It will be necessary by way of introduction to say something upon the soul itself. The soul of a newly-born infant is a spiritual substance endowed with certain powers or faculties. These powers are not the soul itself. They are qualities inherent in it. It is by these qualities reduced to act that we come to the knowledge of the soul. They are not, however, to be confounded with the substance in which they are inherent. This is the doctrine which St. Thomas teaches when he says that the essence of the soul is not identical with its powers.¹ The soul considered in its essence is simply the act or form of the body whereby the newly-born infant is constituted a human being. Under this aspect it is capable of no further development. The infant is as essentially a human being as the man of twenty-one.

The soul of the infant is endowed with certain powers all of which are capable of development. These powers are the faculty of growth, the faculty of sensitive perception, the faculty of will or desire, the intellectual faculty. The

¹ Unde quod sit (anima) in potentia ad alium actum, hoc non competit ei secundum suam essentiam, in quantum est forma, sed secundum suam potentiam, et sic ipsa anima secundum quod subest suae potentiae dicitur actus primus ordinatus ad actum secundum. (1 pars, q 77, art 1, cap.)

faculty of will or desire is twofold according to the object on which it exerts itself. With reference to material objects this faculty is called the sensitive appetite: with reference to immaterial objects it is called the will. We will ask the reader to confine his consideration for the present to the essence of the soul, the soul's faculty of understanding, the soul's faculty of willing. These are the elements of the soul which are immediately affected by habitual grace.

When the infant child whom we have been contemplating receives the Sacrament of Baptism a change takes place in the essence of the soul, in the intellect and in the will. The essence of the soul receives the baptismal character and a new quality called sanctifying grace. The intellect receives the gift of faith. The will receives the gift of charity and of hope. From these primary gifts there flow certain subordinate perfections of intellect and will. The intellect is endowed with the four gifts of wisdom, understanding, counsel, knowledge; and the will with the three gifts of fortitude, piety, and fear of the Lord. From these again are derived habitual gifts called the infused virtues. For convenience sake we shall reduce these virtues to four: namely, prudence, justice, fortitude, and temperance. This then seems to be a complete account of the subjective psychological changes which have been effected by the Sacrament of Baptism in the soul of the child.

These psychological changes, however, have had the effect of putting the soul of the child in new relations to the Blessed Trinity. The three Divine Persons now *inhabit* the child's soul. This ineffable union with the three Divine Persons is the crowning excellence of sanctification, and the end to which all the created gifts we have enumerated are directed.

No change takes place in the supernatural condition of the baptised child during the years of infancy. When these come to an end reason begins to operate. Responsibility is contracted, and the supernatural existence and life implanted in baptism become capable of indefinite increase.

Two agencies combine in producing this increase. The first agency is divine, the second is human. Both are

equally necessary. No increase of the habitual supernatural gifts is possible unless God moves first the intellect and will. This is what theologians mean when they say that for a salutary act we require exciting and helping grace. This divine action will infallibly take place. The indwelling of the Trinity is mainly established with a view to the exercise of this form of divine operation. If baptismal innocence is preserved, divine supernatural action will commence with the dawn of reason, and will continue through the whole range of eternity.

This divine action will be conducted through the instrumentality of the seven gifts of the Holy Ghost, four of which reside in the intellect and three in the will. Faith, hope, charity, the infused virtues, never come into play except through the operation of one of the seven gifts. These are the connecting links by which the electric current is completed, and whereby the throb of divine wisdom and holiness is transmitted through the subordinate endowments of the justified soul. The more these seven gifts are perfected within the soul, the greater will be the individual perfection of the Christian.

From this exposition of Catholic doctrine it is easy to discover the reasons of the difference existing between the Church and the world in the matter of education. The world holds that education consists in the development of the natural powers of man; the Church requires besides, and principally, that his supernatural gifts should be developed. The world holds that the working of the natural intellect and will is an agency sufficiently powerful to achieve the end and purpose of human life. The Church holds that natural will and intellect are powerless in this matter unless prevented by divine grace. The world holds that man is self-sufficing. The Church holds that he never can attain to the dignity of his destiny except by union with the Blessed Trinity, Father, Son, and Holy Ghost.

In a subsequent paper I hope to trace in detail some of the ordinary forms which divine supernatural action takes within the soul of the just.

WILLIAM HAYDEN, S.J.

SHRINES OF OUR LADY IN BELGIUM.

I.—MONTAIGU.

NOTHING, perhaps, is more striking to the Catholic visitor in Belgium than the number of shrines of our Blessed Lady, few parishes being without some venerated and miraculous statue; and in some churches there are more than one, as, for example, in that of the "Princely" Béguinage in Bruges, which possesses no less than three. Hal, Oostacker, Hausuyck, Dadizeele, and Ypres are among the most celebrated, but beyond a doubt Montaigu holds the first place. This shrine, set on the top of a hill, attracts so many pilgrims from all parts of the world that its latest historian¹ not inaptly applies to it the words of the prophet Isaias, "The mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills, and all nations shall flow unto it."

The little town of Montaigu, or Scherpenheuvel, as it is called in Flemish, is situated at a distance of about three miles from Diest, and at a rather shorter distance from Sichein, in both of which places there are also miraculous shrines of Our Lady. Montaigu owes its very existence to the statue, for which, in point of fact, it was built. At the beginning of the seventeenth century it was nothing but a hamlet, but in the year 1607 the Archduke Albert and his consort, Isabel, determined to build a town around the sanctuary in honour of Our Lady. The new town was laid out in the form of a star—*Stella Maris*—of seven rays; a few years later it was surrounded by ramparts and a moat—*Hortus conclusus*. Lying before the writer is an old engraving of a plan of the town made in 1660, in which the ramparts, the moat, and three gates are faithfully represented. The ramparts and gates were destroyed at the end of the eighteenth century; but the moat, or, at any rate, a portion of it, remains, and in other respects the town is little changed,

¹ Mgr. Van Weddingen, D. Ph., D.D., Chaplain to the Court, to whose work, *Notre Dame de Montaigu*, the present writer must acknowledge his indebtedness.

most of the houses even dating from the seventeenth century. The plantation of trees, too, round the church, the paths of which form a star, is the same now as it was then. A large proportion of the houses are either inns or shops; the latter are mainly for the sale of rosaries, medals, and other objects of piety, not forgetting the little banners (*banderoles*) which are stuck in the harness of horses returning with their masters from the shrine. The permanent shops, however, are insufficient for the needs of the pilgrims; for six or seven months in the year the town has the appearance of a fair, so many are the booths set up for the sale of similar objects.

The history of the shrine cannot be traced as clearly as that of the town which surrounds it: in short, till the end of the sixteenth century legend for the most part supplies the place of history. The legend may be briefly summed up. At the beginning of the fourteenth century an oak, whose foliage had taken the form of a cross, drew together many who were crippled or suffering from other ills. This continued for about six months, when it would appear to have ceased. To the oak, however, a little statue of Our Lady was attached, and became an object of veneration to the peasants dwelling in the neighbourhood. At the end of the fifteenth or beginning of the sixteenth century this statue became detached from the tree, and was picked up by a shepherd, who thought he would keep it for himself. He had no sooner formed this resolution than he became glued to the spot. Some hours later he was found, nearly beside himself with fright, by his master, to whom he related the circumstance. The latter immediately replaced the image, and the peasant was set free. This was noised abroad, and from that time the flow of pilgrims was continuous and ever increasing. So much for the legend.

It is beyond a doubt that at the end of the sixteenth century a much venerated statue was attached to an oak tree on the top of a hill, in the province of Sichein. This hill was Montaigu. We have the evidence of a writer in the year 1606 that from time immemorial crowds had gone there to venerate Our Lady; and of another, writing a few years earlier, who said that he had himself seen over two

hundred extraordinary cures. It must certainly have acquired considerable celebrity, for we find that, in 1578, Alexander Farnese made a pilgrimage to the shrine before laying siege to Sichem, which was then in the power of the *Gueux* or Iconoclasts, and, what is of much greater interest, that during the progress of the same war the Irish recruits who joined the Spanish forces used regularly to visit the shrine, being taken to it by Walter Talbot, one of their chaplains. About this time the venerated image disappeared, how is not known, but probably by the agency of the Iconoclasts. Another was given by the sacristan of a neighbouring church, a woman who had piously collected many such objects, saving them from the insults of the heretics. Some, indeed, have thought that it was the old statue: this, however, is but a conjecture, and hardly a probable one. The important point is that the prodigies recommenced, and the Name of Mary continued to be magnified in Montaigu.

In the year 1602, the parish priest of Sichem erected near the oak, a small wooden chapel, in which at the end of five months more than one hundred and thirty crutches had been left. Towards the end of the same year the town of Brussels sent a silver crown bearing the inscription *à la reine des cieux, la Très-Sainte Mère de Dieu la Vierge Marie Bruxelles affligé de la contagion*, 1602; the plague was stayed, and Montaigu became yet more renowned. The foundation stone of a new church was laid on August 19th, 1603; and on the feast of our Lady's Nativity of the same year, twenty thousand pilgrims were gathered together from all parts of the Low countries. In this year, it may be noted, was established the Confraternity of the Holy Rosary still existing in Montaigu. The new building, erected at the cost of Albert and Isabel, was consecrated on the Feast of the most Holy Trinity, 1604, and narrowly escaped destruction, a few months later, at the hands of the Iconoclasts. These heretics, exasperated at a grant of indulgences to pilgrims, entered Montaigu on the Eve of our Lady's Nativity, and attempted to destroy the church; but, not being able to set it on fire, they contented themselves with burning the high altar.

They failed in their endeavour to destroy the whole image, which was removed in time to be saved from the insults of those, who by their hatred of the Mother of God, proclaimed the connection with him whose head She crushed.

The royal consorts continued to have a lively devotion to our Lady of Montaigu, to whom they often went in pilgrimage, on one occasion, at least, going on foot from Diest to the shrine, where they heard three masses, communicating at the first. The Archduchess worked not a few ornaments with her own hands—vestments, robes for the statue, and more than one antependium—many of which are still in use. After a time they commenced a second church, built over the spot formerly occupied by the oak, which had been cut down a few years before.¹ The new church was begun in 1609, the foundation stone being laid by Albert and Isabel on the feast of the Visitation, but the work had to be stopped for want of money. The building was only actively resumed in the year 1617, when Philip III. supplied the necessary funds. It was not finished till 1627, six years after the death of the Archduke Albert. As this church is the one still existing, a brief description of it may not be considered out of place.

The building, which holds about 3,000 persons, is hexagonal, and surmounted by a dome, which on the outside is covered with gilded stars. Behind the church is a tower. The sanctuary is very small, but contains a rich renaissance altar, on the top of which is an oak tree covered in marble, in allusion to the tradition that it stands on the spot formerly occupied by the oak. The tabernacle and the gradines, as well as all the furniture of the altar, are of solid silver: the lamps hanging in the nave, but eight out of the thirty-five found there before the French Revolution, are of the same precious metal. The painting of the Assumption at the High Altar, and the altarpieces of the six side chapels are by Devos. It was originally intended to have fourteen

¹ From its wood little statues were made, some of which still exist e.g. those in the churches of St. Charles at Antwerp, and St. John at Mechlin. (Mgr. Van Weddingen.)

exterior chapels, in honour of the Seven Joys and the Seven Dolours of Our Lady, but only seven of them were completed, and in these Mass is never said, though the altars are consecrated. It has been said that the church is built on a hill; on its slope are the fourteen Stations of the Cross—seven are passed in mounting the hill, the other seven in going down again: here, even in the most inclement weather, the Stations of the Cross are made every Friday.

Before passing on, mention must be made of the sacristy and treasury, which contain articles of rare value. To pass over the banners given by various towns, magnificent antependia and vestments, amongst which are two chasubles said to have been used by St. Thomas of Canterbury.¹ There is a baldachino, borne over the statue in processions, the frame of which is of solid silver weighing about *eighty* pounds, the canopy being of velvet richly embroidered. There are also in the treasury the crowns used on great feasts, of solid gold encrusted with pearls, and a rich collection of sacred vessels. Before the French Revolution the treasury was yet richer, as town had vied with town, and prince with prince, in making resplendent the Shrine of Mary; one of the earliest of the royal gifts being a golden chalice given by the Queen of Charles I. of England, in gratitude for restored health. Many of these precious objects were “annexed” by the friends of “liberty,” on the outbreak of the Revolution, but the most valuable perished in the fire which destroyed the house of the Oratorians in the Island of Nordstrand, to which they had been removed for safety.

To return to the history of the Shrine. In 1610 Montaigu was separated from the parish of Sichein, and in 1624 confided to the Oratorians of S. Philip Neri, who retained the cure of souls till the time of the Revolution. When this broke out most of the priests retired to Nordstrand, but a few remained. On the feast of the Epiphany 1797, the superior and four of his companions were arrested: the superior escaped but the others were sent to the Island of Cayenne,

¹ One of them is always used on his feast. It is a matter for deep regret that these valuable relics should not have been left in their original condition.

where ill-treatment hastened their death. During the sad times which followed, the inhabitants of Montaigu remained true to their faith and refused to assist at the Mass celebrated by an apostate, who had taken possession of the church. The pilgrimages recommenced after the signing of the Concordat, and became even more numerous than of old. The shrine received a signal mark of the favour of Pius IX. of blessed memory, when, in answer to a petition of the Rev. J. G. Jonghman, who for more than three decades has been parish priest, he gave permission for the solemn coronation of the statue. This was done in the name of the Pope, by the Archbishop of Mechlin, on the last Sunday in August, 1872. So great was the concourse of pilgrims on the occasion, that an altar was erected in the open air, at which the statue was crowned, High Mass sung, and the Apostolic Blessing imparted; the last having been granted by his Holiness with a Plenary Indulgence.

Pilgrimages to our Lady of Montaign are very numerous, and have been made by foreigners as well as by natives for centuries. The Irish soldiers, Alexander Farnese, Albert and Isabel, have been already mentioned, but a host of other examples might be cited from among the great ones of the Church and the world, by beginning with St. John Berchmans, who when a student at Diest, used frequently to visit the Shrine. Amongst celebrated ecclesiastics who have visited the Shrine must be named the first Archbishop of Westminster, and several, if not all, of the nuncios to the Court of Brussels: first among whom comes Mgr. Pecci, now His Holiness Leo XIII., gloriously reigning, to be followed by Monsignori, now Cardinals, Ledochowski, Cattani and Vannutelli. One of these, Mgr. Cattani, led to the Shrine some forty thousand pilgrims on May 5th, 1871. Nor have sovereigns and secular princes been behind hand; amongst them stand out in bold relief many members of the House of Lorraine, not the least devout of whom is the present Queen of the Belgians. The pilgrimage season begins about Easter and goes on till the beginning of November, but it is impossible to form any estimate of the number of pilgrims in the course of the year; the hundred thousand communions made at the

Shrine being no criterion, because a large and ever increasing number go to communion before setting out for Montaigu. There are during the year about two hundred and fifty public pilgrimages: on the occasion of each there is a procession in honour of Our Lady, in which the sacred statue is borne. The most celebrated of these processions, that of the *candles*, takes place on the first Sunday in November, the feast of Our Lady's Patronage according to the Mechlin Kalendar, in annual commemoration of, and thanksgiving for, the staying of the plague in 1659. The parish priest told the writer that generally speaking there are from forty to fifty thousand pilgrims on that day. Last year there were fewer than usual on account of having rains and severe cold, though many thousands were assembled from all parts, some even coming from Germany. During the procession everyone had at least one candle—some a dozen. Very many approached the Sacraments: some stayed the night to be able to do so, and heard Mass at four o'clock on a cold November morning, after which they set out for home with the little banners, stuck in the harness of their horses, the ordinary mark of an accomplished pilgrimage. The majority, of course, do the journey on foot, and the writer has heard of some devoted Germans—one of them, a priest serving on the English mission, personally known to him—who, in this way, went to Montaigu from their homes, a hundred and thirty miles away. Mgr. Van Weddingen tells a touching story of a pilgrimage from Turnhout, in which, when yet a child, he took part. Many of the pilgrims were taking part in the annual pilgrimage from their town for the *sixtieth* time, and their leader was their venerable parish priest, ninety, or more, years of age. On the return journey all stopped at Averbode, a famous Premonstratensian abbey, and turning took their last look at the starry dome of the Shrine. Then the old parish priest, bursting into tears, addressed his flock:—"I shall never more lead you here, he said, for before the procession of next autumn my course will be run. Remember my children the advice of your pastor. Never cease loving Mary, and in memory of me come, each year, to her sanctuary: I shall be with you in spirit. And now, O

Virgin of Montaigu, farewell ; farewell my queen, my mother ; I shall see you on high." He then blessed the weeping pilgrims, whom, in accordance with his prediction, he never more accompanied.

The Sovereign Pontiffs have done much to encourage the pilgrimage. Paul V. granted a plenary indulgence for the Feasts of the Nativity, Immaculate Conception, Purification, and Assumption of Our Lady, and another at the hour of death, to all who, having once made the pilgrimage, and possessing a medal or picture of Our Lady of Montaigu, should confess and receive Holy Communion, or, failing the possibility of so doing, should say, or wish to say, *Jesus, Mary*. In addition, he granted some very great partial indulgences. Gregory XVI. added another plenary indulgence ; and Pius IX., in response to the petition of the parish priest, in perpetual commemoration of the coronation, granted a plenary indulgence, to be gained on the last Sunday in August or on one of the seven following days. His Holiness also gave permission, in 1854, for a Votive Mass of Our Lady to be said on the occasion of every pilgrimage, and for every priest accompanying a pilgrimage to say this Votive Mass on all Wednesdays and Saturdays, the ordinary exceptions of privileged fasts, feasts, and octaves being made in either case.

Before ending this brief sketch of the history of the sanctuary of Montaigu, it is only fitting that something should be said about the miracles and extraordinary cures which have happened there. As has been already related, a writer at the end of the sixteenth century mentioned that he had seen over two hundred extraordinary cures. A few years later, in 1605, the celebrated Juste Lipse wrote a history of the Shrine, in which he recorded many prodigies. In the following year, at the request of Matthias Hovius, Archbishop of Mechlin, Philip Numan, a lawyer, wrote a similar account in Flemish, in which he recorded many extraordinary cures, the particulars of which, in not a few instances, he had learned from eye-witnesses. All the miracles recorded by Numan were approved of, after being rigorously examined by the Archbishop of Mechlin and the Bishop of Antwerp, men of great learning. In 1664 a book

was published containing an account of between seventeen and eighteen hundred extraordinary cures which had happened in connection with Montaigu; the censor, a professor of theology in the University of Louvain, permitted *one hundred and thirty-seven* of these to be called miracles, as they had, after examination, been approved as such by the Ordinary.¹ He permitted the remaining sixteen hundred to be cited as special favours obtained by the intercession of Our Lady, but forbade them to be published as miracles till they had been approved as such by legitimate authority. At the beginning of the next century the successor of M. Hovius in the chair of St. Rombald approved a further number of miracles. It is difficult to pick and choose, but the following are fair examples of the cures obtained by the the intercession of Our Lady of Louvain:—

In the year 1604 a young Scotsman, who from an early age had been deaf and dumb, was sent by a friend to Montaigu to implore the assistance of Mary; but he, thinking that a course of baths would do him more good, went to Spa. Instead of deriving any benefit, he was struck down with fever. When able to leave the hospital he went to Montaigu, where, kneeling, he at length invoked Our Lady's aid. He *immediately* recovered the faculties of speech and hearing, and retained them till his death, which occurred thirteen years later. The next example is also to be found in the records of the first half of the seventeenth century. A pious woman, Margaret, the wife of John Clercq, gave birth to a dead child. The father, praying that it might have life, took it to a room adjoining the church, where he left it for four days, at the end of which period the parish priest begged him to be reasonable and remove it. He did so, but only to carry it to a statue of Our Lady, made from the Montaigu oak, before which he laid it. To the amazement of a large number of persons who had followed him, the dead body received life, evidence being given of the fact by the colour which suffused its cheeks, and by the opening of its mouth and eyes. One of the bystanders bap-

¹ Quae enim a num. 1 usque ad num. 137 inclusive referuntur ab Ordinario loci examinata, et ut vera miracula approbatim esse constat.

tised it, and then the little one died, heaven having been gained for it by its father's faith in Our Lady.

To come to the present century: In 1819 a man named Peter Covellius, aged forty-three, came to the Shrine with a distressing sore which had troubled him and defied the doctors for a year. He went to Confession and Holy Communion, and there implored Our Lady's help; he was immediately cured. During the same year two children, *about seven months old*, who were totally blind, were taken by their parents to Montaigu, where they received their sight in the presence of many persons. In 1838 a girl, seven years of age, was cured of paralysis, from which she had suffered for three years; her cure was attested by the magistrate and burgomaster of Hierenthals, her native town. In 1845 a boy of ten was cured of blindness, which his doctor had pronounced to be incurable. In 1880 a gentleman holding a public appointment wrote to the parish priest to make known the wonderful cures of *three* of his children. Two of them, one suffering from meningitis, the other from kidney disease, were given up by their medical attendant; the parents made a vow that should their children be spared to them they would send a portrait of them to the Church of Montaigu. To the amazement of the doctors these two children recovered. A few days later a third child, only a few months old, was seized with such violent convulsions that death seemed imminent: without any delay the father went to Montaigu, and returned to find his child out of danger.

The case just mentioned is the last recorded by Mgr. Van Weddingen. Feeling that it would be satisfactory to lay before the readers of the RECORD something even more recent, the writer, emboldened by having received much previous kindness from the parish priest of Montaigu, applied to him for information, which was most kindly given without delay. After saying that nothing, however wonderful, could be claimed as a miracle till it had been recognised as such by the Church, this venerable priest went on to state that every year many remarkable cures were effected, of which, in many cases, he and his fellow-priests were eye-witnesses; but he added that it was very often difficult to get proper

confirmation of them, as doctors, either from scrupulosity or human respect, shrank from making declarations which would be published. He then gave two examples of recent cases, one of which was effected in 1887, the other apparently last year.

The first case was that of a boy, aged ten, whose legs had remained hopelessly paralysed, from the foot to the knee, after a severe illness, during the course of which his life had been despaired of and the last sacraments administered. His pious parents, seeing that it was useless to seek the help of man, joined the pilgrimage from their village to Montaigu, and there sought the help of the Consoler of the Afflicted, to whom they vowed a novena of prayers. So great was the press of pilgrims that they were unable to enter the church before eleven o'clock: a matter to be noted, for *at the same hour on the last day of the novena* the child threw away its crutches and ran to his mother, who was working at a place about three-quarters of a mile from the house. All the circumstances were public property, and a full account of them appeared in the daily papers. The child, with its parents, has been twice to Montaigu to thank his benefactress; and, as the parish priest attests, on these occasions was nimble and apparently in robust health. The other case is that of a boy, aged fifteen, suddenly cured of paralysis, from which he had suffered for nine years. The next pilgrimage from his village, which sends one annually, will afford the opportunity required for further inquiries into his case.

Much more could be written on this fascinating subject, but the space allotted by the editor has already been exceeded, and this too brief account of the wondrous shrine of Montaigu must suffice. Enough, however, has been said to show that an old historian of the Shrine¹ was justified in thus addressing our Blessed Lady of Montaigu:—

Te fusa gens mortalium
Per abditos mundi sinus,
Iber Britannus Sarmata
Civisque flavi Tybridis,
Salutis indigens adit.

¹ Erycius Putcanus (Henry Van des Putte), who in his history recounts a number of miracles, approved by authority; he expressed his opinion that the man who could doubt them would doubt the power of God Himself.

True as these words were in the seventeenth century, they are much more so in the nineteenth. Go and see.

In conclusion a few words of a practical nature. Montaignu is easily reached from Antwerp *via* Aerschot, or from Brussels *via* Louvain and Aerschot: the nearest station is Sichein, and omnibuses meet more of the trains. The inns at Montaignu are to be highly commended if the *Hotel du Cygne* is a fair specimen of them; the writer stayed there last November, and for five francs a day, had board and lodging *everything included*, even beer *ad lib.*: the inn is somewhat rough and the cooking plain, but the food abundant and the attendance willing. The pious people of Montaignu do not try to make extortionate profits out of pilgrims. Those wishing to buy rosaries, &c., would find everything of the sort at the little shops within the enclosure and close to the door of the church: the profits made in which are for the poor. Speaking of rosaries, there is at Diest a convent of Canons Regular of the Holy Cross who attach 500 days' indulgence to each bead; the good landlady of the *Cygne* is always ready to send them for her guests. The usual *honorarium* for masses is two francs and a-half, but, in spite of there being six or seven priests attached to the church, none can be guaranteed under six months, unless for the sick when it is said at once: should anyone wish a Mass to be said sooner he is expected to give a somewhat larger *honorarium*, three francs, even then it can rarely be promised before three weeks or a month. Finally, if any English-speaking visitor wishes to find some one who knows his language he will probably do so at the Ursuline Convent where there are usually some English-speaking religious: the chapel and refectory of this convent, it may be added, are the only remains of the school formerly kept at Montaignu by the Oratorians.

E. W. BECK.

DE MONTAULT ON CHURCHES AND CHURCH FURNITURE.

II.

ALTARS.—THE REREDOS OR RETABLE.

VIOLETT LE DUC, in his *Dictionary of Architecture*, under the words "Autel" and "Retable," points out that the early altars had no reredos. In France, he says, the cathedrals were the last to admit the reredos and the longest preserved the ancient traditions of the altar. The use of the reredos dates only from the period when the bishops' thrones and the presbyteries were placed in front of the altars.¹

Pugin holds that the early basilican arrangement "was undoubtedly in use in England prior to the thirteenth century, after which the throne was placed at the eastern extremity of the stalls on the Epistle side of the choir, as at Durham, Exeter, Wells, Winchester, etc. In the foreign churches, where the apsidal form of the east end was always retained, the bishop's throne kept its original position much longer; and De Moleon mentions some cathedrals in his time where the bishop or archbishop was seated at the extremity of the absis. . . . In Canterbury Cathedral the stone chair in which the archbishops were enthroned is still preserved in the eastern chapel of the cathedral, commonly called Beckett's Crown."²

Monseigneur de Montault says that the mediæval reredos was made of metal, of stone, or of wood. It was of the same dimensions as the altar, very low, and nearly always straight at the top. An attempt has been made in some modern restorations to imitate these retables, which are generally ungraceful, and they do not answer to present ideas, or even to the wants of our times. If one or two gradines are placed at the foot of this sort of reredos, it is a departure from the style. Besides, candlesticks and flowers would completely hide the pictures or carvings with which it is decorated. If the candlesticks are put on the reredos itself, they produce a singular effect, being perched up

¹ Cf. Smith's *Dictionary of Christian Antiquities*, s. v. Reredos.

² Cf. Pugin's *Glossary of Gothic Ecclesiastical Ornament*, page 57.

too high; and besides in the Middle Ages such a system was unknown. Still less do those ages furnish an example of those fantastic retables in which the sides are cut into steps.

To have a reredos of pure style is, then, impossible. This difficulty, he thinks, will be obviated if the reredos used since the second half of the sixteenth century is taken as a type, suiting it to the style of the church. The best examples of this kind are to be found in Rome—for instance, at S. Silvestro in Capite, at Sta. Maria del Popolo, and at Sta. Maria della Pace.

A reredos can be raised only where the altar is against the wall or at a little distance from it; an isolated altar does not allow of this kind of decoration. In its actual form it consists of a wall springing from the ground, against which the altar rests. Its width is that of the altar steps, and its height proportionate to that of the church. It is made of marble, stone, or wood, and it gains in richness if it is brightened up with gilding and paintings. It is composed of three distinct parts: a base which rises to the height of the table of the altar, and which bears both on the right and left sides the arms of the church or of the donor; a table bounded by pilasters or columns, which correspond with the basement, ornamented in the centre with a picture or statue, representing the titular¹ saint or mystery; a frieze, on which the dedication or some analogous text is inscribed; a pediment or gable crowning the whole, and terminating in a cross, which, should it be made of wood or metal, is gilded. The following will give an idea of the kind of inscription required:—At St. Agostino on the Lady altar (seventeenth century):

CAELI · GAVDIVM
MUNDI · AUXILIVM
PURGATORII · SOLA
TIVM.

¹ Visitator congregationis et provinciae Neapolitanae S.R.C. humilissime supplicavit, ut quoniam in hujus ecclesiae ara principe nulla exstet icon, collocari ibidem valeat illa B.M.V. Conceptionis titulo, sed illa forma effigata, quam refert numisma Parisiis anno 1830 cusum? S.R.C. resp: Negative, et apponatur imago S. Nicolai titularis.—Die 27 Aug., 1836, in *Una Cong. Miss.*

At St. Carlo ai Catinari (17th century), on the altar of St. Anne :

GRATIA · SVPER · GRATIAM
MVLIER · SANCTA
ECC. XXVI.

The same was customary in France. Thus, in the last century at the altar of St. Sebastian in the Church of Montjeau, in the diocese of Angers :

TOLLE · CRUCEM · SI · VIS
AVFERRE CORONAM

and at Grézillé, on the Lady-altar :

ECCE
MATER
TVÆ.

At St. Peter's in Rome, the dedication of the Lady-chapel, called the Gregorian chapel, is thus set forth on a black marble tablet :

DEI
GENITRICI
MARIAE · VIRGINI
ET · S. GREGORIO
NAZIANZENO.

The picture of the Blessed Virgin is framed in the reredos, and the body of St. Gregory of Nazianzum is enclosed in the altar in a square urn of grey granite.

At Monte Calvo, arch-diocese of Benevento, in the eighteenth century, at the altar of Our Lady of Mount Carmel :

Ama ut mater, ora ut filia, dirige ut Spiritus Sanctus.

And at the Altar of the Guardian Angel :

Datus sum tibi ut praeceadam, et custodiam te in via et introducam te ad caelum, Exo., cap. 23.

At S. Maria Liberatrice, in Rome, eighteenth century, the inscription is changed into a prayer to St. Michael :

Princeps gloriosissime, esto memor nostri hic et ubique, semper deprecare pro nobis Filium Dei. S. Michael, archangele, in judicio tremendo nos defende.

If the design in the centre is large and represents the crucifixion, as at S. Lorenzo in Lucina, or the figure in relief of Christ, as at the Cathedral of Pisa, it is, strictly speaking, allowable to dispense with the crucifix in the middle of the altar between the candlesticks.

In Germany two traditions of the middle ages have been preserved: first, in the triptychs, the wings of which are only opened during the offic¹; secondly, in the hangings of the colour of the day, and often figured, which form the background of the altar. The Visitation of the Cathedral of Alby, in 1698, mentions "a piece of tapestry, made on purpose, very fine and beautiful, five *pans* in height." The Archbishop adds in his decree: "There should be a whole set of silk hangings of the ecclesiastical colours, to cover the said retable on ordinary days." Such hangings are described in Pugin's *Glossary*, under the word Dossel or Dorsal.

The most simple and most suitable reredos is that of the Sistine Chapel in the Vatican, and indicated in the *Ceremonial*,² which admits of nothing but a suite of hangings, shewing the mystery appropriate to the day; it has, therefore, to be changed according to the various solemnities. The picture on the reredos is covered during Passion-tide with a violet veil which is not allowed to be withdrawn under any pretext even for the feast of the titular. In Rome, if the picture is precious, on account of the artist who painted it, or because of the devotion in which it is held, it is covered by a veil, which is removed only on Sundays and feast days. From its not being always exposed to view, the desire to see it on the reserved days is intensified. This veil, for a picture of Our Lady, is white, often embroidered with a monogram encircled by rays and flowers, as at S. Agostino, S. Maria del Popolo, S. Maria della Pace, etc. A transparent gauze would be in bad taste and opposed to the liturgy. On either side of the picture are branches with sockets for one or two candles, which are lighted on the days on which it is uncovered.

¹ Cf. Pugin's *Glossary*, p. 236, "Triptych Altar Tables."

² Quod si altare parieti adhaereat, applicari poterit ipsi parieti supra altare pannus aliquis ceteris nobilior et speciosior, ubi intextae sint D. N. J. C. aut gloriosae Virginis vel Sanctorum imagines, nisi jam in ipso pariete essent depictae et decenter ornatae. *Caerim. ep.* Lib. 1, cap. xii., n. 13.

THE BALDAQUIN.

"A ciborium," writes Pugin, "is, beyond doubt, the most correct manner of covering an altar, and, at the same time, by far the most beautiful. It is much to be wished that they were generally revived in all large churches, instead of altars built against walls, which last are after all of comparatively modern introduction. There are several ancient ciboria yet remaining in Italy, very similar in design and arrangement to the cut given, but the curtains have been removed. The ancient ciboria were composed of wood, stone, marble, brass, and even precious metals."

"The altar screens of Winchester and St. Alban's, beautiful as they are in the abstract, are injurious to the effect of the churches in which they are erected, and by no means comparable either in majesty or utility with a magnificent ciborium covered with gold and imagery, and surmounting an elevated and detached altar. These elaborate screens are quite in place in collegiate chapels like New College or Magdalene, Oxford, where the east end is a blank wall; but in a great church terminating in a Lady chapel and eastern aisles, it seems most preposterous to erect a wall the whole breadth of the choir, nearly equal in elevation to the vaulting, cutting off half the proportion of the building, and solely for the purpose of rearing an altar three feet high by ten feet long, to which it does not even form a canopy." (Pugin's *Glossary*, under the word *Ciborium*, page 73, where a drawing of a baldacchino is given.)

Monseigneur de Montault says that the dais or canopy is the greatest mark of honour that can be shewn to a sovereign. How then can we refuse it to the Heavenly King who deigns to humble Himself on our altars? There are two forms of baldaquins: the fixed *ciborium* and the hanging *umbraculum* or canopy. The ciborium is the most ancient and the most monumental. In Rome it may be seen in all styles and of all epochs. It is an architectural structure, the summit of which, more or less pyramidal, rests on four monolith pillars, placed at the four corners. In the middle ages these pillars started from the pavement, in the modern style, as at St. Peter's, Sta. Maria Maggiore, and St. Paul's

Without-the-Walls, they are raised on emblazoned pedestals. They are placed at the four corners of the steps, which are included in its circumference. A dais of metal or of gilded wood rests on the capitals of the pillars, the valance being carved and emblazoned, and the ceiling ornamented with a dove hovering in a halo of light. The top is decorated with angels, or with urns, corresponding to the columns, and with a domed roof, or else, brackets of open-work, terminating in a globe, surmounted by a golden cross. At the Church of St. Agnes Without-the-Walls, the name of Paul V. is inscribed on it:—

PAVLVS V. PONT. MAX. ANNO. SALVTIS MDCXIII.,
PONTIFICATVS X.

The altar, under the canopy, is not exactly in the middle; it is thrown back by the steps. This is very apparent at St. Peter's in Rome. In the Roman churches, when there is not a fixed canopy, a square or elliptical dais is hung from the roof by cords or chains. It is made of wood, carved and gilded, or furnished with valances of red silk damask, braided and fringed with gold. It covers only the altar and its predella. The Ceremonial of Bishops prescribes¹ that the colour of the suspended canopy should change according to the feasts. This injunction is nowhere observed, and would be difficult of execution. The difficulty is obviated by using permanent hangings of, for example, tapestry or painted stuff, with a gold ground and coloured ornaments, as is done at St. Peter's in the *loggie* of the cupola.

Velvet must not be used, for it belongs exclusively to the functions at which the Pope celebrates or is present. Strictly speaking, every altar at which Mass is said ought to have its baldaquin;² at least there should be one at

¹ Desuper in alto appendatur umbraculum, quod baldachinum vocant, formae quadratae, co-operiens altare et ipsius altaris scabellum, coloris ceterorum paramentorum. Quod baldachinum etiam supra statuendum erit, si altare sit a pariete se junctum, nec supra habeat aliquod ciborium ex lapide aut ex marmore confectum. Si autem adsit tale ciborium, non est opus umbraculo. (*Caer. Episc.* lib. 1, cap. xii, n. 13, 14.)

² An in omnibus altaribus sive cathedralis, sive aliarum ecclesiarum, debeat erigi baldachinum, vel in majori tantum, in quo asservatur augustissimum Sacramentum? Et S. R. C. respondit: In omnibus. Die 27 Aprilis, 1697. In Cortonen.

the high altar and at the altar of the Blessed Sacrament,¹ which are the two most important. In cathedrals, if the baldachin be absent at the high altar, there may not be a canopy over the episcopal throne, and the episcopal canopy should be less costly than that of the altar. This follows from the rubrics of the Ceremonial,² and from the practice of the Papal functions.

In the Middle Ages the canopies, with a valance of drapery were very common, as is seen from miniatures and paintings. They are also mentioned in the inventories of churches.³

¹ SENEN.—Quum equites Marcus et Alexander Saracini, in oppido Castrinovi vulgo *della Berardenga* in archidioecesi Senensi, e fundamentis excitantur parochialem ecclesiam, ut ecclesiasticas sanctiones adimplere adamussim valeant, S. R. C. enixe rogarunt ut declarare dignaretur, num super omni altari, in quo SS. Sacram. asservatur, apponi omnino debeat baldachinum? Et S. C. comperiens usque ab an. 1697 quinto Kalendas maias, in una Cortonen. sancitum fuisse ut baldachinum omnino apponatur super altare, in quo augustissimum Sacram. asservatur, rescribendum censuit: Detur decretum in una Cortonen. diei 27 Apr., 1697. Die 23 Maii, 1846.

² Super eam (sedem) umbraculum seu baldachinum . . . appendi poterit, dummodo et super altari aliud simile vel etiam sumptuosius appendatur, nisi ubi super altari est ciborium marmoreum vel lapideum, quia tunc superfluum est nec aptari commode potest (*Caerem. Episc.* lib. 1, cap. xiii., n. 3).

³ "Pour XXV. palmes et demi du dit drop (of cloth of gold) employé en ung dociel de autel.

"Pour troys ymages de broderie pour mettre audit dociel, c'est assavoir Nostre-Dame, S. Michiel et S. Maurice" (*Comptes de René d'Anjou*, 1449).

"Summam 10 scutorum auri . . . pro componendo caelo seu tabernaculo," au chapitre de S. Maurille d'Angers (*Compte de 1531*).

"Les autres (les Huguenots) rompoient le ciel de dessus le grand autel estant de damas rouge" à la cathédrale d'Angoulême "Plus un ciel carré estant de damas cramoisy, estant sur le grand autel, contenant douze aulnes trois quarts . . . plus, en frange, estant autour dudict ciel, qui est une livre de sarge cramoisie" (*Enquête de 1562*).

"Un ciel ou poille, au-dessus du grand autel, de sarge de Caen rouge, avec ses pantis et tours de reseul de fil blanc et ouvrage de point couppe" (*Invent. de la Cath. de Tréguier*, 1620).

"Marché fait (à Angers en 1631) avec Coustard peintre, pour peindre sur bois et à l'huile dans le fond du dais ou poêle du grand autel de cette église (S. Maurille) un tableau de la Résurrection de Notre-Seigneur" (*Rev. des Soc. Sav.* 1872, t. iii., p. 358).

"Un tableau des quatre évangélistes, qui sert de dais sur le grand autel" (*Compte de S. Laurent de Baugé*, 1654).

"Un autre dais de velours violet à ramage, estant au-dessus du grand autel" (*Inv. de N. D. Beaufort*, 1683).

"Il y a au-dessus dudict autel (à la cathédrale d'Alby) un grand dais, suspendu à la route de l'église avec une chaîne de fer, qui couvre tout l'autel. Ledit dais est garny de pentes rouges de camelot ondé fort vieux. Il faut d'autres pentes de damas ou autre estoffe unie, afin que la poussière ne s'y arreste pas" (*Visite de l'an. 1698*).

"When the ciboria fell into disuse," says Pugin, "the altars were protected by a canopy of cloth of gold or silk, suspended over them." Bocquillot mentions that the image of a dove was frequently embroidered or painted under these. These canopies were common in England. John Almyng, by will, Oct. 7th, 1500, gave—

"£20 to the Church of Walberswic: £10 for a payr of orgonys; and with the residue of the said sume, I will a canopy over the high awter, welle done with our Lady and four aungelys and the Holy Ghost, going upp and down with a cheyne."—*Churchwardens' Accounts of Walberswick*.

"For Freshynge the conopy at the high awter 1s. 8d., St. Mary's Hill, London."—*Nichols's Records of Ancient Times*, p. 187.

"These canopies were sometimes composed of wood, painted and gilt, as in the Lady Chapel at Durham; but owing to the universal destruction of altars in the reign of Edward VI., we have very few existing examples."—*Glossary*, p. 111, under the word "Dais."

CONSECRATION OF ALTARS.

Our author gives a summary of the rules in the Pontifical and from other sources for the Consecration of Altars. He does not approve of the use of altar stones, unless in exceptional cases. He desires that at least the high-altar and that of the Blessed Sacrament should be consecrated. He attaches importance to a permanent memorial of consecration being kept. Not only should there be a document preserved in the Archives of the Church, but also an inscription, carved along the edge of the altar table, or on a wall near the altar. The former method is preferable because then the inscription and the altar are inseparable. This epigraph should contain the names and titles of the consecrator, of the saints whose relics he has enclosed in the altar, and of the titular saint, with the day, month and year of the consecration. The indulgences accorded for the anniversary may also be inscribed on it.

Here are some examples of the two systems:—The Church of St. Francis, dedicated also to St. Onofrio, and situated outside the walls of Rome, on the summit of Monte Mario, had its high-altar consecrated by Benedict XIII., on

the 2nd of July, 1728. The dedicatory inscription is engraven on the edge of the altar table:—

BENEDICTUS XIII. PONT. MAX. ORD. PRÆD. ALTARE HOC
CONSECRAVIT DIE II. IVLY. MDCCXXVIII.

The cell in the Capuchin monastery of the Piazza Barberini in Rome, in which St. Felix of Cantalice lived, died, and had a vision of the Blessed Virgin, was turned into a chapel. Benedict XIII. consecrated the altar on the 18th of May, 1726, and deposited there the relics of the holy martyrs Gaudentius and Magnus. He granted on this occasion an indulgence of 15 years and 15 quarantines, and on the anniversary for ever, 7 years and 7 quarantines. The commemorative inscription is fixed to the right side of the altar;—

D. O. M.

ET

S. FELICI • A • CANTALICIO • CAPUCCINO
ARAM • HANC

SS. GAUDENTII • ET MAGNI • RELIQUIIS • INCLUSIS
RECURSO • TEMPORE

QUO • S. FELIX • IN HAC ANGUSTA • CELLULA • MORIENS
A • DEIPARA • CHRISTUM • DEUM • GESTANTE
OLIM • FUT • INVISITUS

BENEDICTUS • XIII. PONT. MAX.

XV. CAL. JUN. MDCCXXVI

PROPRIA • MANU • VOVENDO • SACRAVIT
IN • IPSA • CONSECRATIONIS • DIE

XV. INDULGENT. ANNOS • TOTIDEMQ. QUADRAGENAS
IN • ANNIVERSARIA • AUTEM
SEPTENOS. ET • SEPTENAS
PONTIFICIA • LIBERALITATE
IN • ÆVUM • USQUE • DURATURAS
INDULSIT. CONCESSIT. RELAXAVIT.

Here is a recent example copied from the high altar of *Sant' Angelo-in-pescheria* in Rome;—

✠ ROGERIVS. ANTICI. MATTEI. PATR. CONSTANTINOP. III. ID.
IVLII. AN CHR. MDCCCLXXIII. ALTARE. HOC. A. PIO IX. P. M.
DONATVM. SOLEMNI RITV. CONSECRAVIT. IN HONOREM. SS.
MICH. ARCHANG. GETVL. SYMPH. ET. VII. FIL. MM.

The placing of an inscription was recommended by a Council of Worcester,¹ and Cardinal Orsini when Archbishop of Benevento prescribed it in the authentic document which was to be kept in the Archives as a certificate of the consecration. "*Mandavit marmoreum lapidem posteros de huiusmodi consecratione admonentem infra tres menses apponi.*"

J. ROUSE.

A SKETCH OF PALLADIUS.

IRELAND'S first bishop was, as indicated even by his name, of Eastern or Grecian origin. Members of the Palladian family attained to eminence in Church and State during the fourth and fifth centuries. If the name of Palladius stand prominent in the ecclesiastical roll of Constantinople and Alexandria it was no less conspicuous among the officers of the imperial army. One of these, a Christian, is said to have been the father of the Irish bishop, and to have been sent to Britain by Julian the Apostate. But while it is certain that Palladius was of Eastern extraction, his birth-place is quite uncertain. Some contend that he was by birth an Italian, as he was deacon or archdeacon of Pope Celestine; others that he was Gaulish, as several of the name were distinguished prelates in France, and as our Palladius was closely connected with Germanus of Auxerre: while others maintain that he was British, because both of his special interest in the Welsh Church and of his alleged connexion with a famous school said to have been established in South Wales by the father of Theodosius the Great.

Whatever doubt hangs round the birth-place of Palladius cannot affect the certainty of his mission to Ireland from Pope Celestine. Of this we are assured by a contemporary, Prosper of Aquitaine. He states, under the year 431

¹ *Annis et dedicationis dies ecclesiarum quæ consecratae fuerint, et altarium, et a quo consecrata fuerint superscribantur altaribus evidenter.* Conc. Wigornien., an. 1240, c. 11.

in his Chronicle which ends at the year 455, that Palladius was consecrated and sent as first bishop to Ireland by Pope Celestine, that there were there already some Christians, and that this took place under the consulship of Bassus and Antiochus. While the statement of Prosper as to the mission of Palladius is confirmed by the *Book of Armagh* it vouches also for the shortness and ill success of that mission. One of its writers in the seventh century, and I pray the reader to bear in mind, for reasons that shall appear by and by, the antiquity of the testimony, states that Pope Celestine sent Palladius to convert Ireland from infidelity, but that God did not vouchsafe success to him; and that the fierce and savage people did not readily receive Palladius, nor did he consent to remain in a strange country, but returned to him who sent him. On his return from Ireland, after crossing the first sea, and after having begun his journey by land, he died on the confines of the Britons.¹

The next paragraph in the Patrician documents assures us that St. Patrick was consecrated only after the death of Palladius; and subsequent writers and Lives in accord with this statement add that St. Celestine lived only a few days after the consecration on the 8th of April, 432. The death of Palladius in the year 431 or early in 432 considered, it is doubtful if his mission lasted even for a year. With good reason then the summary of contents to the *Book of Armagh* under the heading of one of its chapters alludes to his consecration and immediate death. (*Ordinatione Palladii et mox morte ejus, Fol. 20 ab.*)

And turning to another Life in the *Book of Armagh*, as given by Tirechan, we learn that Palladius, according "to the holy ancients, suffered martyrdom among the Scoti." The writer, while giving with some reserve the death of Palladius in Ireland, testifies both to the abruptness with which his mission was cut short, and to the obscurity into which that mission had passed. The *Second* and *Third Lives*,² repeat substantially the statement of the *Book of Armagh*--

¹ *Documenta de S. Patricio*, p. 25, learnedly annotated by Rev. E. Hogan, S.J.

² Colgan, *Tr. Thaum.*, pp. 13, 23.

that Palladius having crossed the first sea and begun his land journey died on the confines of the Picts—in the country of the Britons. The *Fourth Life*¹ gives the opinion that Palladius on his way to Rome died in the country of the Picts. The *Fifth Life*² states that Palladius having determined to return to Rome crossed the sea, and having reached the confines of the Picts died. The *Sixth Life*³ also states that on his way to Rome Palladius died in Britain but within the confines of the Picts. The *Seventh Life*⁴ states that Palladius bent on returning to his own left Ireland accordingly, but that seized with mortal illness he died in the land of the Picts. Our native writers from the seventh to the twelfth century put beyond reasonable doubt several points in regard to Palladius—that he was sent by Pope Celestine to convert the Irish, that his success consisted in the conversion only of a few souls and in the erection of a few wooden churches in Leinster, and that on his return to Rome he died on the confines of England and Scotland.

Scottish historians in comparatively modern times have attempted to prove that Palladius was sent originally not to Ireland but Scotland, because they appear to have forgotten that Ireland was called Scotia till the eleventh century; but since the days of Ussher they have been satisfied with claiming Palladius only after he left Ireland: they maintain that he evangelized Scotland, and that after many years of missionary labour there he died under the shadow of the Grampian hills in Fordun. I shall as briefly as possible discuss the grounds of these statements, and endeavour to identify the place where our first though unsuccessful apostle died.

Modern historians have fallen into mistakes in regard to the passage of Palladius from Ireland. The Patrician documents already referred to state that on his way to Rome Palladius died after crossing over to Scotland; but the Scholiast on Fiacc states “that he sailed along the northern coasts till driven by a storm he reached a Scottish headland.”

¹ Colgan, *Tr. Thaum.*, p. 38. ² *Ibid.*, p. 68. ³ *Ibid.*, p. 70.

⁴ *Ibid.*, p. 122.

Dr. Todd fancies a contradiction to exist between both statements. But there is no evidence of a contradiction. For the *Book of Armagh* does not deny the existence of a storm during the passage of Palladius; nor does the scholiast, on the other hand, necessarily allude to an elemental storm. The trouble raised in Leinster, where he first landed, against Palladius could mean a moral storm: and the greater troubles that gathered round him as he cruised along the northern coasts could be described under the name of a great tempest, which determined him to return to Rome and drove him accordingly to Scotland. But as the Scholiast appears to copy Nennius we must weigh his words. Dr. Todd says (*St. Patrick*, p. 290) that Nennius mentions the storm. Let us see. Nennius states that "Palladius was sent by Pope Celestine to convert the Irish, who, however, was prevented of God by *some storms*, for no one can receive on earth what has not been granted in heaven; and Palladius set out for Ireland, arrived in Britain, and there died in the land of the Picts." Now does not the writer here speak of a moral storm? He mentions not a storm but storms. If there had been question of elemental strife one storm would have been sufficient to inflict serious loss on Palladius during a few hours' sail from Ireland to Scotland. Besides, Nennius states that God made use of certain storms to prevent the success of Palladius' mission, who in consequence of them left Ireland: now the storms must have been of a moral nature, for they were the occasion of his leaving Ireland, and therefore did not affect his passage to Scotland. The storms are stated to have occurred in Ireland, and to have led to the abandonment of the Irish mission. In the same sense the accurate Irish writer, Mark, in the year 822, spoke of the storms: he stated that Palladius was prevented from succeeding "owing to storms and remarkable indications, for no one can receive aught on earth that has not been granted in heaven"—(*Hist. Briton.*). Palladius interpreted such indications as the will of Heaven adverse to his mission. The meaning attributed to *storm* (*tempestas*) by the British Nennius and the Irish Mark is borne out as well by sacred and mediæval as by classical

writers ; thus the Psalmist says that¹ he “was saved from pusillanimity and a storm.” Here then there was question only of a moral storm or mental distress. In like manner St. Gregory in his *Morals* (*Lib. ix., ch. vi.*) associates the idea of a tempest with human persecutions (*remota tempestate persecutionis*). But it matters little to our purpose whether the word *tempestas* was used in a classical sense by Nennius, when it is certain he used it in the sense of trouble or opposition. We are therefore driven to infer that the Irish scholiast, in the tenth century, attached the same meaning to *tempestas*, unless we suppose he, like Dr. Todd, misunderstood Nennius in the sixth, a writer in the *Book of Armagh* in the seventh, and the Irish Mark in the ninth century.²

But where in Scotland did Palladius land, and where did he die? To answer these questions it is well to notice the earliest effort at identification by the ancient Irish scholiast. He states that Palladius having sailed along the northern coasts of Ireland “reached the south-eastern headland.” (*Cenn airter descertach*). Dr. Todd appears to have grossly missed the meaning of this phrase. He suggests (*St. Patrick*, p. 290) that *Cenn airter* may mean Kinnaird in the North-east of Aberdeenshire, and that Palladius having been driven by storm up to the north of Scotland came down southwards (*descertach*), and arrived in Fordun, where, according to the Scholiast, he established a church. But nothing could be more wildly improbable than this translation of the Irish phrase. Firstly, an Irish writer speaking of the passage of Palladius from the north of Ireland to the eastern coast opposite, must naturally have meant the next or western coast of Scotland rather than its eastern coast.

Secondly, it were almost an impossibility that a boat

¹ *Ps. liv., 9.*

² “Missus fuerat ad hanc insulam, sed prohibuit illum (Deus) quia nemo potest accipere quicquam de terra nisi datum fuerit de celo . . . reversus ad eum qui misit illum. Revertente vero eo hinc et primo mare transito ceptoque terrarum itinere, &c.” (*Documenta de S. Patricio*, p. 25. Nennius, *Mon. Hist. Brit.*, ch. 55.) “Palladius . . . qui prohibitus est a Deo per quasdam tempestates, quia nemo potest quicquam accipere in terra nisi de celo datum illi fuerit. Et profectus est ille Palladius de Hibernia pervenitque ad Britanniam.”

impelled, as groundlessly alleged, by a storm could thread its way along the entire western coast, through the Hebrides and through the Orcades, shoot through Pentland Frith, and double Dunnet Head. There are 280 miles of coast from the port in Galloway, the next to the north of Ireland, on to Dunnet Head. The western coast juts into the sea in high, narrow peninsulas here, and there recedes inland in lake-like gulphs, so that in one place the breadth of Scotland expands to 146 miles, while in another place it is narrowed to 30 miles, and the sea is dotted with innumerable isles: and that a little or large boat should make its way there in a storm, by day or night, double the cape and come down to Kinnaird, is what Dr. Todd must admit would be "extraordinary," and, he might have added, would be almost incredible. This was so incredible in the eyes of Dr. Lanigan that, in his opinion, Palladius passed over by land to the Fordun of the Scholiast.

Thirdly, Dr. Todd's translation is untenable in that it represents the scholiast as describing the journey of Palladius only on the north-east of Scotland down southwards (*descertach*) to Aberdeen, a comparatively short distance, and making no allusion to the marvellous alleged sailing up to the north and then southwards to Kinnaird. Dr. Todd's translation then, while outraging common sense, outrages Celtic proprieties.

Instead of attaching *airter* to *cenn*, and thus making out Kinnaird, Dr. Todd should have joined it to the next word thus: *airter descertach* "south-east." The Irish writer intended to state that Palladius having sailed across in the usual way to the next port in Scotland reached "the south-eastern headland" (*Cenn airter descertach*). Thus in a homily on the Archangel Michael, found in the *Leabhar Mor Duna Doighre*, mention is made of the south-eastern door of a cave.¹ So too (in p. 277, col. 1) a writer of the same manuscript giving a very old form of consecration for a church, tells us that the alphabet is to be written twice on the floor of the church; the first alphabet was to begin at the south-eastern angle

¹ P. 213.

(*ullind iarter descumtaig*), and to end at the north-western angle (*airter thuaiscumtaig*); but the second alphabet was to begin at the north-eastern angle (*airter thuaiscumtaig*), and to end at the south-eastern angle (*airter descumtaig*). Again (p. 278, col. 1, C. 19), at the close of the ceremony the pontificating bishop officiated at the north-western gable (*iarter descumtach*), afterwards at the south-eastern gable (*airter descumtach*), and then made the sign of the Cross, beginning at the south-eastern gable (*airter descumtach*), and also at the south-western gable (*iarther descumtach*). In these passages we have the form of expression, nay, even the very words, used by the scholiast, and about their meaning there need not be the shadow of doubt.

But faulty as is Dr. Todd's translation, more outrageously so is that by Colgan. He renders the Irish phrase *Cenn airter* into "the extreme part of Modhaidh," by which he understands the territory of Mar; and he renders the Irish word *descertach*, by "southwards." Why, Mar is more northwards than southwards; and the Irish phrase no more represents southwards or eastwards than does the meeting point of two perpendicular lines pointing respectively due south and east. Of course the point indicated by the south-eastern headland may not, owing to the irregularity of the Scottish coast, be mathematically determined, but it is practically so through the additional remark of the Irish writer in regard to Palladius—that "he founded there the Church of Fordun." Colgan's translation proves the power of prejudice against evidence. As the Scottish writers assigned a long missionary career to Palladius about Aberdeen, Colgan, who followed them, placed the Fordun of the scholiast in Kincardineshire.

Taken as true the authoritative statement that Palladius sailed from Ireland as directly as possible to Scotland, he should have come to the southern headland of Galloway, and then have made for the old Roman road at the extremity of the Picts' wall; but as he died after having begun his land-journey, I may say at once, I judge it probable that he died at Wigton, and that this was the Fordun of the scholiast.

Wigton, the only fortification, and a most important one

on the southern coast of Scotland was situated on the Bay of Wigton, on an eminence of some 200 feet above the level of the sea. It lay almost in a direct line between Portpatrick, the nearest and safest landing place for Palladius, and the old Roman road at the rampart of Severus. Wigton was not so called always. It was called, according to Beaudrand and Propertius, Victoria by the Romans; and thus Victoria-dun was contracted into Wigton. And, indeed, such changes were quite common. Thus we have Bridlington from the Celtic Brilledunum, Seaton from Maridunum, Seton from Segodunum, and Warrington from Rhigodunum. Thus, too, our Irish Ben Edar was changed into Duncriffan, and this again into the Danish word *Houth*. While then it is certain that the Saxons did not adopt the name *Victoria*, it is equally certain that the Romans did not adopt the *Fordun* of our Celtic ancestors. Fordun meant a "frontier fortification" on the southern coast of Scotland, and commanded the Irish Sea.

Scottish writers understand the Fordun of the Irish scholiast, where Palladius came to die, to be situated in the north east of Scotland, and we have seen the improbability of such a supposition; but still more improbable is the superstructure of which this false supposition is the basis. It is falsely maintained that Palladius laboured for many years as a successful apostle in Scotland, and that his relics were enshrined in the northern Fordun. Keith, in his Calendar of Scottish Saints, states that Palladius lived twenty or thirty years in Scotland, while other Scottish writers assert that he evangelized the Orkneys and the Isle of Man. Now if Palladius had been patron and apostle of Fordun in Kincardineshire, within a score of miles from Aberdeen, there would have been some allusion made to him by Barbour, who gave a list of many saints, and the Lives of several connected with Aberdeen.¹ He gives the Life of St. Columba, and of the Irish Machar who preached in Aberdeen. Barbour was a native of Aberdeen, and how can we reconcile his silence on Palladius with a belief that he was an apostle in Aberdeen

¹ *Allenglische Legenden*, Heilbronn, 1884.

and was buried in Fordun? Scottish writers in their legends about Palladius are consistent neither with themselves nor the facts of history. Spotiswode assigns thirty years to his mission in Scotland. Hector Boetius would extend it to thirty-three years. He asserts that Palladius appointed as archbishop Ternanus whom he had baptised. But the *Breviary of Aberdeen* (for June 12th) states that Ternanus visited Pope Gregory the Great, who died in the seventh century! The statement of the *Breviary* is borne out by Barbour, who wrote in the fourteenth century, that Ternanus, and Machar, and St. Columba were on friendly terms.

Servanus is another Scotchman said by Boetius to have been an adult when converted by Palladius, and subsequently consecrated; and the *Breviary of Aberdeen* (Prop. SS. July) states that he was appointed bishop for the whole nation of the Scots (*omni Scotorum gente*): this supposes the absence of diocesan divisions, but an earlier authority than the *Breviary* of the fifteenth century assures us that there had been diocesan arrangements before the time of Palladius. Thus the *Lives of Ninian* by Bede and by Ailred (ch. 6) inform us that he consecrated bishops and divided the whole country into dioceses (*Bede*, lib. 3, ch. 4). Nor can it well be said that while Ninian was apostle of the southern Picts, Fordun was the scene of Palladius' labours in northern Pictland. For Joceline, in his *Life of St. Kentigern* assures us that the work of Ninian was consolidated and extended by St. Kentigern and by St. Columba, apostle of the northern Picts.¹ There has been no allusion to Palladius. The claims of Scottish writers do not rest on any authority higher than the *Breviary of Aberdeen* written at the close of the Middle Ages; and these claims, apart from the contradiction which they receive from authentic early history, carry their own refutation.

Even though we had no direct evidence in contradiction of the Scottish theory it appears beset with inherent incon-

¹ "Per sanctos Kentigernum et Columbam fidem susceperunt."

sistencies. If we believe Hector Boetius, William Schewes, Archbishop of St. Andrews, in the year 1494, had the supposed remains of Palladius disinterred at Fordun and placed in a silver shrine. But the *Breviary of Aberdeen*, printed at the beginning of the sixteenth century, as observed by Dr. Todd, represents Palladius as buried not in Fordun but in Langforgund. The former is in Kincardineshire, the latter in Perthshire, in a different diocese; and Aberdeen is scarcely 20 miles from Fordun.

It is strange that Irish historians who reject the Scottish mission of Palladius on the unquestionable authority of Patrician documents should admit his death at Fordun, for these expressly state that after passing over to Scotland he died there. This has come of confounding the Fordun in Kincardineshire, whose existence in the fifth century is very questionable, with the ancient Fordun under a Saxon name. The *Vita Secunda* states that Palladius died in MaghGhergin, the plain of Gergin, in a place called Fordun; and the Irish Nennius (p. 100) states that "he was driven from Erin, and he went to serve God in Fordun, in Mairne." The learned O'Flaherty would have Mairne a contraction of MaghGhergin and situated in Kincardineshire, and that this is the same as the *Mearnes*, the common name for Kincardineshire. But firstly, the letter *g* need not disappear in compounds with *Magh*, as proved in the words Magh Gailline, Magh Glæe, Magh Glinne, and Magh Glass. But it is at variance with the rules that govern contractions that Ghergin would terminate in Mairne and Mearnes. Secondly, if "Mearnes" were derived from MaghGhergin, how is it that the term "Mearnes" has been applied to other places? Thus the *Breviary of Aberdeen* states that Palladius rested full of years and blissful peace at Langforgund in the Mearnes (*in Mernis in pace*). Thirdly, if O'Flaherty's derivation were correct we should expect a singular rather than the plural termination as indicated by the English (*Mearnes*), by the Irish (*Mairne*), and by the Latin (*Mernis*) forms of the word. The root of the word is the Celtic term *Maghair* or *Machair* a plain, pronounced like *Ma-ir*, whose plural is *Mairne*. *Machair* appeared sometimes under the English forms of *Mayor* and

Meere.¹ The Mairne were level tracts; and the Scotch knowing that they had a plural signification but a singular termination, and forgetting that *Mairne* was a Celtic plural, changed the word into "Mearnes." The word has been found in manuscripts under the form of Moerne as well as Mairne; but this is quite common in words compounded of *Magh* a plain. Thus we have such forms as Moville (Maghbile), Moymore, Mowney, and Moynalvy.² There is strong reason then for judging that Colgan and modern Irish writers were not wise in adopting the wild fancies of the antiquarian O'Flaherty. Finally, Fordun could not be in Magh Gergin, the "plain of Gergin;" so far from being in a plain, Fordun is in a hollow or *Howe* of the Mearnes, formed by a spur of the Grampian mountains and the range of hills which separate it from the coast district. In good truth geography as history has been revolutionised since the 17th century in order to place the scene of Palladius' death in Kincardineshire, called the *Mearnes* commonly but improperly in comparison to the unbroken succession of plains or *Mechars* in Galloway.

Furthermore, in no part of Scotland more than in Wigton do the plains properly so called appear. A line from Wigton to Portwilliam defines the country which goes by the name of *Machars* or *Mechars*, the "plains." These are formed from a Celtic word which received a plural termination in English, just as the really Irish plural *Mairne*, having apparently a singular termination, received the English plural "Mearnes." The *Mechars* consist of a series of gently undulating plains, and exhibit the lowest elevation of any part of Scotland. And if we suppose that Palladius died at Fordun or Wigton, in the "Mechars," a military fortification, it is not unlikely that his relics or body were removed to Candida Casa, in the centre of the "Mechars," the capital civilly and ecclesiastically of the Roman province of Valentia. This capital is only 13 miles from Wigton. Ptolemy's map represents Candida Casa under the Greek form of Leucopibia.

¹ *The Four Masters* by O'Donovan, sub. an. 701.

² *Vid.* An. 4, M. sub. an. 649, 691, 936, 1350, 1580, 1600.

Now it is very remarkable that the scholiast on the Festology of Aengus represents Palladius "as having gone to and died in Scotland, and having been buried in Liconio."¹

Let us now gather up the several scattered points in the *Lives*, and see how they harmonize with the Fordun in Wigtonshire. The *Vita Secunda* states that Palladius died on the confines of the Picts.—(*Tr. Thaumaturga*.)

Vita Quinta states that after crossing the sea and touching the confines of the Picts Palladius died. (*Ibid.*, p. 48). Now it is well known that the Picts after the withdrawal of the Roman legions from Britain burst through the wall of Antoninus, and established themselves as they had been in the time of Severus, whose rampart along the Tweed was called the Wall of the Picts. The Patrician documents state that Palladius having begun his journey by land died on the confines of the Britons. (*Book of Armagh*, fol. 2, ab.). Nennius (*Hist. Brit.*) assures us that Palladius having come to Britain died in the land of the Picts. *Vita Quarta* states that Palladius wishing to return to Rome (*Tr. Thaum.*, p. 38) went to the Lord in the land of the Picts. *Vita Sexta* (*Ibid.* p. 70) states that Palladius on his way to Rome died in Britain within the land of the Picts. The *Vita Septima* (*Ibid.*, p. 113) states that Palladius intent on going to his own died in the land of the Picts. Barbour, already referred to, speaking of his own day, says "the name is Scotland, but Pechtis in it then were dwelland": so that Picts or Pictland represented the present Scotland.

Furthermore, St. Patrick in his letter to Coroticus complained that he having captured Irish neophytes sold them to the "apostate Picts." Now it is admitted that the Picts converted by Ninian, and who afterwards apostatized, were southern Picts, as the northern Picts were reserved for the zeal of St. Columba. There was no need then of going up to Abernethy, the capital of the Pictish kingdom, or the Grampian hills in order to find Picts in the days of Palladius; and when the *Book of Armagh* assures us that Palladius having begun his journey Romewards in Scotland died then and

¹ "*Condechaid in Albain hic sepultus est in Liconio.*" L. B., p. 89.

there, it is unwise to listen to a contradictory statement made 700 years subsequently, and replete with absurd consequences. One thing is certain, that if Fordun in northern Scotland were, as stated by Scottish writers, an archiepiscopal residence, and the head-quarters of a national, apostolic, and successful mission, it would have been different at some time from what it always remained—the pettiest of villages.

The spiritual achievements of our national saint here in Ireland were so general, so decisive, and so brilliant, as to throw into shade the short and unsuccessful mission of Palladius, who appears to have been lost sight of by our Irish historians before he had well left our shores. The result has been that other nations claimed for him as their apostle amongst themselves, after his departure from Ireland a long missionary career, and made him the central figure of a history woven out of the visions or dreams of their writers. In this I specially allude to the monks of Glastonbury. All this has had a mischievous effect on Irish history. I will not trace the gradual steps that led up to this, but observe that, through forgetfulness of Palladius in Ireland, error crept into the lists and dates of our primatial succession and into the twelfth-century *Lives* of our national apostle, St. Patrick.

In following the fortunes then of Palladius till we have laid him in a certain, though foreign grave, we are paying a filial tribute to the memory of Ireland's first apostle, while, at the same time, we are taking direct steps for the correction of those grave mistakes that meet us at the threshold, nay, underlie the very foundation, of Irish Church history.

SYLVESTER MALONE.

THE CATHOLIC BISHOP AND THE ATLANTIC CABLE.

SO many and varied have been the discoveries of science within the last twenty-five years, that we have almost forgotten the accomplishment of a work—the greatest of all her triumphs—that set the whole world open-mouthed with wonder. The successful laying of the Atlantic Cable seemed at one time the final development of human genius, skill and perseverance. Mortal intelligence seemed at last released from material bonds, and mankind almost placed in rank with the spirit world in power and rapidity of intercourse. Two hemispheres were linked together by a chain of light. Two worlds were united in instant mutual consciousness and converse.

Now this work, in its original concept, and its first public proposal as a practical enterprise, belongs of right to a great Catholic Prelate, the Right Rev. Dr. Mullock, O.S.F., late Bishop of St. John's, Newfoundland.

This fact has never been duly proclaimed. The writer of this paper announces it now very seriously. The claim of the Bishop has been called in question, not by actual denial, but by unheeded alienation. This statement is therefore written with the desire and intent that it may be noted, debated, and, if possible, controverted.

The writer has long felt that justice should be done to the memory of his former Bishop on this point, for Dr. Mullock's own sake first, and also for the honour of the episcopal order, of the Church herself, and of that always magnificent body to whom Dr. Mullock belonged, and which at all times has shed lustre on the history of religion and civilization—the Order of St. Francis.

Right Rev. Dr. Mullock was the first man in the world to advocate the laying of a wire along 2,000 miles of the ocean's bed, and the flashing through it of an electric spark from shore to shore. This is our statement, and we shall presently proceed to prove it and so establish this Catholic Prelate on the height he should occupy as one of

the boldest thinkers and greatest practical benefactors of our time and race. Having once conceived and proclaimed the undertaking of this enterprise, he never once lost faith in its final accomplishment. When it failed on a first and again on another trial, and when (the conductor being laid at last) the spark seemed to tire and fail on its weary way through the unseen deep, the world (even of science) wagged its wise head in sorrow if not in scorn. The Bishop was never heard to cast a doubt on the realization of his own scheme. Up to the moment of its successful ending, he gave it his constant support and encouragement. The respect paid by him to the men practically engaged in it, on their frequent visits to St. John's, was gratefully acknowledged by Mr. Peter Cooper, of New York, the wealthy and influential Chairman of the American Transatlantic Company. The writer of this paper, as Secretary to the Bishop, answered a letter addressed to Dr. Mullock by Mr. Cooper in the name of all the Members of the Company. The letter enclosed a donation (not a very generous one indeed) for the Cathedral of St. John's, but the real truth was not formally acknowledged as it ought to have been, viz., that the Bishop was not only the warm supporter but the very originator of the project of the transatlantic cable. Let us now to the proofs of this memorable fact.

The claim of Dr. Mullock to the honor of originating the project of the transatlantic and Gulf of St. Laurence telegraph system is founded chiefly on the following letter written by him to the Editor of the *Morning Courier* of St. John's on November 8th, 1850. It has only lately come to the writer's hands through the kindness of Hon. E. D. Shea, Colonial Secretary, St. John's.

To the Editor of the "Morning Courier."

"SIR,—I regret to find that in every plan for transatlantic communication, Halifax is always mentioned, and the natural capabilities of Newfoundland entirely overlooked. This has been deeply impressed on my mind by the communication I read in your paper of Saturday last regarding telegraphic communications between England and Ireland, in which 'tis said that the nearest telegraphic station on the American side is Halifax, 2,155 miles from the West of Ireland. Now would it not be well to call the attention of England and America to the extraordinary capabilities of St. John's as the nearest

telegraphic point? It is an Atlantic port, lying, as I may say, in the track of the ocean steamers, and by establishing it as the American telegraphic station, news could be communicated to the whole American continent, 48 hours *at least*, sooner than by any other route. But how will this be accomplished? Just look at the map of Newfoundland and Cape Breton.—From St. John's to Cape Ray there is no difficulty in establishing a line passing near Holy Rood, along the neck of land connecting Trinny and Placentia Bays, and thence in a direction due west to the Cape. You have then about 41 to 43 miles of sea to St. Paul's Island, with deep soundings of 100 fathoms, so that the electric cable will be perfectly safe from icebergs; thence to Cape North in Cape Breton is little more 12 miles. Thus, it is not only practicable to bring America two days nearer to Europe by this route, but should the telegraphic communications between England and Ireland, 62 miles, be realised, it presents not the least difficulty. Of course we in Newfoundland will have nothing to do with the erection, working, and maintenance of the telegraph, but I suppose our government will give every facility to the company, either English or American, who will undertake it, as it will be an incalculable advantage to this country. *I hope the day is not far distant when St. John's will be the first link in the electric chain which will unite the Old World with the New.*

“J. T. M.”

“*St. John's, November 8th, 1850.*”

The reader is requested to pay particular attention to this letter. Our argument upon it is this: 1. That it suggests and advocates the actual union of the two Continents by “an electric chain” through the Atlantic and the Gulf of St. Laurence. 2. That it is the first authentic written proposal of that project. 3. Therefore that the writer of the letter (Dr. Mullock) was the first known inventor and projector of a transatlantic telegraph line.

Observe that the letter is divided into two parts, relating to two distinct branches of the intercontinental telegraphic chain. The first part, down to the few lines at the end (emphasized here by italics) refers principally to the project of connecting St. John's N.F., with *the Continent of America*, by a land line running from St. John's across the island west to Cape Ray, and thence by a submarine line from Cape Ray to the American Continent through Cape Breton island. This in itself was, at the time, a great and a happy thought. Dr. Mullock was the very first to propose this project, in the letter we are considering. He shows the advantages of this

line by practical arguments. With the English Channel cable (then about to be laid, 1850) completed: with this Gulf of St. Laurence cable, as proposed by Dr. Mullock, added at the American side; and with St. John's, the nearest point of America to Europe, established as the international telegraphic post, quick steamers might call and deliver and receive news at St. John's as they passed to and fro across the Atlantic. Thus news could be delivered at each continent, as Dr. Mullock points out, forty-eight hours sooner than by any other plan in existence, or proposed, up to that time.

All this portion of the letter supposes what all the suggestions made up to that day supposed, viz., *that the ocean portion of the system should be supplied by steamers*. Had there been, before the date of this letter, any definite project of a cable, or other instrument of telegraphy, across the Atlantic, what would have been the meaning of this portion of Dr. Mullock's letter, referring as it does, to steamers across the ocean to form part of a rapid system of communication of news? Why should he so strongly advocate a plan that would merely shorten communication by forty-eight hours if another system had already been in discussion that would reduce it to forty-eight minutes? It is evident, therefore, that all this part of his letter refers to improving and facilitating the only telegraphic connection between the two continents then existing, or considered as practicable. This was the mixed system of land and submarine (gulf) telegraphy, supplemented by ocean steam. To this very system Dr. Mullock suggests a notable improvement, and it is entirely his own idea, viz., that of a submarine cable through the narrowest part of the St. Laurence Gult connecting Newfoundland with the American Continent. (See letter.) So much for the first portion of this very remarkable document.

But, observe its last few lines, "*I hope the day is not far distant when St. John's will be the first link in the electric chain which will unite the Old World with the New*"

We maintain that the bishop here plainly advocates the completion of the telegraphic system between Europe and

America by a continuous telegraphic line through the Atlantic ocean. The steamers that had heretofore furnished an awkward and unreliable link in the line of communication, must disappear and their place be taken by an "*electric chain*" instantaneously connecting the old world with the new. Dr. Mullock is not here stating the possibility but the reality, the near actual accomplishment of the design of a transatlantic cable. The "*electric chain*" may have been, in his mind, a tube, a wire, a "long drawn link" of any kind; he may not have determined upon its mechanical form. But, that he meant by the term a real, material conductor of electricity there can be no doubt, if words have any value. There are many now living to whom he explained his expression in this very sense at the period when he wrote this letter, 1850. The writer is also aware that a correspondence yet exists on the subject that defines his concepts most particularly. But no explanation is needed of the plain sense of his words. So much for the first member of our argument in favour of Dr. Mullock's claim, viz., that he advocated in his public letter of November, 1850, the *actual union* of the two continents by an "*electric chain*" through the Atlantic ocean.

Now, for the second and more difficult proposition, viz. "that this was the first authentic published proposal of that project." The reader will observe that we word our statement so as to exclude altogether from this discussion all consideration of secondhand or hearsay claims, as also of *inferential* claims founded on the electrical theories, statements or experiments of others.

The question is not, who was the first to assert the *possibility* of ocean telegraphy, but who was the first to propose and advocate that actual definite thing the Atlantic cable. We answer, Dr. Mullock was. The case against us is put as strongly as it can be in the excellent text book of Newfoundland history by Rev. M. Harvey, Presbyterian minister, published in Boston in 1885, and only lately come to our hands. Mr. Harvey, as well as every one in the colony had often heard of the claim put forward by the friends and admirers of Dr. Mullock. Though the bishop's name is not

mentioned by Mr. Harvey, this claim is clearly the one contested in the Appendix I. to the work above-mentioned.

Mr. Harvey says first, that Mr. F. N. Gisborne, F.R.S.C., at present Superintendent of the Telegraph and Signal Service of the Dominion of Canada, was the inventor and projector of the enterprise under discussion. As authority for this he quotes only a statement of Hon. Joseph Howe, late Lieutenant-Governor of Nova Scotia. Mr. Howe's statement is dated February 12, 1867, the year after the successful laying of the Atlantic cable, and seventeen years after the date of Dr. Mullock's letter in 1850. Mr. Howe says, thus late in the day—that Mr. Gisborne laid before a telegraphic commission in Halifax in 1850 (the year of Dr. Mullock's letter) "a plan for connecting Newfoundland with the continent of America by a Submarine cable." Mr. Howe adds that Mr. Gisborne "spoke confidently" of being able to extend it across the Atlantic. Here then are two pieces of evidence set over against one another whose comparative value we must estimate.

First, we have the Atlantic telegraph line proposed and advocated to the world in a public letter by Dr. Mullock in 1850.

Against this we have a statement made by Hon. Mr. Howe, seventeen years later, that another man, Mr. Gisborne, proposed the very same plan as Dr. Mullock's to a Commission in Halifax, in the same year 1850.

Now, there are several questions that the merest novice in historical criticism would put, and require to have satisfactorily answered, concerning the matter of this statement of Mr. Howe.

Why did not that Halifax Commission or Mr. Gisborne himself, or some one interested in such a stupendous project, publish that "plan" of Mr. Gisborne's during all these years from 1850 to 1867? There were surely discussions enough in those years about telegraphic enterprises.

At what date in 1850 did Mr. Gisborne propose his plan to the Commission? Was it done *before* or *after* the 8th November of that year, the date of Dr. Mullock's public letter?

Was Mr. Gisborne's communication to the Halifax Commission in 1850 a verbal one, as would appear from Mr. Howe's statement that "he *spoke* confidently, &c.," or was it a written one? If the former it is not a subject for critical discussion. If the latter, why was it never made known to the public till 1867 by Mr. Howe? Why, was it never at any time brought forward authentically by its originator Mr. Gisborne? Where is Gisborne's written proposal now? Who has it? Who can produce it? Mr. Gisborne is still alive, why did not Mr. Harvey procure from him the original or an authentic copy of "the plan" and settle the claim in favour of Mr. Gisborne at once and beyond dispute? Why recur to a statement made in 1867 by Mr. Howe, long since dead, of what Mr. Gisborne still living, and able to speak for himself, did or said, at a private assemblage in 1850 concerning an enterprise of such immense importance?

Altogether Mr. Gisborne's claim, as defended by Mr. Harvey, cannot stand. The defence set up for it could not be accepted by any critical tribunal.

The fact that Mr. Gisborne, two years after Dr. Mullock's published letter, *i.e.*, in 1852, actually succeeded, as Superintendent Engineer, in laying the *Gulf cable* adds nothing to Mr. Harvey's argument. We have every ground for supposing that Mr. Gisborne got the idea of the project from Dr. Mullock's letter, or from Dr. Mullock himself, for that matter. Mr. Gisborne was much in St. John's from 1850 to 1852. He knew of Dr. Mullock's letter as well as every one else in St. John's. He was a frequent guest and a personal friend of Dr. Mullock. Had the project originated with Mr. Gisborne, Dr. Mullock would have been among the first to know of it, and, knowing, he would have been the last man in the world to write of the project as his very own without mentioning Mr. Gisborne in connection with it.

We, therefore, absolutely reject this claim set up for Mr. Gisborne until more authentic and substantial arguments are produced in its favour.

Mr. Harvey's plea in favour of Professor Morse as originator of the great enterprize, found in the same Appendix I. to the History, is a much better plea, and may be therefore more briefly dealt with.

It is perfectly true that the great Professor, the father and founder of magnetic electric telegraph, was virtually the projector of every system and instrument of electric transmission. When he discovered and demonstrated that the electric spark could be directed from point to point, conveying intelligent expression as it went, then and there he established the practical possibility of communicating by electricity to any distance and through any surrounding medium, air, water or earth. He knew this perfectly well, though the world of statesmanship and of science, in those early days, was slow to admit it, and the man of science had to fight his way to the world's convictions. He is quoted by Mr. Harvey as writing to the Secretary of the United States in 1848¹—

“The practical inference from this law is, that a telegraphic communication on the electro-magnetic plan may with certainty be established across the Atlantic Ocean. Startling as this may seem now, I am confident the time will come when this project will be realized.”

This was a plain statement of the possibility of applying his invention to every purpose, and through any distance of intercommunication. No one can share the glory of electrical invention and its possibilities with the great discoverer.

But we still maintain that Dr. Mullock first proposed the practical act of laying a cable or *electric chain* from the old world to the new. The idea of it was undoubtedly involved in Mr. Morse's discovery and proclaimed, perhaps as above, by Mr. Morse himself seven years before. Dr. Mullock was a great student of mechanics, and a reader of the lives and books of scientific men. We have no doubt that this passage of Mr. Morse's letter to the Secretary was quite familiar to him. We are ready to admit that this, or similar statements of scientific men may have set the Bishop's mind at work on the subject of ocean telegraphy. All we claim is that Dr. Mullock first suggested and advocated the *actual project* of a line of telegraph across the Atlantic. Finally, we entirely

¹ Without venturing to express any doubt about the letter of Professor Morse, I intend to investigate its authenticity and accuracy.

disagree with Mr. Harvey's definition that "The original inventor is he who produces the first tangible result." The original inventor of a project is he who first conceives and proposes it. The person who, acting on such expressed idea, "produces (therefrom) a tangible result," is an adapter, artificer, or mechanician. He is the inventor only of the machinery by which the project is worked out. He is in no sense "the original inventor" of the project itself. The person who first proposed the laying of the electric cable was "the original inventor" of the enterprise, not any of the persons engaged in the act of laying it. That person, the original proposer of the scheme, was Right Rev. Dr. Mullock, and none other. There is no document, no known and accepted tradition, no rumour even extant that attributes the project to any other mind and pen but his. His letter herein produced antedates all expression whatever of opinion concerning this greatest enterprise of our age. He, therefore, this zealous and accomplished Irish Catholic Bishop, was the father and founder in our age—as others of his condition and country have been in other periods of human progress—of one of the most marked and signal successes of practical genius. This is the more worthy of record since an impression has gained ground both at home and abroad, that Celtic genius—excellent indeed in poetry, music, and the finer arts—has lacked that practical and exact complexion that alone bestows taste and warrants success in the fields of experimental and economic science. How little is it understood that the imaginative faculty is the true creator, and inspirer of all that science or skill has even accomplished. Those nations, and individuals alone who possess it, have been, are, and shall be the leaders of all their progress and civilization.

R. HOWLEY.

A SHORT SKETCH OF THE HISTORY OF DOGMATIC THEOLOGY—II.¹

C.—THE MODERN EPOCH.

ABOUT the end of the fifteenth century and the opening of the sixteenth, three events produced a new epoch in the history of theology, and determined its characteristic tendencies: the invention of printing, the revival of the study of the ancient classics, and the attacks of the Reformers on the whole historical position of the Church. These circumstances facilitated and at the same time necessitated more careful study of the biblical and historical side of theology, and thus prepared the way for a more comprehensive treatment of speculative theology. This new and splendid development which, like that of the thirteenth century, was closely connected with mystical theology and Christian art, had its seat in Spain, the land most backward in the Middle Ages and now the least affected by the heretical movement. The Universities of Salamanca, Alcalá (Complutum), and Coimbra, now became famous for theological learning. Spanish theologians, partly by their labours at the Council of Trent (Dominic Soto, Peter Soto, and Vega), partly by their teaching in other countries (Maldonatus in Paris, Toletus in Italy, Gregory of Valentia in Germany), were its chief promoters and revivers. Next to Spain, the chief glory belongs to the University of Louvain, in the Netherlands, which were at that time under Spanish rule. On the other hand the University of Paris which had lost much of its ancient renown, did not regain its position until towards the end of the sixteenth century. Among the religious bodies the ancient orders, who were the heirs of the theology of the thirteenth century, were indeed animated with a new spirit; but the lion's share of the glory fell to the newly-founded Society of Jesus, whose members laboured most assiduously and successfully in every branch of theology, especially in exegesis and history, and strove to develop the

¹ This Paper is based on Scheeben's *Dogmatic*.

medieval theology in an independent, eclectic spirit and in a form adapted to the wants and progress of the age. The continuity with the theological teaching of the Middle Ages was preserved by the Jesuits and by most of the other schools, by taking as a text-book the noblest product of the thirteenth century—the *Summa* of St. Thomas, which had been placed on the table of the Council of Trent next to the Holy Scriptures and the *Corpus Juris Canonici* as the most authentic expression of the mind of the church.

This modern epoch may be divided into four periods:—

I. The PREPARATORY PERIOD, up to the end of the Council of Trent;

II. The FLOURISHING PERIOD, from the Council of Trent to 1660;

III. The PERIOD OF DECAY to 1760.

Besides these three periods which correspond with those of the Patristic and Medieval Epochs there is another,

IV. The PERIOD OF DEGRADATION, lasting from 1760 till about 1830.

I. The PREPARATORY PERIOD from 1500 to 1570 produced comparatively few works embracing the whole domain of theology, but it gave proof of its activity in treatises and controversial writings, and also of its influence as may be seen from the decrees of the Council of Trent and the Roman Catechism.

The numerous controversialists of this period are well known, and an account of their writings may be found in the Freiburg *Kirchen-Lexicon*. We may mention the following: in Germany, John Eck of Eichstätt, Frederick Nausea and James Noguera of Vienna, Berthold of Chiemsee, John Cochläeus in Nüremberg, Fred. Staphylus in Ingolstadt, James Hogstraelen, John Gropper and Albert Pighius in Cologne, Cardinal Stanislaus Hosius and Martin Cromer in Ermland, and lastly Blessed Peter Canisius; in Belgium, the Louvain Doctors, Ruard Tapper, John Driedo, James Latomus, James Ravestein (Tiletanus) and others; in England, the martyrs Blessed John Fisher, Bishop of Rochester (Roffensis), and Blessed Thomas More, Card. Pole, Stephen Gardiner, Bishop of Winchester; and later Cardinal

Allen, Blessed Edmund Campion, S.J., and Nicholas Sanders; in France, Claude d'Espence, Claude de Saintes, John Arborée, Jodocus Clichtovée, James Merlin; in Italy, the Dominicans, Sylvester Prierias, Ambrose Catharinus, and James Nacchiante (Naclantus), and Cardinal Scipandus (Augustinian); in Spain, the Minorites, Alphonsus de Castro, Andrew Vega and Michael de Medina, the Dominicans Peter and Dominic Soto, and Melchior Canus; in Portugal, Payva de Andrada, Perez de Ayala and Osorius. These writers treat principally of the Church, the sources and the rule of Faith, Grace, Justification, and the Sacraments, especially the Blessed Eucharist, and are to some extent positive as well as controversial. The following treatises had great and permanent influence on the subsequent theological development; M. Canus, *De Locis Theologicis*, Sander, *De Monarchia Visibili Ecclesiæ*; Dom. Soto, *De Natura et Gratia*, and Andr. Vega *De Justificatione*, written to explain the Sixth Session of the Council of Trent, in which both authors took a prominent part; B. Canisius, *De Beata Maria Virgine*, a complete Mariology; his great Catechism or *Summa Doctrinæ Christianæ* with its copious extracts from Holy Scripture and the Fathers may be considered as a "Book of Sentences" adapted to the needs of the age.¹

Apart from controversy, few works of any importance appeared. Among systematic works we may mention the *Institutiones ad Naturalem et Christianam Philosophiam* of the Dominican John Viguerius, and the *Compendium Instit. Cathol.* of the Minorite Cardinal Clement Dolera, of which the first named, often reprinted and much sought after, aims at giving a rapid sketch of speculative theology. On the other hand, important beginnings were made in the theologico-philological exegesis of Holy Scripture, especially by Genebrard Arboreus, Naclantus, D. Soto and Catharinus, the last three of whom distinguished themselves by their commentaries on the Epistle to the Romans which was so much discussed at this time. Sixtus of Siena furnished in his

¹ On the works of these controversialists see Werner, *History of Apologetic Literature* (in German), iv., p. 1, sqq.

- *Bibliotheca Sancta* (first published in 1566) abundant materials for the regular study of Holy Scripture.

II. The FLOURISHING PERIOD began immediately after the Council of Trent, and was brought about as much by the discussions of the Council as by its decrees. This period has no equal for richness and variety in the history of the church. The strictly theological works (not including works on Moral Theology, History, and Canon Law) may be divided into five classes: 1. Exegesis; 2. Controversy; 3. Scholastic; 4. Mystic; 5. Historico-patristic Theology. These classes, however, often overlap each other, for all branches of theology were now cultivated in the closest connexion with each other. Exegesis was not restricted to philology and criticism, but made use of the acquisitions of scholastic and patristic theology for a profounder knowledge and firmer consolidation of Catholic doctrine. The great controversialists gained their power by uniting a thorough knowledge of exegesis and history to their scholastic training. Moreover, the better class of scholastic theologians by no means confined their attention to speculation, but drew much from the Holy Scriptures and the Fathers. On the other hand the most eminent patristic theologians made use of scholasticism as a clue to a better knowledge of the Fathers. Finally many theologians laboured in all or in several of these departments.

1. EXEGESIS.—At the very opening of this period Exegesis was carried to such perfection, principally by the Spanish Jesuits, that little was left to be done in the next period, and for long afterwards the fruits gathered at this time were found sufficient. The labours of the Protestants are not worthy to be compared with what was done in the Catholic Church.

The list of great exegetists begins with Alphonsus Salmeron, S.J. (1586.) His gigantic labours on the New Testament (15 vols. folio) are not a running commentary but an elaboration of the books of the New Testament arranged according to matter, and contain very nearly what we should now call Biblical Theology, although as such they are little used and known. Salmeron is the only one of the first

companions of St. Ignatius whose writings have been published. He composed this work at Naples in the last sixteen years of his life, after a career of great public activity. His brother Jesuits and fellow-countrymen Maldonatus (in Paris), and Francis Toletus (in Rome) and Nicholas Serarius (a Lorrainer) should be named with him as the founders of the classical interpretation of Holy Scripture. We may also mention the following Jesuits: Francis Ribera, John Pineda, Benedict Pereyra, Caspar Sanctius, Jerome Prado, Ferdinand de Salazar, John Villalpandus, Louis of Alcazar, Emmanuel Sa (all Spaniards); John Lorin (a Frenchman), Bened. Justinianus (an Italian), James Bonfrère, Adam Contzen and Cornelius à Lapide (in the German Netherlands), the last of whom is well-known for his copious and painstaking collection of the detailed labours of his predecessors. Besides the Jesuits, the Dominicans Malvenda and Francis Forerius, and Anthony Agelli (Clerk Regular) distinguished themselves in Italy; and in the Netherlands, Luke of Bruges, Cornelius Jansenius of Ghent, and William Estius.

For dogmatic interpretation, the most important, besides Salmeron, are—Pereyra and Bonfrère on *Genesis*; Louis da Ponte on the *Canticle of Canticles*; Lorin on the *Book of Wisdom*; Maldonatus, Contzen, and Bonfrère on the *Gospels*; Ribera and Toletus on *St. John*; Sanctius, Bonfrère, and Lorin on the *Acts*; Vasquez, Justinianus, Serarius and Estius on the *Epistles of St. Paul*; Toletus on the *Romans*, and Justinianus, Serarius, and Lorin on the *Catholic Epistles*.

2. CONTROVERSY.—During this period, in contrast to the preceding, controversy was carried on systematically and in an elevated style, so that, as in the case of Exegesis, there remained little to be done in the succeeding ages except labours of detail. Its chief representatives, who also distinguished themselves by their great speculative learning, were Robert Bellarmine, Gregory of Valentia, Thomas Stapleton, Du Perron, Tanner, Gretser, Serarius, and the brothers Walemburg.

Cardinal Bellarmine, S.J. (1621) collected together, in his great work, *Disputationes de Rebus Fidei hoc tempore controversis*, the principal questions of the day under three groups

(a) on the Word of God (Scripture and Tradition), on Christ (the Personal and Incarnate Word of God), and on the Church (the temple and organ of the Word of God); (b) on Grace and Free Will, Sin and Justification; (c) on the channels of grace (the Sacraments). He treats of almost the whole of theology in an order suitable to his purpose. The extensive learning, clearness, solidity, and sterling value of his work are acknowledged even by his adversaries. It continued for a long time to be the hinge of the controversy between Catholics and Protestants.

Gregory of Valentia, S.J. (a Spaniard who taught in Dillingen and Ingolstadt, d. 1603), wrote against the Reformers a series of classical treatises, which were afterwards collected together in a large folio volume. The most important of these are *Analysis Fidei* and *De Trinitate*. He condensed the substance of these writings in his *Commentary on the Summa*.

Thomas Stapleton was born at Henfield, in Sussex, in the year 1535, and was educated at Winchester and New College, Oxford, of which he became Fellow. When Elizabeth came to the throne he was a prebendary of Chichester. He soon retired to Louvain, and was afterwards for some time catechist at Douai, but was recalled to Louvain, where he was appointed regius professor of theology. He died in 1598. Stapleton is unquestionably the most important of the controversialists on the treatment of the Catholic and Protestant Rules of Faith. He concentrated his efforts on two principal works, each in twelve books. The first of these combats in a manner hitherto unsurpassed the Protestant Formal Principle, Sources, and Rules of Faith: *Principiorum Fidei Doctrinae Demonstratio Methodica* (Paris, 1579), to which are added a more scholastic treatise, *Relectio Scholastica et Compendiaria de Princ. Fid. Doctr.*, and a long defence against Whitaker. The other deals with the Material Principle of Protestantism, Justification by Faith: *Universa Justificationis Doctrina Catholica hodie controversa* (Paris, 1582), corresponding with the second part of Bellarmine's work, but inferior to it. The two works together contain a complete exposition and defence of the Catholic doctrine concerning Faith and Justification.

Nicolas Sander or Sanders, born 1527, was also, like Stapleton, Scholar of Winchester and Fellow of New College. On the accession of Elizabeth he went to Rome, and was afterwards present at the Council of Trent. His great work, *De Visibili Monarchia Ecclesiae*, was finished at Louvain in 1571. Another work, *De Origine ac Progressu Schismatis Anglicani*, was published after his death, and has lately been translated and edited by Mr. Lewis (Burns & Oates, 1877). Sander was sent to Ireland as Nuncio by Gregory XIII., where he is said to have died of want, hunted to death by the agents of Elizabeth, about the year 1580.

Cardinal Allen was born in Lancashire in the year 1532, and was educated at Oriel College, Oxford. He became in due course Principal of St. Mary's Hall. On the death of Mary he left England, and resided for some time at Louvain. He was the founder of the famous English seminary at Douai, and was raised to the cardinalate by Sixtus V. His work entitled *Souls Departed: being a Defence and Declaration of the Catholic Church's Doctrine touching Purgatory and Prayers for the Dead*, has lately been edited by Father Bridgett (Burns & Oates, 1886). He died in Rome, 1594.¹

Card. James Davy du Perron (a Frenchman, d. 1618), wrote in his own mother tongue. His chief works are the *Traité du Sacrement de l'Eucharistie*, his controversies with James I. of England, that is, really with Casaubon, and the celebrated acts of the discussion with Philip Moruay, the so-called Calvinist pope.

In Germany Valentia found worthy disciples in the keen and learned Adam Tanner (d. 1635), and the singularly

¹ The activity of the English Catholic controversialists at this time may be seen from the articles issued by Grindal previous to his proposed visitation of the province of Canterbury in 1576. "Whether there be any person or persons, ecclesiastical or temporal, within your parish, or elsewhere within this diocese, that of late have retained or kept in their custody, or that read, sell, utter, disperse, carry, or deliver to others, any English books set forth of late at Louvain, or in any other place beyond the seas, by Harding, Dorman, Allen, Saunders, Stapleton, Marshall, Bristow, or any other English Papist, either against the Queen's Majesty's supremacy in matters ecclesiastical, or against true religion and Catholic doctrine now received and established by common authority within this realm; and what their names and surnames are."—*Art. 41*, quoted by Mr. Lewis.

erudite and prolific James Gretser (d. 1625), both Jesuits of Ingolstadt, who worked together and mutually completed each other. Tanner, who was also a scholastic of note, followed the example of his master by condensing his controversial labours in his commentary on the *Summa*. Gretser, on the other hand spread out his efforts in countless skirmishes especially on historical subjects. His works fill sixteen volumes folio. Germany was also the scene of the labours of the brothers Adrian and Peter Walemburg who were natives of Holland, and were both coadjutor-bishops, the one of Cologne, the other of Mayence. They jointly composed numerous successful controversial works, though only in part original, which were afterwards collected under the title of *Controversiae Generales et Particulares* in two volumes folio.

About this time and soon afterwards many classical treatises on particular questions appeared in France. Nicolas Coeffeteau, a Dominican, wrote against M. A. de Dominis *Pro Sacra Monarchia Ecclesiae Catholicae*; Michael Maucer, a doctor of Sorbonne, on Church and State *De Sacra Monarchia Ecclesiastica et Saeculari* against Richer, and the Jansenists Nicole and Arnaud composed their celebrated work *De la Perpétuité de la Foi* on the Eucharist, &c. Of the Controversies of St. Francis of Sales we have only short but very beautiful sketches.¹

At the end of this period and the beginning of the next, may be mentioned Bossuet's *Histoire des Variations*, his celebrated *Exposition de la Foi*, and among his smaller works the pastoral letter, *Les Promesses de l'Eglise*. Natalis Alexander has inserted many learned dogmatic polemical dissertations in his great History of the Church.

3. SCHOLASTIC, THAT IS, SPECULATIVE AND SYSTEMATIC THEOLOGY.—This branch of Theology, like Exegesis and Controversy, and in close union with them, was so highly cultivated that the labours of this period, although (at least in the early decades) inferior to those of the thirteenth century

¹ An excellent English edition of these *Controversiae* has lately been published by Rev. Benedict Mackey, O.S.B. Burns & Oates.

in freshness and originality and especially in moderation and calmness, nevertheless surpassed them in variety and universality and in the use of the treasures of Scripture and early tradition. When Pius V. (1567) raised St. Thomas, and Sixtus V. (1587) raised St. Bonaventure to the dignity of Doctors of the Church on the ground that they were the Princes of Scholastic Theology, and, also at the same time, caused their entire works to be published, it was the Church herself who gave the impulse and direction to the new movement.

The great number of works and the variety of treatment make it difficult to give even a sketch of what was done in this department. Generally speaking, the theologians both of the old and of the newly-founded religious orders, and also most of the universities of every country attached themselves more or less to St. Thomas. Scotism, on the contrary, remained confined to the Franciscans, and even among them many, especially the Capuchins, turned to St. Thomas or St. Bonaventure. The independent eclectic line taken by the Jesuits, in spite of their reverence for St. Thomas, soon provoked in the traditional Thomist school a strong reaction which gave birth to protracted discussions.¹ Although the peace was thereby disturbed, and much time, energy, and acuteness were spent with little apparent profit, nevertheless the disputes gave proof of the enormous intellectual power and activity which distinguished the first half of this period. As the religious orders were still the chief teachers of Theology, we may group the theologians of the period under the schools belonging to the three great orders.

(a) The strict *Thomist school* was naturally represented by the Dominicans. At their head stand the two Spaniards, Dominic Bannez (d. 1604) and Bartholomew Medina (d. 1581), both worthy disciples of Dominic Soto and Melchior Canus, and remarkable for their happy combination of positive and speculative elements. Bannez wrote only on the *Prima* and *Secunda Secundae*, whereas Medina wrote only on the

See Werner, *Thomas of Aquin*, vol. iii., page 378, sqq.

Prima Secundae and *Pars tertia*. Their works consequently complete each other mutually, and together form a single work which may be considered as the classical model of Thomist Theology. Bannez's doctrine of grace was defended by Didacus Alvarez, Thomas Lemos (*Panoplia Divinae Gratiae*) and Peter Ledesma (d. 1616.) Gonet (*Clypeus Theologiae Thomisticae*) Goudin, and the Venetian Xantes Marialles ably expounded and defended the teaching of St. Thomas. The Carmelites reformed by St. Theresa proved powerful allies of the Dominicans. Their celebrated *Cursus Salmanticensis in Summam S. Thomae* (15 vols. folio), is the vastest and most complete work of the Thomist school.

Among other theologians whose opinions were more or less Thomist may be mentioned the Benedictine Alphonsus Curiel (d. 1609), the Cistercian Peter de Lorca (d. 1606), the Augustinians Basil Pontius and Augustine Gibbon, an Irishman who taught in Spain and in Germany (*Speculum Theologicum*); and Louis de Montesinos, professor at Alcala (d. 1623). Among the universities, Louvain was especially distinguished for its strict Thomism. The *Commentary on the Sentences*, by William Estius, is remarkable for clearness, solidity, and patristic learning. The *Commentaries on the Summa*, by John Malderus (d. 1645), John Wiggers (d. 1639), and Francis Sylvius (dean of Douai, d. 1649), are written with moderation and taste. The three most important scholastic theologians of the Sorbonne were less Thomistic, and approached more to the Jesuit school: Philip Gamache (d. 1625), who was unfortunately the patron of Richer; Andrew Duval (d. 1637), an opponent of Richer; and Nicholas Ysambert (d. 1642). The last two are very clear and valuable. In Germany, Cologne was the chief seat of Thomism, and a little later the Benedictine university of Salzburg strenuously supported the same opinions. One of the largest and best Thomistic works, although not the clearest, was composed towards the end of this period by the Benedictine Augustine Reding (d. 1692), *Theologia Scholastica*.

(b) *The Franciscan School*. Scotism was revived and developed in *Commentaries on the Sentences* by the older

branches of the order, especially by the Irish members, the fellow-countrymen of Scotus, who had been driven from their own land by persecution, and were now dispersed over the whole of Europe; and next to them by the Italians and Belgians. The most important were Maurice Hibernicus (d. 1603), Antony Hickey (Hiquœus, d. 1641), Hugh Cavellus, and John Pontius (d. 1660). Towards the middle of the seventeenth century the Belgian, William Herinx, composed, by order of his superiors, a solid manual for beginners, free from Scotist subtleties, *Summa Theologiæ Scholasticæ*, but it was afterwards superseded by the work of Frassen.

The Capuchins, however, and the other reformed branches of the Order turned away from Scotus to the classical theology of the thirteenth century, partly to St. Thomas, but chiefly to St. Bonaventure. Peter Trigos, a Spaniard (d. 1593), began a large *Summa Theol. ad mentem S. Bonav.*, but completed only the treatise *De Deo*; Jos. Zamora (d. 1649), is especially good on Mariology; Theodore Forestus *De Trin. Mystério in D. Bonav. Commentarii*; Gaudentius Brixienis *Summa*, etc., 7 vols., folio, the largest work of this school.

(c) The *Jesuit School*, which pre-eminently united all the elements of exegetical and historical theology, applied these to the study of scholastic theology. As we have already observed, they were eclectics in spite of their reverence for St. Thomas, and they availed themselves of later investigations and methods. Thus we see among them a critical review of all that went before, but by reason of their freedom of treatment they themselves became split up into different schools towards the end of the period. Their system may on the whole be described as a moderate and broad Thomism qualified by an infusion of Scotism, and in many instances (e.g. Molina) even of Nominalism.¹

The chief representatives of this School, next to Toletus are Gregory of Valentia, Francis Suarez, Gabriel Vasquez, and Didacus Ruiz, all four Spaniards, and all eminently acute

¹ On the Jesuit teaching in its relation to Thomism and Scotism, see Werner, *Thomas of Aquin*, vol. iii., p. 256, sqq.; on their theological opinions generally and the controversies arising therefrom, see Werner, *Suarez*, vol. i., p. 172, sqq.

and profound, thoroughly versed in Exegesis and the Fathers, and in this respect far superior to the theologians of the other Schools.

Valentia, the restorer of theology in Germany (d. 1603), combines in the happiest manner in his Commentaries on the *Summa* (4 vols., folio, often reprinted), both positive and speculative theology, and expounds them with elegance and compactness like Bannez and Medina.

Suarez (d. 1617, aged 70),¹ styled by many Popes "Doctor Eximius," and described by Bossuet as the writer "dans lequel on entend toute l'école moderne," is the most prolific of all the later Schoolmen, and at the same time renowned for clearness, depth, and prudence. His works cover the whole ground of the *Summa* of St. Thomas; but the most extensive and classical among them are the *De Legibus*, *De Gratia*, *De Virtutibus Theologicis*, *De Incarnatione*, and *De Sacramentis*, as far as Penance.

Vasquez (d. 1604) whose intellectual tendency was eminently critical, was to Suarez what Scotus was to St. Thomas. Unlike Scotus, however, he was as much at home in the exegetical and historical branches of theology as in speculation.

Ruiz surpasses even Suarez himself in depth and learning. He wrote only *De Deo* (in 6 vols. folio). His best work, and indeed the best ever written on the subject, is his treatise *De Trinitate*.

Besides these four chiefs of the Jesuit school, a whole host of famous writers might be mentioned. In Spain: Louis Molina (d. 1600) whose celebrated doctrine of *Scientia Media* was the occasion of so much controversy, was not really the leader of the Jesuit school, but was more distinguished as a moral theologian: Jos. Martinez de Ripalda (d. 1648) famous for his work against Baius (Michael Bay), and for his twelve books *De Ente Supernaturali* in which the whole doctrine of the supernatural was for the first time systematically handled; Cardinal John De Lugo (1660), better known as a moral theologian, is remarkable for

¹ See the beautiful work of Werner, *Francis Suarez and the Later Schoolmen*.

critical keenness rather than for depth and positive knowledge—his most important dogmatic work is the often-quoted treatise *De Fide Divina*. The *Opus Theologicum* of Sylvester Maurus, the well-known commentation on Aristotle, is distinguished by simplicity, calmness, and clearness, and by the absence of the subtleties so common in his day.

In Italy: Albertini, Fasoli, and Cardinal Pallavicini (d. 1667).

In France: Maratius, Martinon, and the keen and refined Claude Tiphanius (d. 1641) author of a number of treatises (*De Hypostasi, De Ordine, De Creaturis Spiritualibus*) in which the nicest points of theology are investigated.

In Belgium: Leonard Lessius (d. 1623) a pious, thoughtful, and elegant theologian, author of *De Perfectionibus Moribusque Divinis, De Summo Bono, De Gratia Efficaci*, and of a commentary on the third part of the *Summa*. Ægidius Coninck, John Praepositus, and Martin Becanus.

Germany at this time had only one great native scholastic theologian, Adam Tanner (d. 1632). His *Theologia Scholastica* (in 4 vols. folio) is a work of the first rank, and completes in many points the labours of his master, Gregory of Valentia. During this period, however, and far into the eighteenth century, German theologians directed their attention chiefly to the practical branches of theology, such as controversy, moral theology, and canon law, and in these acquired an acknowledged superiority. It is sufficient to mention Laymann (1625), Lacroix (1714), Sporer (1714), and Schmalzgrueber (d. 1735).

4. MYSTICAL THEOLOGY.—We omit writers who treat of the higher stages of the spiritual life, such as St. Theresa and St. John of the Cross, and mention only those who deal with dogmas as subjects of meditation, or who introduce dogmatic truths into their ascetical writings. To this period belong the Dominican, Louis of Granada, especially on account of his excellent sermons; the Jesuits, Francis Arias, Louis da Ponte (commentary on the Canticle of Canticles), Eusebius Nierenberg, Nonet's numerous meditations, and Rogacci, *On the one thing Necessary*. Also Cardinal Bérulle, the founder of the French Oratory, author of many works,

especially on the Incarnation ; St. Francis of Sales, *On the Love of God*; the Franciscan John of Carthagen, and the Capuchin D'Argentau. The works of Lessius may also be named under this heading, *De Perfectionibus Divinis* and *De Summo Bono*. The Sorbonne doctors, Hauteville, a disciple of St. Francis of Sales, Louis Bail, and later, the Dominican Contenson worked up the *Summa* in a way that speaks at once to the mind and to the heart.

5. PATRISTICO-HISTORICAL THEOLOGY.—This branch of theology was cultivated especially in France and Belgium, and chiefly by the Jesuits, Dominicans, Oratorians, and the new congregation of Benedictines, and also by the Universities of Paris and Louvain. Their writings are mainly, as might be expected, dogmatico-historical or controversial treatises on one or other of the Fathers, or on particular heresies or dogmas. Thus, for instance, Garnier wrote on the Pelagians, and Combesis on the Monothelites, while Morinus composed treatises *De Pœnitentia* and *De Sacris Ordinibus*; Isaac Habert, *Doctrina Patrum Græcorum de Gratia*; Nicole (that is, Arnauld) on the Blessed Eucharist; Hallier, *De Sacris Ordinationibus*; Cellot, *De Hierarchia et de Hierarchis*; Peter de Marca, *De Concordia Sacerdotii et Imperii*; Phil. Dechamps, *De Hæresi Janseniana*; Bossuet, *Défense des Saints Pères etc.*; and the Capuchin Charles Joseph Tricassinus on the Augustinian doctrine of grace against the Jansenists. Much good work was done in this department, but it is to be regretted that after the example of Baius many of the historical theologians such as Launoi, Dupin, the Oratorians, and to some extent the Benedictines of St. Maur, deserted not merely the traditional teaching of the Schoolmen, which they considered to be pagan and Pelagian, but even the doctrine of the Church, and became partisans of Jansenism and Gallicanism. The *Augustinus* of Jansenius of Ypres (d. 1648) was the unhappy result of the misuse of splendid intellectual powers and immense erudition unsurpassed since the time of Tertullian. The Jesuit Petavius and the Oratorian Thomassin attempted in their epoch-making works to treat the whole of dogmatic theology from a patristic and historical

point of view, but both accomplished only a portion of their design.

Dionysius Petavius (Petau, d. 1647) finished no more than the treatises *De Deo Uno et Trino*, *De Creatione* and *De Incarnatione*, to which are subjoined a series of *opuscula* on Grace, the Sacraments, and the Church. Louis Thomassin (d. 1695) has left only *De Deo Uno* and *De Incarnatione*, and among his *opuscula* treatises *De Prolegomenis Theologia*, *De Trinitate*, and *De Conciliis*. Petavius is on the whole the more positive, temperate, and correct in thought and expression; whereas Thomassin is richer in ideas, but at the same time fanciful and exaggerated in doctrine and style. The two consequently supplement each other both in matter and form, but both are wanting in that precision and clearness which we find in the best of the scholastic theologians.

III. THE PERIOD OF DECAY may be considered as a sort of echo and continuation of the foregoing, but was also a time of gradual decomposition. The Jansenists and Cartesians now played a part similar to that of the pseudo-mystic Fraticelli and the Nominalists at the end of the thirteenth century. Whilst the study of history and the Fathers was continued and even extended, systematic and speculative Theology became neglected. The change manifested itself in the substitution of quartos for folios, and afterwards of octavos and duodecimos for quartos. The best dogmatic works of the period strove to combine in compact form the speculative and controversial elements, and were, therefore commonly entitled, *Theologia Dogmatica Scholastica et Polemica* and often too *et Moralis*. Many of these works, by their compactness and clearness, produce a pleasing impression on the mind, and are of great practical value, but unfortunately they are often too mechanical in construction. The Germans especially took to writing hand-books on every department of Theology. In the former period Positive Theology was cultivated chiefly in France, while Spain gave itself up to more subtle questions. Now, however, Italy gradually came to the front. A host of learned theologians gathered around the Holy See to fight against Jansenism and Regalism which had spread over France and

were finding their way gradually into Germany. Most of the older schools still remained, but they had lost their former solidity. Another school was now added—the so-called Augustinian school, which flourished among the Augustinians and also at Louvain. It took a middle course between the older schools and the Jansenists in reference to St. Augustine's teaching.

Among the Thomists we may mention Billuart (d. 1757), Card. Gotti (d. about 1730), Drouin (*De re Sacramentaria*) and De Rossi (De Rubeis.) The two Benedictine Cardinals Sfondrati and Aguirre (*Theologia S. Anselmi*) belong to the less rigorous school of Thomists, and, indeed, have a marked leaning to the Jesuit school.

The Franciscan school produced the most important work of the period, and perhaps the most useful of all the Scotist writings: *Scotus Academicus seu Universa Doctoris Subtilis Theologica Dogmatica hodiernis academicorum moribus accomodata*. by Claude Frassen (4 vols. folio, or 12 vols. quarto.). Boyvin, Krisper, and Kick, also wrote at this time. The well-known works of the Capuchin, Thomas ex Charmes are still widely used.

It was from the Jesuit school, however, that most of the manuals and compendiums proceeded. These were skilfully drawn up and were well adapted to the wants of the age, Noel composed a compendium of Suarez; and James Plate an exceedingly compact and concise *Synopsis Cursus Theolog.* Antoine's *Theologia Speculativa* is to be commended more for its clearness than for its rigid opinions on morals. Germany produced many useful manuals, e.g., for controversy, the short work by Pichler, and a larger one by Sardagna. But the most important, beyond question is the celebrated *Theologia Wirceburgensis*, composed by the Wurzburg Jesuits, Kilber and his colleagues, about the middle of the eighteenth century. It includes both the positive and speculative elements, and is a worthy termination of the ancient Theology in Germany.

The Augustinian school approached closely to Jansenism on many points, but the devotion of its leading representatives to the Church and to genuine scholasticism saved it

from falling into heresy. These leaders were Christian Lupus of Louvain and Cardinal Noris (d. 1704). Both were well versed in history and the Fathers, but they wrote only monographs. The great dogmatic work of this school is by Laurence Berti, *De Theologicis Disciplinis* (6 vols., sm. folio.) The Discalced Carmelite, Henry of St. Ignatius, is slightly Jansenistic, while Opstraet is altogether so. On the other hand, the Belgian Augustinian Desirant was one of the ablest and most determined opponent of the Jansenists and was consequently nicknamed by them, *Delirant*.

The French Oratory which had begun with so much promise, and had been so rich in learned historians, fell afterwards completely into Jansenism, e.g. Duguet, Quesnell, and Lebrun himself, and even the rest of its writers were far from correct. Its best dogmatic works are the *Institutiones Theol. Schol. et Polem.*, by Caspar Juenin, and his *Comment. hist. dogm. de Sacramentis*. The French Benedictines, in spite of all their learning, have left no systematic work. Part of the Congregation of Saint-Maur inclined very strongly to Jansenism and Gallicanism. The Congregation of Saint-Vanne (Lorraïue), on the other hand, was rigidly orthodox, and produced in Calmet the greatest exegetist of the age, in Maréchal and Ceillier excellent patrologists, and in Petit-Didier one of the most strenuous adversaries of Gallicanism, and a worthy rival of his religious brethren Strondrati, Aguirre, and Reding.

The Sorbonne was much infected with Jansenism, and after 1682, almost completely adhered to the violent Gallicanism of the French government. Nevertheless, a tendency, Gallican indeed, but at the same time anti-Jansenistic, was maintained, notably at S. Sulpice. We may mention Louis Abelly (d. 1619), *Medulla Theologiae*, Martin Grandin *Opera theol.* (5 vols.), Louis Habert (d. 1718, slightly Jansenistic), Du Hamel (a thorough Gallican), L'Herminier (Gallican), Charles Witasse (1716, Jansenist.) Tournély was the most learned and orthodox of this group, and his *Praelectiones Theologicae* had great influence in the better-minded circles until they were supplanted by the vile work of Bailly. The *Collectio Judiciorum de Novis Erroribus*, by Duplessis

D'Argentrée, published about 1728, is an important contribution to the history of Theology.

In Germany, Eusebius Amort (Canon Regular), was the most universal theologian of his time; his principal work *Theologia Eclectica*, possessed abundant positive matter, and aimed at preserving the results of the past, while at the same time, meeting the claims of the present. We may also mention the Theatine, Veranus, the Benedictines Cartier Scholliner and Oberndorffer, the Abbé Gerbert de Saint-Blaise, and lastly, Joseph Widmann, *Instit. Dogm. polem. specul.* (1766, 6 vols. 8vo.)

Many large polemical and positive works on Dogma appeared in Italy in the first half of the eighteenth century: e.g., Perimezzi, *In Sacram de Deo Scientiam: Dissert. selectae hist. dogm. schol.*; the Barnabite Venerius and the Carmelite Liberius a Jesu, *Controvers. hist. dogm. schol.* (8 vols. folio), against the Greeks and Anglicans, and treating of the whole doctrine of the Sacraments.

The chief theological works were polemico-historical treatises against Jansenism, Gallicanism, and Febronianism; Viva, S.J. *Damnatae Quesnelli Theses*, Fontana, S.J., *Bulla Unigenitus propugnata*, Faure, S.J. Commentary on the *Enchiridion* of St. Augustine, Benaglio, Scipio Maffei, the Dominicans De Rubeis, Orsi, Mamachi, Becchetti, the Jesuits Zaccharia, Bolgeni and Muzzarelli, also Soardi, Mansi, Roncaglia, and the Barnabite Cardinal Gerdil. The learned Pope Benedict XIV., although more celebrated as a Canonist, wrote on many questions of dogma. Above all of these, however, stands St. Alphonsus Liguori (died 1787), who was raised to the dignity of Doctor of the Church by Pius IX. more on account of the sanctity of his life, and the correctness of his opinions, especially in Moral Theology, than for his erudition.

IV. THE PERIOD OF DEGRADATION, 1760-1830 or 1840. The destructive and anti-Christian principles of Jansenism, Gallicanism and Regalism, which had been gradually gaining ground during the preceding period, led to the downfall of Catholic theology. These principles, in combination with the superficial philosophy of the day, and with

the deplorable reverence, disguised under the name of tolerance, for rationalistic science and Protestant learning, did much mischief, especially in Germany. Dogmatic theology naturally suffered most from these influences. In the plan of studies drawn up by Joseph II., it was quite degraded from its proper position. Theology became a sort of systematic collection of positive notions drawn from the writers of a better age, or more commonly from Protestant and Jansenistic sources. Any attempt at speculative treatment only meant the introduction of Protestant philosophy, particularly that of Kant and Schelling. Here and there indeed some better memories survived; but even with the best writers, the very notion of a supernatural order of grace, and in general the supernatural character of Christianity, were obscured and even lost in the notion of the "Moral Order" and the "kingdom of God." Theology came to be considered merely as the science of religion. Lawrence Veith, Goldhagen and the Augsburg Jesuits were worthy exceptions; but the best work of the period is Liebermann's *Institutiones*. Baader, Hermes and Gunther attempted a more profound philosophical treatment of dogma in opposition to the Protestant philosophy. Their efforts were signalled by great intellectual power, but, at the same time, by dissociation from genuine theology, and by ignorance, or at least neglect, of the traditions of the schools. What was said by Gregory XVI., in his Brief against Hermes, was true indeed of all three: *Magistri existunt erroris, qui non fuerunt veritatis discipuli*. Rationalism had much less influence on theology in France. Other causes, however, almost destroyed theological teaching there. Italy alone preserved the orthodox tradition; for many of the writers named in the period of decay continued their labours far into the present period. Mauro Capellari, who afterwards became Pope, under the name of Gregory XVI., published his classical work, *The Triumph of the Holy See*, in the year 1800, during the very darkest days of the period.

The toleration granted to Catholics in England and Scotland during the second half of the eighteenth century, gave them the opportunity of publishing works on Catholic doc-

trine. We may mention Bishop Challoner (1691-1781), *Grounds of the Catholic Doctrine, The Catholic Christian Instructed, The Grounds of the Old Religion*; Bishop Hay (1729-1811), *Sincere Christian, Devout Christian, Pious Christian*, and a treatise on miracles—an excellent edition of these has been published by Blackwood, Edinburgh; and Bishop Milner (1752-1826), whose *End of Controversy* is still the best work against Low Churchmen and Dissenters.

T. B. SCANNELL.

THEOLOGICAL QUESTIONS.

I.

CLANDESTINITY AND DOMESTIC SERVANTS.

“REV. DEAR SIR,—A decision of yours given in the last number of the RECORD causes me some anxiety, and may I trouble you for a decision in the following case. You state on the marriage of domestic servants, pages 82-83 . . . ‘she may go *directly* from the house of her mistress to the parish priest, get married and leave her parish I think, therefore, that the girl’s quasi-domicile ceased on leaving the house of her mistress; and as she was not a *vaga* the parish priest of her last mistress could not assist at her marriage.’

“Case—A girl from an adjoining parish lived here in the same house as servant for six years, and she wished to be married to a man from a distant parish. She consulted the parish priest of her mistress, and was told by him that she could get married either in her native parish or the parish of her mistress. She replied that she would be married in no other place than the parish of her mistress. The Bans were then published in the parish of her mistress, she remained in the house of her mistress till her marriage, slept there the night previous to her marriage, dressed there for her marriage, and went thence directly to the church, only a few yards distant; the man produced his certificate of freedom to marry, and your humble servant the parish priest of her mistress assisted at her marriage, and she went away.

“1st. *Quid sentiendum* in the case?

“2nd. Would it effect any change in the case if her mistress did not settle her account with the girl until the day after the marriage, and

if the girl returned to the house of her mistress after her marriage to take some refreshment, and take with her some of her effects that had been there?

"I regret to trouble you with this case, but your decision being altogether opposed to practice is my apology. "

"P.P."

This question was addressed to me personally for a private answer by letter, and I have to thank the reverend writer for kindly permitting me to publish it, and reply to it also in the RECORD. It will enable me to remove a possible misconception of a sentence to be found in my answer to the case proposed in the last number of the RECORD. The interpretation which I wish to guard against would be quite erroneous, and the doctrine thus interpreted would of course be opposed to practice.

I may be allowed, before replying to the question, to repeat, and perhaps expand the answer given in the last issue of the RECORD, which was the cause of my reverend correspondent's anxiety.

I proposed to myself to try to determine when a quasi-domicile ceases by examining the conditions necessary for its inception; because "*quibus modis domicilium, vel quasi-domicilium contrahitur, iisdem etiam solvitur.*"¹ Two conditions are required to constitute a quasi-domicile. 1st. It is necessary to have commenced to reside in some fixed home in the place. 2nd. It is necessary to have the intention of residing in the place for the greater part of a year. In the last number of the RECORD I described the nature of these conditions by an extract from an Instruction of the S. Congregation (7 July, 1867.) Schmalzgrueber, too, is very explicit on the nature of the *intention* required to constitute a domicile; and his doctrine is of course equally applicable to quasi-domicile. "*Animus,*" he writes "*volentis constituere domicilium in aliquo loco debet esse quod velit in eo loco constituere habitationem perpetuam ac stabilem*" (L. 2, t. 2, n. 9.) For quasi-domicile, therefore, it is necessary to have the intention of establishing for oneself a permanent residence; of

¹ Laymann, Lib. v., Tract vi., c. x, n. 6.

course I speak of that qualified permanence which is proper to quasi-domicile, the intention of establishing for oneself a fixed abode for the greater part of a year.

Now for the cessation of quasi-domicile:—A quasi-domicile ceases when the *factum* and *animus* cease: when a person has ceased to reside in his fixed abode in the parish, and intends not to resume residence in that abode, nor in any permanent home in the parish. “*Quibus modis quasi-domicilium contrahitur iisdem etiam solvitur.*” Therefore:—

1. As a servant who comes into a parish, and travels about in quest of employment; or who takes temporary lodgings whence to pursue her canvass for a situation, will not have a quasi-domicile, until she shall have actually commenced to live with some mistress, intending to abide in the place for the greater part of a year: so a servant who has had employment, who has had a quasi-domicile, loses this quasi-domicile when she ceases to reside with her mistress, and intends not to resume residence in that or any other such permanent abode; though after leaving she may spend a few days wandering through the parish.

2. It is a mistake to assume that a quasi-domicile once established in a parish, continues whilst the resident is within the confines of the parish. I will illustrate by an example. A labourer, let us suppose, is removing from the house he has occupied for a few years, to a house in a neighbouring parish: he had been living two miles from the confines of the parish: all his effects have been removed from his late home: he gives up possession of the house, where another labourer immediately succeeds him; and sets out for his new home. What is the position of the departing labourer in reference to domicile? Are we to suppose that he retains his former domicile until he crosses the frontier of the parish? Are we to suppose that a man who is homeless in the parish both in *fact* and in *intention*, has at the same time a domicile there? As domicile ceases when the *factum* and *animus* cease; when a person ceases to inhabit his late home and formally, or virtually revokes his intention of continuing to reside in any fixed abode in the parish afterwards; we must rather say that the domicile ceased when the poor labourer

departed from his late home. The same is true of quasi-domicile.

3. Again to illustrate from the case of domestic servants. Suppose a servant has given a few years of service in a certain house: her term of service is now expiring; she resolves to discontinue her residence in this house, and she intends moreover not to seek any fixed residence in the parish in the future. She wishes, however, to retain her quasi-domicile in the parish: and affecting some acquaintance with theology she argues:—"Having had a quasi-domicile it will not cease until the *factum* and *animus* cease. Suppose a gentleman removed from his old home into a newly-built habitation adjacent, who would say he had lost his domicile? Similarly though I am permanently leaving my present residence I intend to live continuously in the parish; I will allow no interruption of this intention; I shall therefore have a continuous quasi-domicile." She then leaves the house of her mistress, and commences to follow the avocation of itinerant merchant, or pedlar of no fixed residence. Does she retain her quasi-domicile? If not when did it cease? Was it a month after she had ceased to have a permanent home in the parish? Or a fortnight? Or a week? Even though she confined her perambulations within the boundaries of the parish, we must rather say that she lost her quasi-domicile when she ceased to reside with her mistress, resolving not to seek a fixed abode in the parish in future.

I will now consider four cases in connection with domestic servants; and in the progress of these cases I shall treat the question of my reverend correspondent.

I.

A servant employed in a parish distant from her native parish, and now about to get married, *finally* and *irrevocably* leaves the home of her late mistress. An interval elapses between her departure from the house of her mistress, and her marriage. During this interval she lives as a visitor with her various acquaintances in the parish. She has resolved *not to procure another fixed residence in the parish*; but to leave immediately after her marriage. Has she lost her quasidomicile?

She is supposed to have left the only permanent residence she had in the parish: she intends never to resume, never again to establish for herself a home in the parish: she has therefore lost her quasidomicile—she is in the same position in regard to quasidomicile as the labourer and servant above referred to. Suppose that in the meantime her intended husband died, or withdrew from his engagement, what would happen? The girl would perhaps return to her former mistress? But she has irrevocably severed her connection with her former mistress. Perhaps she would get employment and a home in some other part of the parish? Probably indeed, she would seek employment again in the parish; if successful she would acquire anew a quasidomicile; if unsuccessful she would be obliged to return to her parental home, or seek a home in some other parish. But when she left her late mistress she became homeless, and domicileless in the parish.

II.

A girl *similarly circumstanced* goes to a lodging-house during the few days, that may intervene, before the bridegroom comes to the parish to be married. Does she lose her quasidomicile?

This case does not differ practically from the preceding case. Suppose that having taken lodgings, the girl went home for a few days, and took away all her effects, and then returned on the eve of her marriage: would not a parish priest be rather nervous to assist at the marriage? Yet why this nervousness? If during her period of service—when she had a quasi-domicile, the girl paid a visit to her parents, there would be no anxiety about her quasidomicile.

I have now arrived, at that stage of my enquiry, where it becomes necessary to reply to the question of my reverend correspondent. The reverend gentleman's anxiety was occasioned by the following sentence in the last number of the RECORD. "Even" it was stated "if the girl left her employer's home, went directly to the parish priest, got married, and left the parish, she had lost her quasidomicile." It is this sentence which is open to misconception.

And in order to prevent further ambiguity, to guard too against future disturbance, and disquietude of consciences, I shall consider still yet two distinct cases. But I will delay for a moment to direct attention to a parallel distinction of cases, connected with persons about to be married, and who have, or have had a *domicile* in their native parish.

Case A—Ladies from rural parishes, or from provincial towns, not unfrequently come to Dublin to be married; accompanied by their friends, and by their parish priest, or his delegate who assists at the marriage. These ladies, in the common estimation of men, have not forfeited the rights and privileges of their original domicile. They have still a fixed residence—a home in their native parish; they have not formally, or virtually, revoked the intention of residing in their native parish; and if anything unforeseen occurred to prevent the marriage, they would doubtlessly return home, as if their journey had been an ordinary pleasure visit to Dublin.

Case B—Again, a young lady may have had a serious misunderstanding with her family. She may know that she will be ignominiously expelled from home, unless she anticipates by flight any serious action on the part of her family. Married or unmarried she must leave; she then arranges with a young man from a neighbouring parish to get married in Dublin, and she finally and absolutely leaves home, intending never to return to her parental parish. This girl becomes a *raga* when she leaves home, and if the *sponsus* withdrew from his engagement, return home would be for her impossible.

Now there are two corresponding cases in connection with servants, who are leaving their employment about to get married.

Servants sometimes present themselves for marriage, when, in the common estimation of men, they have not yet ceased to belong to their employer's household; when the employer's home is still their home; while they have yet a fixed residence in the parish; and when they have not yet absolutely revoked their intention of continuing residents of the parish. My correspondent's letter describes such a case. The girl slept in the house of her mistress on the night

before her marriage; in the morning she went directly from her employer's house to the church which was only a few yards distant; she returned for refreshments after her marriage, and then left the parish. This girl, of course, retained her quasi-domicile while she proceeded to the church on her wedding morning. Nor did the continuance of her quasi-domicile depend on her return, after marriage, for refreshments. Ladies coming to Dublin to be married, have no intention of returning for refreshments to their respective native parishes. The servant would be accompanied by some members of her employer's family, and would not be considered, in the common estimation of men, to have severed all connection with her employer's home before her marriage. What if the marriage were delayed for a day? The girl would return to the home of her mistress, as she would return from Mass on Sundays and Holidays. These cases correspond to "Case A," above described.

Again, a servant may have been giving extreme dissatisfaction to her mistress; the *sponsus* and *sponsa* may have been servants in the same family; they may have been guilty of several larcenies; and their doubtful morals may have caused serious annoyance and embarrassment to their employers. They are threatened with prosecution for their injustice, and the wrath of the parish priest for their immorality; unless, to save the character of their employer's house, they quit the parish without delay; finally they are dismissed. And now they hasten from the parish with all possible speed; and having heard that the parish priest could give them all the necessary dispensations, they approach him to get married, if possible, before they return to their parental parish; they are anxious to be married, but married or single they are determined to leave the parish as speedily as possible. These persons would have lost their *quasidomicile*. This case corresponds to "Case B" of domiciled persons.

Now, to continue the third and fourth cases—

III.

In all cases in which the servant has not absolutely severed her connection with her employer's home before her marriage;

in which she has not formally or virtually revoked her intention of continuing, even for a short time, her residence in a fixed abode in the parish; in all those cases the girl retains her *quasidomicile* in the parish.

How can this be determined? It will be difficult no doubt to determine it in some cases. But we may consider as determining elements the cordial relations that may have subsisted between servant and mistress up to the end of the servant's engagement; the fact that the members of her employer's family may have accompanied the servant to the church; that final leave may not be taken of her employers until after marriage; that if the marriage were delayed the girl would return again to the home of her mistress, &c.

IV.

In those cases in which the servant has finally and irrevocably left the house of her mistress; and has formally or virtually revoked her intention of continuing for a moment to reside in a fixed home in the parish, *quid sentiendum?*

This was the case I contemplated in the sentence cited from the last number of the RECORD. The servant to whom the correspondent in the last number referred, had given notice to her mistress of her intention to leave. Another servant had been engaged to take her place at her departure. She then asked the parish priest of her mistress to assist at her marriage immediately after she should have left her service, but before her departure from the parish; and meanwhile she absolutely withdrew from the house of her mistress, and went to visit or lodge elsewhere. In those circumstances the correspondent himself considered that the servant had lost the *quasidomicile*. He implied, beyond doubt, that an interval had elapsed between the girl's final departure from her employer's house and her marriage; because having stated his opinion about the case as it existed, he continued: "If this be a correct opinion, it would seem to follow that *even though she were to proceed direct after having quitted her service to the parish priest of her late mistress, he could not validly assist at her marriage.*"

My principal purpose was to reply to the case as it existed; and I said, "Now does this girl retain a fixed residence in the parish? Does the intention of continuing to reside in a fixed abode in the parish, as people who have a domicile, persevere? Leaving her former mistress, she left the only fixed residence she had, or hoped to have, in the parish; she has no longer any home in the parish; she may during the interval before her marriage spend a few days successively with her acquaintances in the parish, or she may go to lodge in one particular house." And I concluded that, having ceased to inhabit her fixed abode, and having formally or virtually revoked her intention of continuing in any fixed permanent residence in the parish, she had lost her quasi-domicile.

When replying to my correspondent's hypothetical case I regarded it as governed by the same implied conditions; and I wrote, "Or [having finally left her employer's residence, and having revoked her intention of continuing in any fixed residence in the parish] she may go directly from the house of her mistress to the parish priest, get married, and leave the parish. In all these cases, when she removed her effects, and ceased to reside with her late mistress, she had no longer a fixed residence in the parish, nor an intention of residing in a fixed abode, '*quemadmodum ceteri solent, qui in eodem loco verum, proprieque dictum domicilium habent.*' (Inst. S. Cong.)"

Well, to return to my question under part iv., I am again logically compelled by the principles laid down to say that the girl lost her quasi-domicile when she finally departed from the residence of her late mistress. We may suppose the mistress and servant never to have been satisfied with each other; the servant may have been very improvident and disobedient; the mistress may have been too harsh and exacting: they may part in the greatest anger: the mistress may be exulting in the happy riddance of her servant, and the servant may depart fervently thanking God that the day had finally arrived which delivered her from the galling bondage of a service too harsh and intolerable. In this case if the marriage were frustrated the servant would not return

to her former residence; it had ceased to be her residence. She has now no home in the parish, nor the intention of continuing in any permanent home in the parish. Being therefore homeless both in *fact* and *intention* she has no longer a quasi-domicile in the parish.

V.

In the development of this subject even a fifth case suggests itself. A female servant has been hired for a half-year, her engagement will soon cease, she intends to get married at the end of a month or two after the termination of her engagement; she cannot remain in her present home as she would not engage herself for another half-year; she then gets employment for the two months, *e.g.*, in a factory, and procures for herself some other fixed abode in the parish. This girl's quasi-domicile would not cease; she does not cease to inhabit a fixed residence in the parish, though she changes her place of residence, her intention of continuing a resident of the parish, and of continuing for herself a fixed abode in the parish remains unrevoked. Her quasi-domicile therefore continues.

May I, in conclusion, again thank my reverend correspondent for his kind and courteous permission to publish his letter in the RECORD; it has enabled me, I hope, to allay any false alarm that may have been occasioned by the sentence quoted from last month's RECORD.

II.OBJECTIONS TO THE DECISION OF THE I. E. RECORD REGARDING
"CLANDESTINITY AND DOMESTIC SERVANTS."

"VERY REV. SIR,—In the January number of the RECORD, a case is decided in reference to 'Domestic Servants and Clandestinity,' which disturbs the consciences of many, and alarms not a few both in regard to marriages already contracted, and to those about to be contracted. For numerous cases come under the decision in the RECORD, and practice hitherto regarded as safe is now in danger of being disturbed owing no doubt to the weight deservedly attached to Theological answers in the RECORD. There is not, therefore, any

apology needed for setting forth all reasonable doubts in order to have them cleared up.

"In the case proposed,¹ the girl had had a *quasi-domicile* ; but it is decided she has relinquished it before her marriage. Accordingly, the marriage was celebrated in presence of a parish priest who was not in law a *proprius parochus* of the girl. The marriage was, therefore, invalid.

"Many, however, still maintain that the girl in question had not relinquished her *quasi-domicile*, such as constituted the parish priest of the place a *proprius parochus in ordine ad matrimonium*.

"There appears to be solid reasons for this opinion, at least, when the case is limited to the third of the three hypotheses made at p. 82. 'Leaving her former mistress she may, during the interval before her marriage, spend a few days successively with her acquaintances in the parish, or she may lodge in one particular house, or *she may go directly from the house of her mistress to the parish priest, get married and leave the parish.*' The hypothesis I have marked in italics is for me the practical one. Those who maintain the *quasi domicile in ordine ad matrimonium* had not been relinquished, give the following reasons :—

"1. From analogous cases, *v.g.*, a *sponsa* sends away all her effects from her father's house to the house of the *sponsus* ; on the day appointed for the marriage she leaves her father's house, goes directly to the parish priest, gets married, and leaves the parish. Such a marriage is valid, so also is the marriage in the case proposed.

"2. Subsequent habitation is not required.² A *post factum* occurrence could not make a marriage valid.

"3. It is stated at p. 82 :—'A *quasi-domicile* ceases when the two conditions necessary for its inception cease.' It may be contended that this statement is scarcely accurate considering the meaning assigned to the conditions in the solution of the case. For the conditions which originated the *quasi-domicile* may cease, yet the *quasi-domicile* may not cease. For example : a person intends to reside only six or at most seven months in a given parish, he takes a house and begins to live there. He has from that instant a *quasi-domicile*. After five months he determines to change his residence to another house in the same parish, so that he might live there more comfortably for the remaining month or two. He has not relinquished his *quasi-domicile* on removing to the second house. Who would say

¹ I. E. RECORD, Jan. 1889, pp. 80-83.

² Benedict XIV., In. Const. : *Paucis*.

it? Yet both conditions by which the *quasi-domicile* had been initiated have ceased. The *factum habitationis* in the first mentioned house in the parish has ceased. He now lives in house No. 2. The intention of residing in the parish *per majorem anni partem* has also ceased. He now intends to reside only for the remaining month or two in the parish.

"4. It would appear, therefore, that the *factum habitationis* ought to get a wider interpretation than is given to it in the solution of the case proposed by M.H., the enquirer in the last number of the RECORD. Although it always pre-supposes some *fixed* residence, it is not confined to one house or to the precincts of a house. It is the *factum habitationis in parrochia*. One is just as much a resident of the parish, while in the parish church as while in one's own house in the parish. The girl in question was just as much a resident of the parish on her way to the parish priest to get married as she was a few minutes before that in the house of her mistress. She did not go to the parish church directly from her mistress *more vagantis ac itinerantis*, but *more vere proprięque habitantis*. In the eye of the law, therefore, she had not relinquished the *factum habitationis in parrochia*. Accordingly, she had not relinquished her *quasi-domicile*.

"5. I shall content myself with citing one authority. It covers not only the third hypothesis which I have singled out, but even the first and second hypotheses:—'*Sedulo curandum est ut parochianus, vel parochiana non deserat suum quasi-domicilium ante diem celebrationis matrimonii, sed maneat in parochia sive in eodem, v.g., famulatu, sive in alia domo intra parochiam, usque ad contractum in ea matrimonium. secus enim quasi-domicilium disparet.*'"

"I remain, Very Rev. Sir,

"Yours faithfully,

"C."

Had this letter reached the Editor a little earlier, the necessity of a special answer might be obviated. The answer to the preceding question could be easily adapted to both questions. I purpose now to regard the arguments of this letter as so many objections to the decision already given, and to reply to them *singillatim*.

Obj. 1. "From analogous cases, &c."

In reply to this objection, I will set down in parallel

¹ Feije: *De Impedimentis et Dispositionibus Matrimonialibus*. Ed. tertia, 229, 3^o.

columns my analysis of these supposed analogous cases, leaving to the readers of the RECORD to judge of the analogy:—

I.—THE CASE OF THE SERVANT.

1. She finally and irrevocably leaves the home of her late mistress.

2. She excludes the intention of returning.

3. She removes all her effects.

4. She is perhaps succeeded by another servant.

5. If any mishap prevented the marriage she could not return to her late residence. It had ceased to be her residence.

6. She has neither a home in the parish, nor the intention of continuing a resident with a fixed abode in the parish; on the contrary, leaving the parish she has a positive intention of not continuing a resident, of not procuring for herself another permanent home in the parish.

7. Thus homeless in the parish she presents herself to the parish priest.

II.—THE ANALOGOUS CASE.

1. A *sponsa* sends away all her effects to the house of the *sponsus*.

2. Her parental home is still her home, and if the marriage were prevented she would return home, as she would from Mass on Sunday.

3. Having still a home in the parish, she presents herself for marriage to her parish priest.

Obj. 2. "Subsequent habitation is not required. A *post-factum* occurrence could not make a marriage valid."

Ans. *Transeat.* Where was it stated that a *subsequent* habitation was required? Where was it mentioned that a *post-factum* occurrence could make a marriage valid? If a person has ceased *before* his marriage to have a fixed residence in the parish, and has ceased to intend to reside henceforward in any fixed residence in the parish, he has lost his quasi-domicile in the parish. Domiciliary habitation will no doubt generally continue for some short time after marriage, but not necessarily. If the quasi-domicile snapped the instant matrimonial consent was given, the marriage would have been validly contracted.

Obj. 3. "The exposition of the conditions necessary for the cessation of quasi-domicile was scarcely accurate. For example: A person has commenced a quasi-domicile; after the fourth month he removes to a second more convenient house intending to reside there for the remaining two months of the half-year. Who would say he had lost his quasi-domicile? Yet the *factum habitationis* in the first mentioned house had ceased; he lives now in house No. 2. The intention of residing in the parish *per maiorem anni partem* has also ceased. He now intends to reside only for the remaining month or two in the parish."

Ans. (a) Quid ad rem? This man's intention of continuing a resident in the parish remains intact, neither formally nor virtually revoked. The servant in the case contemplated left her residence, resolved, too, not to provide for herself another home in the parish, and therefore ceased to have the intention of continuing to reside in *any* fixed home in the parish.

(b) If the writer had merely stated that the exposition, of the conditions necessary for the cessation of quasi-domicile were scarcely accurate, I should not dispute his statement. "A quasi-domicile," I wrote, "ceases when the two conditions necessary for its inception cease." And again, "Two things are required to acquire a quasi-domicile, *factum* and *animus* . . . The person shall have the intention of residing in the parish *per maiorem anni partem*." As we shall see, it is not necessary that these two conditions shall literally continue the whole time. In the example given the man changes his residence, nor has he the intention of residing *per maiorem anni partem* in house No. 2; nevertheless he retains his quasi-domicile. Hence, I would not dispute the objection in this form.

The correspondent, however, says that the exposition is scarcely accurate, "considering the meaning assigned to the conditions in the solution of the case." Here I join issue with him. The exposition considered in itself was sufficiently accurate in all truth, but it did not preclude the possibility of cavil. The context did.

Before referring to the context let me again briefly state the conditions necessary for originating a quasi-domicile. In

the last number of the RECORD I was extremely nervous to deviate, even in words, from the hallowed definitions of the theologians. I will now rather *describe* how *quasi-domicile* originates.

Intention is the first active element of *quasi-domicile* in point of time. A person *intends* to become a resident in a parish, before he actually commences to live there. *Intention* differs from *election*: "Actus ii voluntatis quorum alter proponit finem assequendum alter statuit medium adhibendum, ita distinguuntur, ut prior, eaque sola dicatur intentio, altera vero electio appelletur."¹ Therefore to acquire a *quasi-domicile* there is (a) the intention of becoming and continuing a resident in the parish; the intention of establishing for oneself some real home in the parish for the greater part of a year. There is (b) the *electio mediorum*; a person selects some particular house in the parish, and resolves to reside therein. And there is (c) the *executio mediorum*; he actually commences to reside in his home. He is then a resident of the parish. Of course it would equally suffice to take lodgings for the *major pars anni*, and the *quasi-domicile* once established will continue until the conditions necessary for its inception cease. Now to return to the objection.

"Suppose a person removes to a second more convenient house for a few months, what change takes place?"

He has been living in the parish for some time. In changing to his new fixed abode, he does not cease for a moment, in the common estimation of men, to reside in the parish, "*quemadmodum ceteri qui habent domicilium in parochia.*" As well might you say that a person changing from one suite of rooms to another *e.g.* in a college ceases during the interval to be a resident.

Again the intention of *continuing a resident* of the parish continues without interruption. The intention of continuously preserving for himself a real home in the parish perseveres. The *electio mediorum* no doubt changes. He selects a new house in which to continue to reside; but the cessation, and *a fortiori* the change of one of the conditions, does not destroy a *quasi-domicile*.

¹ Walsh; *Tractatus de Act. Humanis*, No. 148.

"But the intention of residing *per majorem anni partem* has ceased. He now intends to reside only for the few remaining months."

Might I suggest that this appears like a quibble? Is there question of the inception of a new quasi-domicile? Most assuredly no. It is not necessary to have at each moment the intention of residing *per majorem anni* [*novi*] *partem*. At the inception of quasi-domicile a person shall have the intention of residing in the parish *per majorem anni partem*; but afterwards it becomes the intention of continuing there with a fixed residence to the end of that same *major pars anni*.

Does our correspondent give this objection as a fair interpretation of my last answer? If so did he read the following sentences:—"The person shall have the *intention*, of residing in the parish *per majorem anni partem*." "Actual residence in some fixed . . . home, and the *intention* of residing in the place, for the greater part of a year . . . are essential to the inception of a quasi-domicile."

Obj. 4. The *factum habitationis* ought to get a wider interpretation. It is the *factum habitationis in parochia*. One is just as much a resident of the parish, while in the parish church, as while in one's own house.

Ans. No doubt a person is not required to remain permanently within doors, in order to continue his quasi-domicile. As long as quasi-domicile continues, the individual is a resident of the parish, whether in his own house, or in the parish church, or even outside the parish. But destroy your quasi-domicile, give up your home, and the intention of continuing to reside in any fixed abode in the parish, and you cease to be a resident of the parish. Was the labourer described in the preceding answer departing as a *resident*? Was he departing from the parish "*more vere proprieque habitantis*?" Was he not literally departing *more itinerantis*!

Obj. 5. The authority of Feije.

Ans. How does our correspondent translate the sentence, "*sed maneat in parochia sive in eodem e.g. famulatu, sive in alia domo intra parochiam*?" Does he render it, "let her remain in the parish, either e.g. in the same employment, or

in some other *house* in the parish?" Then as the gentleman would attach so much importance to the word "house" (*domus*) in connection with quasi-domicile, we are entitled to ask, whether it shall be a house that is inhabited; or will it suffice to enter, and rest for the night before marriage in some deserted habitation? And how can a solitary night's lodging in a strange house, prolong the quasi-domicile of a person, who has no home in the parish, and who has formally or virtually revoked the intention, of continuing in any fixed residence in the parish? Again we may ask, shall the house be a human residence; or will an animal habitation suffice? And how could a night's rest in such an abode (*domus*) prolong one's quasi-domicile? Moreover if mere continuance in the parish is sufficient for the continuance of quasi-domicile, why not remain for a few nights under the cover of some sheltry hedge; or why not sleep in the open air beneath the canopy of heaven?

The passage quoted has a different meaning. The author is insisting on the necessity of continuing the quasi-domicile up to the time of marriage: "*Sedulo curandum, ut parochianus, vel parochiana non deserat suum quasi-domicilium, ante diem celebrationis matrimonii.*" For the continuance of quasi-domicile a *home* in the parish is necessary; therefore the person intending to get married shall continue to reside in some *home* *e.g.* in the home of his late employer; or should he have left that, he shall continue to reside in some other home in the parish: "*Maneat in parochia sive in eodem e.g. famulatu, sive in alia domo.*" By "*domus*" I understand therefore a house that, in the common estimation of men, is a real *home* for the person about to be married.

D. COGHLAN.

[We are obliged to hold over for next month our answers to other important Theological Questions.—ED. I. E. R.]

LITURGICAL QUESTIONS.

THE CEREMONIES OF SOME ECCLESIASTICAL FUNCTIONS.

SECTION III.—THE CHOIR.—ARTICLE I.

POSITION AND FORM OF THE CHOIR. PLACE OF HIGHEST RANK IN CHOIR.

The space immediately in front of the principal altar of a church, and round about it, is called the *sanctuary*. The sanctuary is reserved for those ceremonies which are performed at the altar.

The space occupied by the clergy who assist at the sacred functions is known as the *choir*. Sometimes the floor of the sanctuary is raised one or two steps above the floor of the choir; sometimes both are on the same level¹. In the latter case the respective limits of the sanctuary and choir are determined only by the ends of the choir-benches or stalls.²

In connection with the choir, three questions of great practical importance present themselves—1. What is the proper position of the choir in reference to the altar? 2. What is the form of the choir? 3. What is the first place, or place of highest dignity, in the choir? We will answer these three questions in order.

1. The position of the choir is regulated by the position of the altar. Usually the front of the altar is towards the nave of the church; but the altar may be so placed that the back of it, and not the front, faces the nave. When the front of the altar is towards the nave, the choir is between the altar and the people, and the altar is against the wall of the apse, or at a very little distance from it. But when the back of the altar faces the nave, the altar, it is evident, must be at a distance from the wall, and in this space the choir is situated.³ In this latter case, there-

¹ Bourbon. *Introd. aux Cérémonies Romaines*, n. 47.

² *Idem*.

³ *Caerem. Episc.*, l. 1, c. 18, nn. 1, 2. Bourbon, *loc. cit.*, n. 75. Vavasseur, part 2, c. 2, n. 124.

fore, the altar is between the choir and the nave, and the celebrant at the altar faces the people. The great Basilicas in Rome are arranged in this manner.¹

In the churches of some religious and in many churches in France the altar, though between the choir and the nave, is turned, not towards the choir, but towards the people, so that the back of the altar is actually facing the choir. This arrangement was introduced by the religious orders with the object of screening themselves from the gaze of the people in the church while reciting the Divine Office,² and was borrowed from the religious by the secular clergy of France. But, however convenient this arrangement may be for religious, it is wholly unsuitable for secular churches³, and cannot be adopted or maintained in them without the sanction of the Holy See.⁴

In modern churches the altar is usually either against the wall or close to it, and hence the choir is merely a continuation of the sanctuary, stretching out towards or into the nave of the church. This is the arrangement we shall have principally in view, but where necessary we shall refer to the other arrangements mentioned.

2. The choir is generally rectangular in form. Choirs having the altar between them and the nave of the church are, however, curved or semicircular in the side opposite the altar;⁵ but this form, as is evident, would not suit churches in which the choir is between the altar and the nave. For this curved row of stalls would entirely shut off the altar from the view of the people. In this case it is usual to place the stalls or benches in parallel rows on each side of the choir.⁶ These rows are terminated at one end by the sanctuary; at the other by the balustrade or *grille*, which usually separates the choir from the people. Where, however, the shape of the

¹ Vavasseur, *loc. cit.* note.

² De Conny. *Cérémonial Romain*, l. 1, ch. 1, note.

³ "Cette disposition," says Bourbon (*loc. cit.* note) "motivée par les règles ou les usages des religieux serait inopportune dans les églises du clergé séculier." In another place the same writer says, "Un chœur placé derrière l'autel est contraire à la tradition romaine."

⁴ *Revue des Sciences Ecclésiastiques*, vol. 14, p. 69.

⁵ Vavasseur, *loc. cit.* and plates 2 and 3. Bourbon, n. 75.

⁶ Vavasseur, *ibid.* plate.

church, or other local circumstances will permit, it is not forbidden to erect stalls or benches facing the altar at the end of the choir opposite the altar.¹ Thus arranged, the stalls will run along the three sides of the rectangle. It will, however, be generally convenient, if not necessary, to have a passage through the rows of stalls facing the altar.

There may be several rows of stalls on each side of the choir. They should be so arranged that the clergy occupying the stalls on one side would, when seated, have their faces towards those occupying the stalls on the opposite side.² The stalls may be either all on the same level, or the front row on either side may be lower than the row immediately behind it.³

3. As the position of the choir varies with the position of the altar, so does the place of highest rank in the choir vary with the position of the choir. In choirs situated on the opposite side of the altar from the nave of the church, the place of highest rank is, as the French Rubricists put it, *au rond-point*, or at the centre of the curved row of stalls facing the altar.⁴ In cathedrals with this arrangement of the choir, the bishop's throne occupies the position indicated.⁵ The place second in rank will then be to the right of the first place; and the third in rank will be to the left; and so on alternately. From this it follows that, when the choir is opposite the nave, the Epistle side is of higher rank than the Gospel side, contrary to the common rule. The reason for the departure in this case is, that the places take their rank not from the altar or the crucifix, but from the bishop, whose right is towards the Epistle side.

When the choir is in the nave of the church, or between the altar and the nave, the Gospel side has its proper rank, and the first place in the choir is that nearest the altar on the Gospel side; the second, the corresponding place, on the Epistle side and so on. In France this rule was not for a long

¹ Bourbon, n. 78. *Revue*, vol. xiv., p. 261.

² Bourbon, n. 75.

³ *Idem*, n. 77.

⁴ Bourbon, n. 75. Vavasour, *loc. cit.* and *plates*. *Revue des Sciences Ecclésiastiques*, vol. xiv., p. 260.

⁵ *Cæremoniale Episcoporum*, l. 1, c. 13, n. 1, and authors generally.

time, and is not, perhaps, even yet, universally admitted. French masters of ceremonies—whose practice, we are sorry to say, has found its way into places distant from France—held : first, that in the allotting of places in choir there was no general rule which all were bound to follow, but that each church was free to follow its own customs; and, secondly, that at least when the altar is separated from the choir, even by a large sanctuary, the Epistle side should rank higher than the Gospel side, and the first places should be furthest from the altar.¹

But these contentions of the older French Rubricists, we need hardly remark, are quite unfounded, and have been ably disposed of in recent days by several of their own learned countrymen.² The *Ceremonial* regards it as a first principle,

¹ The writer of the article "Choeur," in the *Dictionnaire des Rites Sacrés*, referring to the two positions which the choir may occupy, writes : "Les uns (choeurs) sont séparés et distants de l'autel, et les plus dignes du choeur en sont communément les plus éloignés, comme l'on voit dans les églises de France; dans ceux-ci le côté de l'Épître est le plus digne." The character of the separation necessary to justify so radical a departure from the established usage is shown by a writer in the *Revue des Sciences Ecclésiastiques*, to whom we have already frequently referred. He thus writes, vol. xiv., p. 201 : "En suivant cette théorie les plus dignes devraient être les plus éloignés de l'autel toutes les fois que le choeur se trouve séparé de l'autel par un large sanctuaire."

² Thus writes Mgr. de Conny (*loc. cit.*) "Le côté le plus digne est celui de l'évangile, et la première place, celle qui est la plus rapprochée de l'autel." In a note he adds, "Ces règles ressortent clairement du cérémonial, lequel a été écrit en vue d'une disposition du choeur dans laquelle l'évêque a son siège du côté de l'évangile, c'est à dire à la droite de l'autel et le clergé se place de telle façon que les plus dignes soient le plus près de l'autel, et préférablement du côté le plus digne, qui est le côté droit du crucifix de l'évangile. . . . Du reste le système de placer les plus dignes le plus loin de l'évêque ou de l'autel rompt avec tous les principes du cérémonial, et il en rend souvent les prescriptions impraticables."

Bourbon, n. 79, uses nearly the same words. "Les places les plus dignes sont les plus rapprochées de l'autel," and n. 80. "Au choeur le côté le plus digne est celui de l'évangile, lors même que le choeur serait séparé de l'autel par un large sanctuaire." Indeed this author boldly asserts that even where local circumstances make it necessary for the dignitaries to take the places farthest removed from the altar, the gospel side is still to be regarded as of higher rank.

Vavasseur, *loc. cit.* says "Les plus dignes sont les plus rapprochées de l'autel, et le côté de l'évangile est le plus digne." The same author adds in a note "Si l'on excepte le cas où le trône est au fond et en face de l'autel le cérémonial ne suppose jamais un choeur où les plus dignes soient plus éloignés de l'autel." Favrel has the very same words. Tit. 3, ch. 1.

about which there can be no question, that the canons of highest dignity should be next the bishop, whose throne is placed on the gospel side of the sanctuary. The gospel side since it is to the right of the crucifix should certainly rank above the epistle side? Moreover, if the gospel side of the choir does not rank above the epistle side why is the bishop's throne placed at the gospel side? And if the clergy of highest rank should be farthest distant from the altar, on what principle, or for what reason are the principal clergy removed from beside the bishop, to give place to their inferiors? Why is the bishop left among or beside the inferior clergy, and not placed at a distance from the altar among the principal clergy? These arguments plainly have the same force with respect to non-cathedral churches as to cathedral churches. For though in the former there is no throne, still the choir regulations must be the same in both, otherwise endless confusion would result.

The first place, then, is on the gospel side, and nearest the altar. But when there are several rows of stalls or benches there are several places equally near the altar. It remains, therefore, to determine in what row the first place is situated. To do this we must revert to a distinction already made. Either the rows of stalls are all on the same level, or those on the same side rise gradually one above the other from the front to the back. In the former arrangement the front row ranks first, and hence the highest place in the choir will be at the end next the altar of the front row. If the stalls are arranged according to the latter plan the chief place is at the end of the back row nearest the altar.

ARTICLE II.—ORDER OF ENTERING CHOIR.

There are two ways in which the clergy may enter choir. These are called by Rubricists the *processional* and the *non-processional* entry. The processional entry, if fully carried out, requires the clergy to walk two and two from the sacristy to the choir, preceded by the acolytes, and followed by the celebrant clad in sacred vestments.¹ But even when

¹ Vavasseur, Part vi., sect. 1, ch. 5.

the acolytes do not precede the clergy, nor the celebrant follow them, the entry may still be regarded as processional.¹ There is, however, a difference in the order which the clergy hold in the procession according as they are accompanied or not accompanied by the celebrant and the acolytes. In the former case those of highest rank are in the rere of the procession, and next the celebrant; those of lowest rank in front, and next the acolytes. In the latter the positions are reversed. The clergy of highest rank head the procession, those of lowest rank bring up the rere.²

This distinction as to the order in which the clergy should enter choir is indicated in the *Ceremonial*,³ and is given by Rubricists generally; and from the same sources, moreover, we learn that the more solemn processional entry should be made on all the great feasts, and may, if the clergy please be made on any day.⁴ In no case, however, should the clergy enter in this solemn processional manner unless for a function which requires the celebrant to be adorned with sacred vestments.⁵

This change of order among the clergy entering choir for the different circumstances in which they enter is somewhat difficult in practice, and is apt to cause from time to time considerable confusion. It would be convenient, then, could it be dispensed with altogether, so that the clergy might always preserve the same order. And if we accept the authority of the writer of the article in the *Dictionnaire des Rites Sacrés* already referred to, there need be no difficulty about this. According to this writer the custom is almost universal for the clergy of lowest rank *always* to go in front, those of highest rank *always* in rere of the procession.⁶ We cannot see any very strong objection to the adoption of this custom.

¹ De Conny, ch. 8.

² De Conny, *loc. cit.*

³ L. 1, ch. 15.

⁴ Bourbon, n. 412.

⁵ *Id.* 408.

⁶ "Selon le Cérémonial livr. 1. ch. xv., les plus dignes du clergé doivent marcher les premiers au choeur quand ils n'y vont pas processionnellement, néanmoins, parce que l'usage contraire est presque universellement reçu, on peut faire marcher les moins dignes les premiers dans toutes les différentes manières d'entrer au choeur, et pour tous les offices, soit solennels, soit non solennels, afin d'éviter en ce point une trop grande singularité."

It may be laid down as a general rule, that the processional cross is never used in the procession to choir. There are, however, two exceptions, namely, when the clergy enter choir to assist at a Pontifical Mass, and when canons enter in solemn processional order.¹ In no case is a fuming censer carried in the procession ;² but, if the entry be for a function, such as exposition of the Blessed Sacrament, for which the censer is required almost immediately after the arrival at the altar, the thurifer may carry the censer furnished with fire, but without incense.³

A few minutes before the time for the commencement of the function at which they are to assist, the clergy assemble in the sacristy, or if the sacristy for any reason does not suit, in some other convenient place. They should be dressed in soutane, surplice and berretta. During the procession to and from the choir, the berretta is held in front of the breast, both thumbs being inside the berretta, and the hands joined or holding a book beneath.

At the given signal all make a moderate inclination of the body to the cross of the sacristy, and immediately move forward to the choir. On arriving in front of the high altar the two who head the procession genuflect ; then rising and turning towards each other, again make a moderate inclination, and retire to their places. Those who follow do, two and two, precisely as the first two. If the Blessed Sacrament is not in the tabernacle canons salute the cross of the high altar with a profound inclination ; all others with a genuflection.⁴ If the number of those entering choir be odd, the last three will walk in a line, the most worthy in the middle, and, retaining the same relative places, will salute the altar.

¹ Bourbon, n. 416, and note.

² There is much diversity of opinion among Rubricists on this question. Bourbon (n. 417, note 1) cites four opinions. 1. The fuming censer should be carried at the head of the procession when the clergy enter to assist at solemn Mass. 2. The fuming censer can be carried only where the custom of doing so has been established. 3. When the processional cross is used, the fuming censer should also be used. 4. The fuming censer is never used. The last opinion is adopted by Bourbon, who says it is held by the most correct of the modern Rubricists.

³ Bourbon, n. 417.

⁴ Bourbon, 426. Vavasseur, part 6, sect. i., ch. 5, n. 30.

Should any one enter choir after the commencement of functions he will attend to the following rules:—On entering the choir he will kneel with his face towards the altar, and pray for a few minutes; rising, he will salute the altar, the celebrant and the choir, beginning with the gospel side, then retiring to his place he will salute the two between whom his place is situated.¹ If, before he arrives at his place, a part of the function is reached which requires an inclination or genuflection from those in choir, he will conform to the others, and remain inclined or on his knees until the part is finished.

All in choir of a rank equal or inferior to that of him who enters after the rest have taken their places, if seated rise to return his salute, and remain standing until he has taken his place.²

ARTICLE III.—GENERAL DIRECTIONS FOR THOSE IN CHOIR.

After that interior devotion, which everyone should try to excite by attention to the presence of God, there is nothing of greater importance for those in choir than uniformity in observing the ceremonies. For this reason every one should be most exact in performing at the same time and in the same manner the actions common to all in choir, as in rising and seating themselves, in covering and uncovering, in genuflecting and inclining themselves.

The berretta should be taken off with the right hand. It should not be put on until one is seated, and should be taken off before one rises. All in choir are uncovered while standing or kneeling, covered while sitting, except when the Blessed Sacrament is exposed, or when it is necessary to make an inclination at certain words or verses. On these occasions they uncover, and holding the berretta in the right hand rest it on the right knee.

When one is uncovered he should always hold his berretta in his hand instead of laying it on the bench. The book which one uses can be held resting on the berretta.

When seated the body should be erect, the feet close to-

¹ Bourbon, n. 388, 442, 444. *Caerem.*, l. 1, c. 18, n. 4.

² *Caerem.*, *ibid.* De Conny, l., ch. 8. Vavasour, *ibid.*, art. 3, n. 36,

gether, and not stretched out, and every appearance of lolling, or of seeking an easy position should be carefully banished, as being highly unbecoming in persons engaged in worshipping God, in the very house of God.

When it is necessary to change from a sitting to a kneeling position, one ought not to throw himself forward on his knees from his seat, but should first rise to a standing position, and then kneel in the ordinary way. Similarly when returning from the kneeling to the sitting position, one ought first to stand erect, and then take his seat.

No one in choir should use any other book than that in which the prayers of the function in which he is engaged are contained. Neither should any one give himself up to his private devotions, but every one ought to join in the recitation of the public prayers, and consequently no one should make any movement or sign not prescribed for the prayers said in choir.¹

ARTICLE IV.—ORDER OF DEPARTURE FROM CHOIR.

The rule generally given for leaving choir at the close of any function, is that the clergy should depart in the order in which they entered.² This, of course, refers only to the solemn or processional departure. For just as the clergy may enter choir before the arrival of the officiant in any order they please, so may they, after the departure of the officiant, leave in any order they please. Moreover, even when the entry is not strictly processional, custom has, as we have seen, sanctioned that the clergy of highest dignity should always bring up the rear. Similarly, then, when leaving choir those of highest dignity may go in front, and the officiant may leave at the head of the procession, or if the clergy do not leave the church by the same door as the officiant, he may leave immediately that the function is terminated, without waiting, as many suppose he should, until all have left choir before him.

The clergy then, when leaving choir, beginning with those of highest rank, will meet two by two in the centre of

¹ De Conny, *loc. cit.* Vavassecur, *loc. cit.*, ch. 6, n. 53.

² De Conny, *loc. cit.* Bourbon, n. 425 Falise, sect. 3, ch. 1, sec. iii.

the choir, genuflect before the high altar, and take their departure.

If any one is obliged to leave choir before the termination of the function, he will salute his two immediate neighbours, descend from his place to the centre of the choir, genuflect before the altar, and, lastly, salute the choir, beginning with the side on which the officiant is, if he is present, but with the Gospel side if the officiant is not present.¹

D. O'LOAN.

CORRESPONDENCE.

THE IRISH CATHOLIC DIRECTORY.

A LETTER AND A REQUEST FROM HIS GRACE THE ARCHBISHOP
OF DUBLIN.

4 RUTLAND-SQUARE,
DUBLIN, 25th January, 1889.

VERY REV. AND DEAR SIR,

You are of course aware that the continued and apparently increasing irregularity in the publication of our Irish Catholic Directory is a subject of loud complaint among the clergy. The matter is sometimes spoken of as if the Irish Bishops as a body were in some way accountable for this irregularity. Sometimes the complaints take the form of remonstrances addressed personally to me as Bishop of the Diocese in which the publication takes place. I think the time has at length come for clearing up the confusion that seems to exist on the subject, and for taking some practical step to put an end, once for all, to a state of things which I know is regarded, and surely with very good reason, by many good friends of ours, both in Ireland and out of it, as by no means creditable to the Irish Church.

I was requested by my venerable colleagues, at our general meeting in June, 1887, to act for our Episcopal body in this matter. I feel, then, that I owe it to their Lordships as well as to myself to make it known that, short of a transfer of the publication to other hands, every conceivable means of securing the punctual appearance of the

¹ *Dictionnaire des Rites Sacrés* art. "Choeur."

Directory at the beginning of the year has now been tried, but without success.

I speak, of course, throughout of the "Irish Catholic Directory" properly so called. The same cause of complaint, but in a lesser degree, existed until recently in reference also to our Latin *Ordo*. In both cases the same steps were taken to secure punctuality of publication. In the case of the *Ordo*, as the clergy are aware, the effort so made was successful. In the case of the "Irish Catholic Directory" it has proved a total failure.

It would be superfluous now to refer in detail to the efforts made in the course of 1887, in the hope of securing the timely publication of the Directory for 1888.

As regards the present year, the Directory for which has not yet appeared, I wish merely to mention that in the course of last year, an *ultimatum*, expressed in the most decided form, was sent in writing to the publishers. It was to the effect that the irregularity in publication could no longer be permitted to continue; that if the Directory for 1889 were not published before New Year's Day, some other arrangements would forthwith be made for the publication of the Directory in future years; that it would be quite useless for the publishers to hope for any departure from the terms of this intimation; and that in the event of the Directory for 1889 being delayed in publication, and of their addressing any remonstrance here upon the subject, they should not expect to receive any other reply than a copy of the very clear announcement that had been made to them by way of timely notice.

Notwithstanding the very notable delay that has already occurred, I have kept back this letter until the very last day on which, as I understand, it can be sent in time for insertion in the February number of the RECORD.

We have now reached the 25th of January, and our Directory for the year has not as yet made its appearance. It is fully a month since I received from London the Catholic Directory for England. Yesterday I received from across the Atlantic the Catholic Directory for the United States. These facts speak for themselves.

My object in writing this letter is twofold.

In the first place, I wish to make known, as I am sure that very many friends of Ireland at home and abroad will be glad to learn, that the responsibility for the strange and vexatious delay in the publication of the Catholic Directory for Ireland does not rest with the Irish Bishops.

Secondly, I wish to invite suggestions, as I have no doubt that

many useful suggestions can and will be made by priests throughout the country, in reference to our Irish Directory generally, its form and its contents.

The making of new arrangements for the publication of the Directory seems to afford a suitable opportunity of introducing into it many useful, and indeed obviously necessary, improvements.

I remain,

Very Rev. and Dear Sir,

Most faithfully yours,

✠ WILLIAM J. WALSH,
Archbishop of Dublin, &c., &c.

DOCUMENT.

LETTER OF HIS HOLINESS LEO XIII. TO THE BISHOPS OF IRELAND, IN WHICH THE HOLY FATHER EXPRESSES HIS SYMPATHY WITH THE BISHOPS AND THEIR SUFFERING FLOCKS, AND ANNOUNCES HIS INTENTION TO SEND PRECIOUS GIFTS TO EACH CATHEDRAL CHURCH IN TOKEN OF HIS SPECIAL LOVE.

LEO PP. XIII.

VENERABILIS FRATER—Etsi cunctas et singulas partes Dominici gregis, cuius credita Nobis custodia est, paterno amplectamur caritatis affectu ; ad eas tamen potissimum cura fertur et cogitatio Nostra, quas in aliquo esse incommodo perspicimus. Scilicet in Nobis exprimur, quod a natura parentibus inditum est, ut prae ceteris eos foveant curentque liberos, quos aliqua calamitas perculit. Quam ob rem singulari benevolentia semper dileximus catholicos ex Hibernia variis et diuturnis casibus vehementer exercitos : multoque cariores habere consuevimus, quod mirae fuerunt in patiando constantiae, nec ulla vis aerumnarum ad labefactandam minuendamve apud eos avitam religionem valuit.

Quae monuimus eos non semel, quaeque postremo hoc tempore decrevimus, ideo decrevimus et monuimus, quod ea hinc cum veritate iustitiaque congruere, illinc profutura videbamus ipsis rebus vestris : neque enim Noster erga vos animus ferre potest, ut causae pro qua contendit Hibernia noceatur quidquam, admiscendo quod possit iure reprehendi.

Iamvero quo testatior haec Nostra in Hibernos voluntas

sit, munera istuc mittimus, quorum pars est in vestibus, vasis et ornamentis, quae in sacra supellectile continentur; eaque Cathedralibus Hiberniae Ecclesiis destinamus, quo splendidior sit decor Domus Dei et divini cultus; pars alia minoribus donariis constat, quae Nosmetipsi benedictione lustravimus, eademque veluti instrumenta sunt ad singulorum pietatem fovendam, quibus munerari privatos volumus, prout explicatius significandum tibi curabimus.

Non dubitamus, quin vel hinc magis magisque appareat, paternam in Hibernos caritatem Nostram permansisse semper eandem. Qua quidem caritate sunt etiam futuri digniores, si docilem animum fidentemque Nobis gerere perrexerint, attenteque caverint eorum fallacias qui consilia Nostra in deteriorem partem non dubitant interpretari, ut convellant, si fieri possit, spectatum illud in Ecclesiam catholicam obsequium, quod est in praecipuis Hibernorum laudibus ponendum, a patribus et maioribus, tamquam maxima et nobilissima hereditas, acceptum.

Optima quaeque gratiae caelestis munera adprecantes Tibi, Venerabilis Frater, Clero et populo cui praesides, Hiberniaeque universae, Apostolicam Benedictionem peramanter impertimus.

Datum Romae apud S. Petrum die XXI. Dec. An. MDCCCLXXXVIII., Pontificatus Nostri Undecimo.

LEO PP. XIII.

NOTICES OF BOOKS.

ST. PATRICK: HIS LIFE, HIS HEROIC VIRTUES, HIS LABOURS AND THE FRUITS OF HIS LABOURS. By the Very Rev. Dean Kinane, P.P., V.G., Cashel. Dublin: Gill & Son.

THE Venerable Dean of Cashel diocese has added one more to his list of invaluable books. He has chosen for his literary labours subjects of the most solid and profitable devotions in the Church, and the works he has written have this great merit that, while they supply to the educated and enlightened, on the whole, more edifying reading than far more pretentious volumes, they bring the practice and pleasures of devotion home to the poorest and humblest of the people. It is not for us to say what great profit has been derived by priests and people from his works on the Blessed Eucharist, on the Sacred Heart, on the Immaculate Mother, and on St. Joseph. The

good done by these works, great though it has been throughout the length and breadth of Ireland, is not by any means confined to our own or even to English speaking countries. "Der Wahre Pelikan, oder Liebe Jesu im Allerheiligsten Altarssacramente," the German version of his "Dove of the Tabernacle" has a wide circulation among the Catholics of the Fatherland. Some of the above mentioned works have also been translated into French, Italian and Spanish. But we believe that his latest work, *The Life and Labours of St. Patrick*, will become even more popular than any of its predecessors, at all events in Ireland and America. The fact that the zealous and venerable author has received most complimentary letters from two cardinals, seven archbishops, and a large number of bishops, and that the preface is written by the Archbishop of Cashel, leaves absolutely nothing for us to say by way of recommending the work.

With regard to its literary form we can testify that it is exceedingly simple and well adapted to the end the author has in view. It makes the subject accessible to all readers, and disposes the contents in the most natural order. A few grammatical slips, and words misapplied in sense, can be easily corrected in a second edition.

It was of course unavoidable to discuss the subject of the Saint's birthplace, but, without going much into the labyrinth of controversy that enshrouds it, the author declares plainly his predilection for the opinion of Dr. Lanigan, which "gives to France the glory of being his native land." From chapter to chapter we follow the simple narrative of the Saint's life and labours with suitable prayers now and then addressed to him that he might still watch over the faith in this island, and guard his children from the dangers that beset them.

It is hardly necessary to say that we give this little book a hearty welcome. Coming as it does, fresh with the warmth of piety and Christian faith, it is as the "salt of the earth" amidst the flood of pestilential books and periodicals that pour in daily amongst our people.

J. F. H.

PASSING THOUGHTS FOR LENT AND HOLY WEEK. London :
Burns & Oates (Limited).

THOUGH this attractive booklet is intended chiefly for Lent, it may be read with great profit at any time, particularly during a Retreat.

It depicts a few scenes preceding and following our Redeemer's death with great vividness, and a wonderful unction pervades the tiny volume.

E. M.

THE IRISH ECCLESIASTICAL RECORD.

MARCH, 1889.

THE RECITATION OF THE DIVINE OFFICE.

WRITERS deduce from various passages of Sacred Scripture that the Apostles compiled certain forms of public prayer which, at specified times of each day, were recited by the first Christians generally, and which, as a compiled formula of public worship, might legitimately be regarded as the book of Divine Offices in *protoplast*. The Sacred Scripture does not, it is true, make definite mention of such compilation, nor does it designate in *specie infima* the prayers that were thus recited; but it testifies to the fact that at stated hours the early Christians daily congregated for prayer, and that those stated hours were recognised by precisely the same distinctive names as our "Canonical Hours." Thus, it tells us of certain events which occurred "when Peter and John were going up to the Temple ad horam orationis *Nonam*;" how "Peter went up to the higher places ut oraret circa horam *Sextam*;" how "Paul and Silas praised God in prayer *Media nocte*," &c. This method of fixing events might not *per se* and of necessity point to an antecedent establishment of "Canonical Hours;" but since those determinate periods of the day are spoken of as *horae orationis*, it is manifest that, whatever might have been the selection and arrangement of the prayers themselves, there was beyond controversy an actual specification of certain prescribed hours which were known to be devoted to public prayer.

It is no very trying stretch of imagination to fancy that the devotional exercises assigned to those successive

assemblings, were neither of absolutely identical form, nor taken up without reference to order and system; and, on the easy assumption that the exercises were methodically diversified, we have traced to the Apostolic times the essence and substance of the Divine Office. Even the generic form of the Divine Office is sufficiently indicated in the Epistles of St. Paul; as, for example, in the Epistle to the Ephesians: "Be ye filled with the Holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles; singing and making melody in your hearts to the Lord; giving thanks always for all things, in the name of our Lord Christ, to God and the Father." (chap. v.) It is only natural, therefore, to find Tertullian, amongst the earliest ecclesiastical writers, describing the daily periods of public worship as "*Horae Apostolicae, Tertia, Sexta, Nona,*" &c.

No one, of course, contends that an identical form of liturgical prayer constituted the Divine Office universally throughout the Church of the first centuries. Like the form of tonsure and the fixing of Easter time, it admitted accidental variations in different provinces. At no period, however, was any province without some recognised Divine Office; and, notwithstanding all their aberrations, we find its recitation even still regarded as a duty amongst the schismatics of the fifth and sixth centuries. In further evidence of the Apostolic origin and universal adoption of a legalised public worship in minute correspondence with our Divine Office, writers mass together unmistakable passages from the Acts of the Council of Antioch in the third century, and from the writings of St. Justin, Tertullian, St. Clement of Alexandria, Origen, St. Basil, Theodoret, &c.

While these facts are beyond all controversy, the origin of that particular compilation, now universally called the *Breviary*, is involved in considerable obscurity—no doubt because of its great antiquity. Traces of it are plainly discernible in the works of Cassian in the fifth century; and St. Benedict, who lived a century later, and who in all probability followed the Roman usage, prescribed in detail the psalms, lessons and prayers to be recited by his followers in each division of the "Office." The monks of the Monte Casino Monastery held

in great reverence a manuscript written in the year 1100, which was entitled "*Breviarium, sive Ordo Officiorum per totam anni decursionem.*" It does not, of course, profess to be an original compilation of prayers; but, to an elaborate and artistically executed copy of those in common use throughout the Church, it appends a directory or guide for the due and befitting recital of them. Benedict XIV. (*Instit.* xxiv.) tells us that "in eo ritus totius Ecclesiastici Officii, et pro ipsius recitatione, Sacroque faciendo, caeremoniae continentur." The learned Pontiff thinks that the Benedictine Breviary is—in that specific form and under that name—the earliest of which we have historical cognisance; he therefore declines to accept the more common opinion that the first Breviary was that compiled by the Franciscan Fathers, approved of by Pope Nicholas III., ordered to be used "*per omnes Urbis Ecclesias*, and known as the *Officium Breviatum Curiae Romanae*.

Curiously enough, it is from Peter Abelard's writings against St. Bernard that the clearest light is shed upon this particular controversy; for he states in his *Epistola Apologetica* (written in 1140—just a century before the Franciscan Order received the approbation of Pope Honorius III.) that an "*Officii Divini Compendium [Breviarium] per omnes Romae Ecclesias jam tunc inductum, probatumque fuisse.*" It is, however, right to observe—even parenthetically—that ecclesiastical writers generally maintain that the Franciscan Breviary was for a long time commonly used in the Church, and constituted the groundwork of the Breviary "revised" and prescribed for the Universal Church by Pope St. Pius V., in obedience to the Decree of the Council of Trent.

Having said so much (and yet so little) regarding the historical origin of the Breviary, there are some matters of practical utility to which reference may be made with advantage. In pursuance of the object immediately in view, this paper excludes all reference to those long and valuable dissertations in which our theologians discuss the best methods of so reciting the Divine Office as to secure the largest measure of merit before God. Such dissertations lie altogether outside the scope of the present paper. We shall

rather take what is, in some degree, the opposite course, and, with a view to removing those anxieties and scruples that very commonly shadow the discharge of a duty intrinsically onerous and involving many grave responsibilities, consider what manner of recitation is required, and will be absolutely sufficient, to discharge the obligation. There need be little fear that those who are obliged to recite the Divine Office will err through a deficiency of fervour and recollection—conscious, as they must be, that it consists chiefly of the very words of the Holy Ghost Himself, and, as to the rest, of those prayers and spiritual readings which, under His inspiration, the Church has formulated: conscious, too, that, in the words of St. Liguori, “*a hundred private prayers can never have the efficacy of a single petition presented in the Divine Office*” (Selva). One word more by way of preface or apology: the following notes are strung together with little or no pretention to order or method—merely as so many cuttings taken from the works of approved authors in intervals of comparative leisure.

I.

“*Ne invertatur ordo Horarum, absque justa causa*” is a universally accepted rule; but amongst the “*justae causae inversionis*” theologians recognise the circumstance that frequently occurs—when, namely, the Breviary is not at hand, and it is reasonable, desirable, or convenient to dispose of a portion of one’s obligation by reading Lauds and the subsequent Hours from the Diurnal. Matins may then, “*absque culpa*,” take last place. Again: it sometimes happens that “*inter orandum advertast aliquid omisisse*”—for example, one of the Hours, a Commemoration, the Suffrages of the Saints, or the Ferial or Dominical Prayers—should this occur, the rule prescribed by La Croix and other approved writers is “*perge et supple in fine*.”

Furthermore: even though one should not advert to the unconscious omission of any portion of the Office until the rest of it had been hours ago recited, “*potes eam solam postea supplere . . . nec opus est aliquid aliud repetere*” (*ibid*). Lehmkuhl goes much farther when he adds—and the observa-

tion involves more than one important principle—"Si ad manum non habeas Breviarium, et scias *ex memoria* psalmos possis, *ne temporis dispendium facias*, Lectiones Nocturnorum remittere, postea suppleturus, et reliquum Nocturnorum nunc recitare." All this read side by side with the teaching to be referred to in the fourth paragraph manifestly meets another very possible case. Should a priest be taken away after midnight to a "sick call," miles from his home, there is nothing to prevent him, "*ne temporis dispendium faciat*," from reciting "*ex memoria*" all of that day's Office of which he has a distinct recollection. He will thus be enabled to "beguile the weary way," and occupy his time well and profitably.

II.

The teaching of La Croix, Lehmkuhl, and the others rests on the commonly accepted principle that "*singuli psalmi imo et fere versus, singulaeque Lectiones vel orationes habent completam significationem, et satis uniuntur vel per intentionem continuandi, aut, si haec absit, saltem per hoc quod intra diem, aut tempus quo durat obligatio, addantur*" (Concina, La Croix, Gury, &c.). When this principle is conceded it is easy to infer that "*interrumpere unum Nocturnum ab aliis, etsi fit sine causa, non est peccatum, modo ne nimia fit interruptio. S. Alphonsus concedit tres horas*" (Lehmkuhl). Nor can it be a violent straining of the principle to infer with Gury that "*si adsit justa causa, cujus gratia Nocturni separari debeant, intervallum illud pro ratione illius causae etiam protrahi potest.*"

The question then naturally suggests itself, "*an vel quomodo ille peccet qui, recitato uno Nocturno in vigilia, reliquam Matutini partem tota nocte interjecta recitat?*" Gury replies that this is perfectly justifiable, "*rationabili de causa v. gr., si Officium sit valde productum, ut Officium Dominicæ, et recitato primo Nocturno, quis sit valde defatigatus, vel somno obrutus, &c. . . . justa enim de causa interruptio quaelibet licita est.*" La Croix quotes Tamburini, Gobat, and Stoz to the same effect, and has nothing more decisive to say against their teaching than "*hoc non facile practicarem.*" No one should do it lightly ;

but the slender "non facile" of La Croix is more than counterpoised by the "rationabilis causa," and this illustrious theologian may well be taken as adopting their view.

III.

Occasionally it will happen that in the middle of an Hour, or even in the middle of a psalm, some "*causa utilitatis propriae vel alienae*," some "*ratio urbanitatis vel charitatis*," will suggest the desirability of interrupting the Hour or psalm. In this event Lehmkuhl says that "*absolute loquendo* pergi potest ubi recitatio fuerat relicta." But he strongly counsels the repetition of the Hour, or at least of the interrupted psalm, "when only a small part of the Hour or psalm has been read, or when the interval has been protracted." This he believes to be necessary as a preventative against possible irreverence—not, however, to secure the substantial discharge of the obligation. In justifying this practice of resuming "*ubi recitatio relicta fuerat*" Lehmkuhl and the others are simply consistent; but the theory, read in all its fulness, seems to strain the principle almost to snapping.

IV.

"Ut quis licite possit anticipare vel postponere *debitum tempus* Horarum, sufficit quaevis causa utilis vel honesta . . . major devotio, sive quies, tempus aptius ad studendum et simile" (St. Lig., L. iv., n. 173). It would be a work of supererogation to specify any of those familiar causes relied on to justify the *postponement* of any of the Hours *ultra debitum tempus*. It is more to the point to inquire what causes would justify the reading of Vespers and Compline before noon. In developing the "*causa quaevis justa et honesta*" which would be sufficient, theologians enumerate, in addition to those mentioned by St. Liguori, "*publica lectio, concio paranda, periculum impedimenti obventuri, iter obeundum, labor manuum et caetera id genus*."

With this latitude of interpretation, and the still greater latitude which it suggests, we can hardly doubt that they would permit the anticipatory recitation of Vespers and Compline if a man foresaw that, by thus reciting them, he could the more

freely enjoy some lawful relaxation, for example, during his summer holidays; if he foresaw that, being thus set free for the day, he could devote his time without interruption to profitable secular study; and, *a fortiori*, if he foresaw that, by thus anticipating, he would be enabled and stimulated and “erubescere” to devote his free time—when it should come—to that most salutary of practices, the reciting of Matins and Lauds in *vigilia*. Here, beyond controversy, is a “*causa utilis et honesta*,” and Concina, with all his inordinate rigour, having established that it is a “*minus malum anticipare quam postponere*,” adds that “*nulla culpa patrat, ne venialis quidem, quum justa anticipandi causa adest*.” By the way, it is interesting to observe that throughout this entire matter, the rigorist and benigne theologians effect an almost perfect *volte face*; for while Suarez is revealed an uncompromising Conservative, Concina takes his place in the vanguard of advanced Liberalism.

V.

Theologians generally teach (1) “*non peccat qui Horas submisit orat loco etiam sordidissimo*,” and (2) “*nullus situs corporis est de praecepto*.” “*Quare*,” adds Lehmkühl, “*rationabili de causa etiam decumbens [in lecto] Officium Divinum recitare aliquis potest*.” This is also the teaching of very many others as summarised by Gury, who says: “*quacumque autem causa mediocris ab omni culpa excusabit, v. gr., morbus aut infirmitas quaelibet, dolor capitis, defatigatio, vel si quis nocte dormire nequeat, Officium recitare potest, quin surgere teneretur*.” In immediate connection with this the question may be asked, “*an sit culpa non servare rubricam, ex qua preces quaedam genibus flexis sunt recitandae?*” Of course the answer is that, “*si agatur de recitatione extra chorum, nulla est culpa, quippe ex consuetudine et communi interpretatione haec rubrica solum chorum respicit*.” To this Gury subjoins the exceedingly useful observation: “*Idem dicendum de signo crucis et de aliis signis in choro usitatis*.” By remembering this decision, guaranteed as it is by legitimatised custom and the common interpretation of theologians, travellers in railway carriages and other conveyances will sometimes protect

themselves from scarcely suppressed insult, and the recitation of the Divine Office from irreverent comment. There is no necessity whatever for any—much less a demonstrative—*tunsio pectoris* or the making of the *signum crucis*, nor, in the circumstances that ordinarily occur, is such a challenging protestation of faith easily defensible.

VI.

(1) “*Valet axioma Officium pro Officio*”—at least when the Office which we unthinkingly substitute for our own is not *notabiliter brevius*. If it be, there seems to be a decided preponderance of opinion obliging us to supply from our own Office *pro rata omissionis*. For example, if instead of the “Sunday’s” Office we have read that of a martyr, they tell us to add the psalms of the First Nocturn of the *Dies Dominica*.

(2) Can we deliberately make an exchange of Offices? “*Illa permutatio, modo ne sit in notabiliter brevius, ex mediocri causa raro facta, peccatum non est, v. gr., si quis loco Officii proprii recitat idem de Communi, quando proprium Officium sine incommodo haberi nequit*” (Lehmkuhl, S. Lig., Layman). By an *a fortiori* argument this decision must prove a relief to those who, journeying to a distance, find that they have taken with them the wrong quarter of the Breviary, and cannot, without giving or undergoing considerable trouble, procure the current quarter. On those exceptional and rarely occurring occasions, they are justified in reading *de Communi*. In the case of the “Night Call” alluded to above, and in all similar emergencies, those theologians would sanction the recitation of a prayer *de Communi* instead of that peculiar to the day, nor would they hold us bound *de praecepto* to afterwards supply the proper prayer.

(3) With all this indulgent interpretation, they are emphatic in asserting that, should we find that we have read the same Hour twice, we cannot, by applying the axiom *Officium pro Officio*, omit a subsequent Hour of like length.

(4) “*Error corrigitur ubi apprehenditur.*” If, therefore, it be discovered—say, at Prime—that a wrong Office is being recited, the subsequent portion must be recited as prescribed in the *Ordo*, no matter how dissimilar and seemingly discordant the component elements of the Office may be when completed.

(5) "Si quis mutando Officium erraverit," it is not unlawful to recite, on the day set apart for the Office which we have just now read by mistake, the Office that has been overlooked: but it is more commonly and authoritatively held that we should rather avoid making a second alteration in—rather divergence from—the Calendar, and should read the same Office a second time in preference. De Lugo has written a long, interesting and instructive chapter to establish this teaching.

VII.

"Pronunciatio vocalis est de substantia praecepti." This, as an axiomatic principle, is admitted by all, at least for secular priests; but there is a considerable diversity of interpretation in fixing the *volume* of vocalisation that is *de substantia*. There were two extreme standards, both of which have been long since abandoned: The first would regard as sufficient a mere *recitatio mentalis*, or, as some describe it, a "reading with the eye." No one would now think of defending its sufficiency; "*certo non sufficit*" (Lehmkuhl). The second would exact "*quod quis recitat ita alte, ut a praesentibus audiri posset.*" While steering clear of either extreme Saurez emphatically requires such externation of voice "*ut te ipsum audire possis.*" La Croix vehemently asserts "*dicendum esse cum Castropolao et aliis communiter, debere [verba] ita proferri ut te possis audire, si nullum foret impedimentum, quia verba quae auditu percipi non possunt, non videntur esse verba, sed potius inchoatio verborum facta in gutture vel intra dentes.*"

It will be observed that the argument of those theologians does not affirm a direct necessity of *hearing* the words, which is nowhere prescribed; but it rests on the assumption that such a formation of words as is essentially involved in a true "*pronunciatio vocalis*" renders them positively audible—even though we should try to repress them. This much seems indisputable, that in a real "*pronunciatio vocalis*" the words must be distinctively *articulated*, and articulation requires the independent and effective employment of those individual organs of speech—the tongue, the throat, the teeth, the lips—without which words cannot be distinctly

formed. What is called "*pronunciatio in gutture vel intra dentes*" leaves some of those organs at least partially quiescent: the words so formed would not, *if* externated, stand forth, each complete in its own unabated fulness; and such imperfect formation of words, in the judgment of La Croix "*cum aliis communiter*," is a halting and mutilated travesty of "*pronunciatio vocalis*."

But is there no substantive medium between pronunciation "*intra dentes aut in gutture*" and that "*quate ipsum audire potes?*" St. Liguori, Lehmkuhl, &c., affirm that "*vocalis pronunciatio habere potest, etsi recitans se non audit*," and they teach the sufficiency of such pronunciation—always assuming, as an indispensably necessary condition, that it be not "*intra dentes aut in gutture*," but that the "*voces et syllabas suis organis efformatas fuisse*." When Lehmkuhl adds "*probabile tantum eam pronunciationem sufficere, quae ne a loquente quidem exterius audiatur*," he raises no question as to the interpretation of *the law*, which is itself unalterable and must be absolutely fulfilled; but merely affirms the probability of a man's succeeding in fully forming his words "*silenti voce*." On this matter each man must, by actual experiment, establish his own individual capability; and unless he satisfy himself as to *the question of fact*, he has no escape from the obligation of so externating his words "*ut se ipsum saltem audire valeat*." In shorter form: The fulfilment of the obligation rigorously and imperatively requires such a casting and fashioning of the words that if those words were rendered separately sensible, each would be in all its syllables an articulate *vox humana*. If this be *de facto* accomplished, the obligation is probably, and therefore (according to Lehmkuhl), sufficiently fulfilled. If not, not.

Material remains in abundance for many interesting paragraphs. For example: What *intention* and what species of *attention* suffice for the discharge of this duty? What is the effect of voluntary distraction upon the recital of the Divine Office, and upon prayer generally? Can a priest, sojourning in a strange diocese, substitute for the Office of his own Ordo the shorter Office prescribed in the place of his sojourn? &c., &c. These may be discussed in a subsequent paper.

C. J. M.

ANCIENT IRISH SCHOLARS.

DICUIL THE GEOGRAPHER.

ONE of the most interesting monuments of ancient Irish scholarship is Dicuil's treatise, *De Mensura Orbis Terrae* written so early as the year A.D. 825. It is not very creditable to the Irish learning of the present day that no attempt has yet been made even by any of our learned societies to print this little work in Ireland. It is to French scholars we are indebted for printing and annotating Dicuil's treatise. In 1807 the *editio princeps* was published by M. Walckenaer from two manuscripts in the Imperial Library of Paris. In 1814 M. Letronne produced a still more accurate edition, enriched, too, with many learned notes, and important dissertations, in which he shows the advantages that scholars may derive from a careful study of this geographical treatise of the Irish monk. There is no doubt that M. Letronne expended much time and labour in the execution of this work, of which the full title is as follows:—*Recherches Geographiques et Critiques sur Le Livre De Mensura Orbis Terrarum composé en Irlande au Commencement du Neuvieme siècle par Dicuil*. This work is now very rare, and hence we shall present our readers with a brief account of this most valuable and interesting monument of ancient Irish learning.

Unfortunately we know nothing whatsoever of the personal history of Dicuil except what can be gathered from a few incidental references which he makes to himself in this treatise; but these, though very brief, are clear and definite. He tells us first of all that his name was Dicuil, and that he finished his task in the spring of the year A.D. 825. Like most of his countrymen at that time, he was fond of poetry, and gives us this information in a neat poem, written in Latin hexameters at the end of the MS., to which we shall refer again. He also implies in his opening statement, or prologue, that he had already written an *Epistola de questionibus decem Artis Grammaticae*, which was probably intended to be copied and circulated amongst the Irish monastic schools of the time, but of which we know nothing more. He tells us that

a certain Suibneus (Suibhne), or Sweeny, was his master to whom under God he owed whatever knowledge he possessed. His native country was Ireland, which he describes in affectionate language as "*nostra Hibernia*,"—our own Ireland—in opposition to the foreign countries of which he had been speaking. Elsewhere he calls it in accordance with the usage of the time *nostra Scottia*. He also adds when referring to the islands in the north and north-west of Scotland, that he had dwelt in some of them, he had visited others, more of them had he merely seen, and some of them he had only read of.

This is really all the information we have about Dicuil, and from data so meagre, it is very difficult to identify Dicuil the Geographer, amongst the many Irish monks who bore that name.

By a careful examination, however, of these and some other facts to which he refers, we can conjecture with some probability where and by whom he was educated.

When speaking of Iceland Dicuil refers to information communicated to him thirty years before by certain Irish clerics, who had spent some months in that island. This brings us back to A.D. 795, so that when Dicuil wrote in 825, he must have been a man considerably advanced in years. We may infer, too, that his master, Suibhne, to whom he owed so much, flourished as a teacher at a still earlier period than A.D. 795. There were several abbots who bore that name between A.D. 750 and A.D. 850; but it appears to me that the master of Dicuil must have been either Suibhne, Abbot of Iona, who died in 772, or Suibhne, son of Cuana, Abbot of Clonmacnoise, who died A.D. 816, and the former appears to be the more probable hypothesis. If Dicuil were, suppose, seventy-five when he wrote his book, he must have been born in 750. He would then be about sixteen years of age when Suibhne, Vice-Abbot of Iona, came over to his native Ireland in 766, where he remained some time. Suppose that Dicuil returned with him as a novice in that year, he could have been six years under the instruction of Suibhne before that abbot's death in 772. It is likely that Dicuil remained in Iona for several years after the death of his

beloved master. It was, doubtless, during these years that he visited the Scottish islands, and dwelt with some of the communities whom St. Columba had established there. On this point his own statement is clear and explicit.

But towards the close of the eighth century a storm burst upon the heads of the devoted inmates of these religious houses, when they were slain or scattered abroad. In A.D. 794 the Danes devastated all the "Islands of Britain," and in 795 they attacked and plundered Iona itself. In 798 they renewed their inroads, and harried "all the islands between Erin and Alba." Iona was burned again by "the gentiles" in 802, and the family of Hy, to the number of seventy-eight persons, was slaughtered by them four years later. Then nearly all the survivors fled to Erin, and built the City of Columcille, in Kells, next year, A.D. 807, to which, shortly after, the relics, or at least some of the relics, of the founder, were solemnly transferred. It is highly probable that it was at this period, when the community of Iona was dispersed, that Dicuil returned to his native country. It is very difficult, however, to identify him with any of the holy men who bore that name, and whose festivals are recorded in our calendars. Colgan mentions nine saints of this name; some of whom, however, certainly flourished at a much earlier period.

The founder of Iona, Columcille, with his kinsmen, originally came from Donegal, and the monastery seems to have been principally recruited at all times by members of the Cenelconaille race. Amongst the saints who were called Dicuil, or Diucholl, were two who were venerated in Donegal; one the son of Neman, whose memory was venerated at Kilmacrenan on Dec. 25; the other was Dicuil of Inishowen, whose feast-day is Dec. 18th. The latter is described as a hermit; and it may be that our geographer, after his return from Iona, retired to a life of solitude in Inishowen, and there, towards the close of his life, composed this treatise, of which the most valuable portion is that containing the reminiscences of his early life in the Scottish islands.

The chief difficulty against this hypothesis, that Suibhne, Dicuil's master, was the Abbot of Iona who died in 772, is the great age at which, in that case, the pupil must have

written his book, in A.D. 825. The monks of those days, however, were often intellectually and physically vigorous at the age of eighty, and even of ninety years.

If, however, anyone prefers the other hypothesis, which certainly fits in better with the dates, then we must assume that Dicuil was trained at the great College of Clonmacnois, which at this period was certainly the most celebrated school in Ireland, if not in Europe. Suibhne, we are told, was abbot for two years before his death, in 816; but had been, no doubt, for many years previously, a *fer-legind*, or professor, in Clonmacnoise. It was nothing new for the younger monks to travel to other religious houses in pursuit of knowledge and sanctity; and in this way Dicuil, like so many of his countrymen, would visit Iona and the Scottish islands.

The treatise *De Mensura Orbis Terrae* is especially valuable as affording evidence of the varied classical culture that existed in the Irish monastic schools at this period. In the prologue the author tells us that he derived his information mainly from two sources; first, from the Report of the Commissioners whom the Divine Emperor Theodosius had sent to survey the provinces of the Roman Empire; and secondly, from the excellent work of Pliny Secundus—that is, the *Natural History* which is so well known to scholars. Dicuil complains that the manuscripts of the Report in his possession were very faulty; but still, being of more recent date than Pliny's work, he values it more highly. He adds that he leaves vacant places in his own manuscript for the numbers, in order to be able to fill them in afterwards when he can verify or correct them by collating his own with other manuscripts of the Report. He also quotes numerous passages from other writers, who, I am afraid, are not very familiar to the classical scholars of our own times. The first of these works is that of Caius Julius Solinus, known as the Polyhistor. Of his personal history we know as little as we do of Dicuil himself. He flourished about the middle of the third century, and appears to have borrowed his matter, and sometimes even his language, from Pliny's *Natural History*. The contents of this work of Solinus may be

inferred from the title of an English translation, published in 1587: "*The Excellent and Pleasant Work of Julius Solinus, Polyhistor, containing the Noble Actions of Humaine Creatures, the Secretes and Providence of Nature, the Description of Countries, the Manners of the People, &c., &c.* Translated out of the Latin by Arthur Golding, Gent." Another work, equally unknown to the present generation, but frequently quoted by Dicuil, is the *Periegesis* of Priscian. It is a metrical translation into Latin hexameters of a Greek work bearing the same title, which was originally composed by Dionysius, surnamed from that fact Periegetes, or the "Traveller," in Goldsmith's sense. He appears to have flourished in the second half of the third century of the Christian era.

Such are the principal authorities whom Dicuil follows; and as he knew nothing of foreign countries himself, he cites his authorities textually for the benefit of his own countrymen. It is surely a singular and interesting fact that we should find an Irish monk, in the beginning of the ninth century, collating and criticising various manuscripts of these writers either in some Irish monastic school at home, or in the equally Irish school of Iona, though surrounded by Scottish waters and in view of the Scottish hills.

For us, however, the information which Dicuil gives us of his own knowledge, or gathered from his own countrymen, is far more valuable; and to this I would especially invite the reader's attention.

In the sixth chapter, when speaking of the Nile, he says:

"Although we never read in any book that any branch of the Nile flows into the Red Sea; yet Brother Fidelis¹ told in my presence, to my master Suibhne (to whom, under God, I owe whatever knowledge I possess), that certain clerics and laymen from Ireland, who went to Jerusalem on pilgrimage, sailed up the Nile for a long way."

and thence continued their voyage by canal to the entrance of the Red Sea.

This Irish pilgrimage to Jerusalem is worthy of notice, for many of our critics where they find mention of such pilgrimages to Rome and to Jerusalem in the Lives of our early

¹ It might be rendered a trustworthy brother.

Saints, seem to regard it as an exaggeration, if not a kind of pious fraud. But here we have the testimony of one in every way worthy of credit, who himself spoke to such pilgrims after their return from the Holy Land.

Then their testimony is peculiarly valuable in reference to a vexed geographical question regarding the existence of a navigable canal in those days from the Nile to the Red Sea. A canal called the "River of Ptolemy" and afterwards "the River of Trajan," was certainly cut from the Pelusiac branch of the Nile to the Red Sea at Arisnoe. It was certainly open for commerce in the time of Trajan, but during the decline of the Roman empire became partially filled with sand. Trajan, it seems, however, when re-opening the canal connected it with the river at a point higher up the river than the old route, opposite Memphis, near Babylon, in order that the fresh water might flow through the canal and help to keep it open. Under the Arabians this canal of Trajan was re-opened, but geographers have asserted that it became choked shortly afterwards and remained so ever since. The testimony of the Irish pilgrims quoted by Dicuil is the only satisfactory evidence that we now possess to prove that this canal was open at the end of the eighth century for the purposes of commerce and navigation.²

The pilgrims also give some interesting information with reference to the Pyramids, which they call the "Barns of Joseph." "The pilgrims," he says, "saw them from the river rising like mountains four in one place and three in another." Then they landed to view these wonders close at hand, and coming to one of the three greater pyramids, they saw eight men and one woman and a great lion stretched dead beside it. The lion had attacked them, and the men in turn had attacked the lion with their spears, with the result that all perished in the mutual slaughter, for the place was a desert and there was no one at hand to help them. From top to bottom the pyramids were all built of stone, square at the base, but rounded towards the summit, and tapering to a point. The aforesaid brother Fidelis measured one of them

See Smith's Dictionary of Geography.

and found that the square face was 400 feet in length. Going thence by the canal to the Red Sea, they found the passage across to the eastern shore at the Road of Moses to be only a short distance. The brother who had measured the base of the pyramid wished to examine the exact point where Moses had entered the Red Sea, in order to try if he could find any traces of the Chariots of Pharaoh, or the wheel tracks; but the sailors were in a hurry and would not allow him to go on this excursion. The breadth of the sea at this point appeared to him to be about six miles. Then they sailed up this narrow bay which once kept the murmuring Israelites from returning to Egypt.

This is a very interesting and manifestly authentic narrative. Another interesting chapter is that in which Dicuil describes Iceland and the Faroe Islands. "It is now thirty years," he says, "since certain clerics, who remained in that island (Ultima Thule) from the 1st of February to the 1st of August, told me that not only at the Summer solstice (as Solinus said), but also for several days about the solstice, the setting sun at eventide merely hid himself as it were, for a little behind a hill, so that there was no darkness even for a moment, and whatever a man wished to do, if it were only to pick vermin off his shirt—*vel pediculos de camisia abstrahere*—he could do as it were in the light of the sun, and if he were on a mountain of any height, he could doubtless see the sun all through." This way of putting it is certainly more graphic than elegant, but it is at the same time strictly accurate, and shows that the Irish monks had really spent the summer in Iceland. For the arctic circle just touches the extreme north of Iceland, and therefore in any part of that country the sun would even at the solstice set for a short time, but it would be only, as it were, going behind a hill to reappear in an hour or in half an hour. So that by the aid of refraction and twilight a man would always have light enough to perform even those delicate operations to which Dicuil refers.

He then observes with much acuteness that at the middle point of this brief twilight it is mid-night at the equator, or middle of the earth; and in like manner he infers that about

the Winter solstice there must be daylight for a very short time in Thule, when it is noon-day at the equator. These observations show a keen observant mind, and would lead us to infer that Dicuil like his countryman Virgilius, who flourished a little earlier, had been taught the sphericity of the earth in the schools of his native country. He says also in this same chapter, what is certainly true, that those writers are greatly mistaken who describe the Icelandic Sea as always frozen, and who say that there is a perpetual day from Spring to Autumn, and perpetual night from Autumn to Spring. For the Irish monks sailed thither, he says, through an open sea in a month of great natural cold, and whilst they were there enjoyed alternate day and night except about the Summer solstice, as already explained. But one day's sail further north brought them to the frozen sea.

Dicuil's reference to Iceland is interesting from another point of view. In almost all our books of popular instruction, and even in many standard works on geography, it is stated that the Danes, or Norwegians, "discovered" Iceland about the year 860, and shortly afterwards colonized it during the reign of Harold Harfager. But Dicuil clearly shows that it was well known to Irish monks at least more than half a century before Dane or Norwegian ever set foot on the island, as is now generally admitted by scholars who are familiar with Icelandic literature and history.

The following interesting passage which shows the roving spirit that animated some of the Irish monks at that period is contained in the third section of the same seventh chapter. "There are several other islands in the ocean to the north of Britain, which can be reached in a voyage of two days and two nights with a favourable breeze. A certain trustworthy monk (*religiosus*) told me that he reached one of them by sailing for two summer days and one night in a vessel with two benches of rowers (*duorum navicula transtrorum*). Some of these islands are very small and separated by narrow straits. In these islands for almost a hundred years there dwelt hermits, who sailed there from our own Ireland (*nostra Scottia*). But now they are once more deserted, as they were from the beginning, on account of the ravages of the

Norman pirates. They, are, however, still full of sheep, and of various kinds of sea birds. We have never found these islands mentioned by any author."

It is quite evident that Dicuil here refers to the Faroe Islands, which are about 250 miles north of the Scottish coast. A glance at the map will show that they are rather small, and separated from each other by very narrow channels, and in this respect differing from the Shetland Islands, to which this description would not therefore apply. Besides, the Shetlands are only 50 miles from the Orkneys, about 100 from the mainland, and hence could easily be reached in a single day by an open boat sailing before a favourable wind; whereas the islands occupied by the Irish hermits could only be reached after a voyage of two days and a night, even in the most favourable circumstances. The word "*nostra Scottia*" of course refers to Ireland; for up to the time that Dicuil wrote, that word had never been applied to North Britain. Skene, himself a learned Scot, has shown by numerous citations from ancient authors that beyond all doubt the name "*Scottia*" was applied to Ireland, and to Ireland alone, prior to the tenth century.¹ Up to that time the name of Scotland was Alban or Albania.

The love of the ancient Irish monks for island solitudes is one of the most remarkable features in their character. There is hardly an island round our coasts, which does not contain the remains of some ancient oratory or monastic cells. But they did not always remain in sight of land. Inspired partly with the hope of finding a "a desert" in the ocean, partly, no doubt, also with a love of adventure and a vague hope of discovering the "Land of Promise," they sailed out into the Atlantic in their currachs in search of these lonely islands. Every one has heard of the seven years' voyage of St. Brendan in the western ocean. St. Ailbe of Emly had resolved to find out the island of Thule, which the Roman geographers placed somewhere in the northern sea. He was, however, prevented from going himself, but "he sent twenty men into exile over the sea in

¹ See *Introd. to Celtic Scotland*, page 3, vol. I.

his stead.” St. Cormac the Navigator, made three voyages in the pathless ocean seeking some desert island where he might devote himself to an eremitic life. It is highly probable he went as far north as Iceland; for Adamnan tells us that he sailed northwards for fourteen days, until he was frightened by the sight of the monsters of the deep, when he returned home touching on his way at the Orkney Islands.

When the Norwegians first discovered Iceland in A.D. 860, they found Irish books, and bells, and pilgrims’ staffs, or croziers, which were left there by men who professed the Christian religion and whom the Norwegians called “papas” or “fathers.” Dicuil, however, gives us the earliest authentic testimony that Iceland and the Faroe Isles had been discovered and occupied by Irish monks long before the Danes or Norwegians discovered these islands. Of Ireland itself, Dicuil unfortunately gives us no information. He was writing for his own countrymen, and he assumed that they knew as much about Ireland—“our own Ireland”—as he did. The only observation he makes in reference to Ireland is that there were islands round the coast, and that some were small, and others very small. But he takes one quotation from Solinus, who says that—

“Britain is surrounded by many important islands, one of which Ireland, approaches to Britain itself in size. It abounds in pastures so rich, that if the cattle are not sometimes driven away from them they run the risk of bursting. The sea between Britain and Ireland is so wild and stormy throughout the entire year that it is only navigable on a very few days. The channel is about 120 miles broad.”

Dicuil, however, good Irishman as he was, does not quote two other statements which Solinus made about the pre-Christian Scots—for he wrote before the time of St. Patrick—first, that the Irish recognised no difference between right and wrong at all; and, secondly, that they fed their children from the point of the sword—a rather inconvenient kind of spoon we should think. In fact the Romans of those days knew as little, and wrote as confidently about Ireland as

See Reeve’s *Adamnan*, page 169, note.

most Englishmen do at present, and that is saying a good deal.

There is one incidental reference in Dicuil—chapter v section ii.—which is of the highest importance, because it settles the question as to the nationality of the celebrated Irish poet, Sedulius, the author of the hymns *Crudelis Herodes*, and *A solis ortus Cardine*, in the Roman Breviary. Dicuil quoting twelve lines of poetry from the Report of the Commissioners of Theodosius, observes, that the first foot of the seventh and eighth of these hexameter lines is an amphimacrus. Here are the lines :—

“ Confici ter quinis aperit cum fastibus annum.
Supplicēs hoc famuli, dum scribit, pingit et alter.”

“At the same time,” says Dicuil, “I do not think it was from ignorance of prosody these lines were so written, for the writers had the authority of other poets in their favour, and especially of Virgil, whom in similar cases *our own Sedulius* imitated, and he, in his heroic stanzas, rarely uses feet different from those of Virgil and the classical poets.” “Noster Sedulius,” here applied to the great religious poet by his own countryman, in the ninth century, settles the question of his Irish birth. The reader will observe also, what a keen critic Dicuil was of Latin poetry, and will probably come to the conclusion that they knew Prosody better in the Irish schools of the ninth than they do in those of the nineteenth century.

In the closing stanzas of his own short poem on the classic mountains, Dicuil implies that he finished his work in the Spring of 825, when night gives grateful rest to the wearied oxen who had covered the seed-wheat in the dusty soil.

“ Post octingentos viginti quinque peractos
Summi annos Domini terrae, aethrae, carceris atri,
Semine triticeo sub ruris pulvere tecto,
Nocte bobus requies largitur fine laboris.”

✠ JOHN HEALY, D.D.

THE ACTION OF DIVINE GRACE IN THE SOULS OF THE JUST.—II.

THE gifts of the Holy Ghost are the medium through which God acts supernaturally on the souls of the just. Hence it is that these gifts are necessary for good works and for perseverance in grace.¹ Their peculiar effect is to render the soul docile to the guidance of the Spirit of God. In rank and dignity they occupy an intermediate place between the theological and infused virtues. The theological virtues unite the soul immediately to God, who is their object. All supernatural action of the Holy Ghost on the souls of the just is directed to the promoting of this union. Hence this union of the soul with God is said to regulate the action of the gifts of the Holy Ghost. In other words, the gifts of the Holy Ghost are subordinated to the increase of faith, hope, and charity within the soul of man.²

The infused virtues are divided into two classes—the moral and intellectual. The intellectual infused virtues may be all grouped under the head of prudence. This virtue perfects the judgment in deciding upon the relative merits of human actions. It is no doubt a high intellectual endowment, but still it is inferior to the gifts of wisdom, understanding, counsel, or knowledge, which have the effect of bringing the intellectual attributes of God into contact with the human mind.

The moral virtues—justice, fortitude, and temperance—are all measured and directed by the intellectual virtues, and are consequently subordinate to them. If, therefore, the gifts of the Holy Ghost transcend in excellence the supernatural intellectual virtues, it is clear that they also excel the moral infused virtues.

If, however, we consider the theological virtues in their operations, we shall find that they depend upon the gifts of the Holy Ghost. The virtue of charity, for instance,

¹ *Summa Theologica*, i., ii., 68, 2.

² *Summa Theologica*, i., ii., 68, 8.

is not capable of passing from quiescence to action without the help of grace. "No man can say the Lord Jesus but by the Holy Ghost," 1 *Cor.*, xii, 3. Acts of faith, hope, or charity, therefore, can only be exercised in virtue of the previous operation of the gifts of the Holy Ghost.

Charity, the chief of the theological virtues, may be considered as a habit and as an act. As a habit, it is the source from which the gifts of the Holy Ghost spring. The gifts invariably accompany it, and invariably disappear with its extinction.¹

Actuated charity or charity in act, on the other hand, supposes the previous actuation of one of the gifts of the Holy Ghost. Under this aspect it is *posterius natura*, subsequent in the order of existence to the gifts.

The distinction between habitual and actual charity is forcibly exemplified in many doctrines which have the note, at least, of theological certainty. Thus we are told that, when our Lord is said to have increased in wisdom and age and grace, we are not to understand that the habit of charity increased in his soul. His acts of charity were multiplied as his years advanced.

Again, in describing the perfection which is the aim of the religious life, theologians tell us that this perfection does not consist in the increase of the habit of charity within the soul. On the contrary, they maintain that the habit of charity may go on increasing while religious perfection is growing less.² Every good work done in the state of grace increases the habit of charity. The just man, therefore, as a rule, increases from day to day in habitual charity. Still it may happen that from distraction, dissipation, and other impediments of actual grace, the frequency of his acts of charity grows less.

In such a state of things we have an exemplification of the common doctrine that venial sins lessen our love of God. They do not lessen our habitual charity; but they prevent it

¹ *Dona Spiritus Sancti connectuntur sibi invicem in caritate ita scilicet quod qui caritatem habet omnia dona Spiritus Sancti habet quorum nullum sine caritate haberi potest, i., ii., 68, 5.*

² *Suarez de Virtute et Statu Religionis*, lib. 1., cap. iv., 11.

from existing and displaying itself in frequent acts. Whenever, therefore, a just man, while increasing from day to day in habitual charity, falls off in the frequency and fervour of his acts of the love of God, a condition of things arises which may be termed one of the anomalies of the spiritual life. The normal condition of the spiritual man exhibits a daily increase in the habit of charity, and a daily increase in the frequency and fervour of his acts of the love of God. The case of our Lord is no argument against this statement. Filled with the plenitude of sanctity from the moment of His incarnation, the human soul of Christ multiplied His acts of the love of God, though owing to the perfection of the subject, it was impossible that these acts could produce an increase of habitual charity in His will.

The action of Divine Grace in the souls of the just will be best exemplified by tracing the nature and qualities of the seven gifts of the Holy Ghost. Wisdom is a knowledge of things human and divine through their highest cause, who is God. It has for its subject the intellect of man, and it enables him to form correct judgments of all things. Every thing created is an emanation of God's power, wisdom and goodness. The wise man exhibits these attributes in their highest participation within his own soul, and his judgment, illuminated by Divine light, is enabled to discern and trace the being and operation of the Divinity in all which is submitted to his consideration. The habit of wisdom is an aid both in the contemplative and active life. In contemplation it enables us to judge truly of God, His angels and His saints, and of all the high truths which are connected with the Trinity and Incarnation. In its bearings upon the active life, it enables us to direct human actions according to the relation in which they stand to God.¹

We may conclude this paper by pointing out what an aid the gift of wisdom is in the study of theology, dogmatic and

¹ Superior autem ratio, ut Augustinus dicit, intendit *rationibus supernis*, scilicet divinis, et conspiciendis et consulendis; conspiciendis quidem secundum quod divina in seipsis contemplatur; consulendis autem secundum quod per divina judicat de humanis actibus per divinas regulas dirigens actus humanos. (ii., iii., 3.)

moral. These two sciences suppose, in their acquisition, the exercise of human industry. This industry is exerted in diligently profiting of our teachers and our books; but it is exercised in a still higher and more effectual form by petitioning God for an increase of wisdom. It was by supernatural wisdom that the Doctors of the Church obtained their pre-eminence in theological learning. St. Thomas was in the habit of stating that it was not by study chiefly that he became learned, but by the infusion of supernatural light. It is also related of him that shortly before his death he stated to one of his intimate friends that all that was contained in his voluminous writings seemed to him as nothing, in dignity and importance, compared with the knowledge which he then possessed of divine things. The gift of wisdom had gone on developing and increasing within the soul of the saint, and, as death approached, it began to assume the aspect and hues of that consummate and celestial wisdom which is the portion of the blessed.

WILLIAM HAYDEN, S.J.

RELIQUIAE DOMINICAE.—II.

THE TITLE OF THE TRUE CROSS.

AMONGST the Greeks and the Romans, and wherever their laws had force, there was the custom of having the crime for which a person was condemned to death proclaimed to the people when the sentence of the law was about to be executed. That was done in various ways. Sometimes a public crier proclaimed it; but it was usually inscribed on a tablet of wood, and was called *Titulus* or *Album Praetoris*. This tablet was either borne before the condemned person on his way to the place of execution, or was suspended from his neck, or, if convenient, affixed to the instrument of punishment. History affords instances of each as practised by the Romans, both at home and through the provinces.

Eusebius¹ mentions, amongst the particulars of the martyrdom of St. Polycarp, that a crier called aloud the cause for which he was about to suffer :—"Polycarpus confessus est se Christianum esse." Eusebius describes elsewhere² the martyrdom of St. Attalus of Lyons. He says that the martyr was carried around the amphitheatre, and that a tablet was borne before him bearing the inscription :—"Hic est Attalus Christianus." Dio Cassius writes of a Roman slave who was³ condemned to death by his master, and who was made to carry through the market-place an inscription which made known the cause of his master's vengeance. History has left instances also in which the cause was affixed to the instrument by which the sentence of the law was to be carried out. Such was the case in the crucifixion of our Divine Lord.⁴ St. John (chap. 19, v. 19) says, "And Pilate wrote a title also, and he put it upon the cross; and the writing was :—'Jesus of Nazareth, King of the Jews.' This title, therefore, many of the Jews did read, because the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, in Greek, and in Latin."

Those who have read what appeared in recent numbers of the RECORD⁵ about the finding of the True Cross, will remember that part of it is preserved in the Church of Santa Croce, in Rome. In that Church also is to be seen a piece of wood about nine inches long, by about six inches wide, and about two inches thick. It bears traces of three lines of words carved on it. Three of its edges have been a good deal eaten away by time; and some of the words at both ends have disappeared altogether. The last traces of the top line can be discerned in five or six apparently shapeless curves that remain; and the letters that remain of the

¹ *Hist. Eccl.*, Lib. iv., cap. 15. St. Ambrose similarly describes the martyrdom of St. Agnes.

² *Hist. Eccl.*, Lib. v., cap. 1. In *Vita Caligulae*, cap. 38, he gives a similar instance.

³ Lib. liv.

⁴ We preserve the tradition of it in the letters I.N.R.I. affixed to crucifixes. According to some it is not done quite correctly. They say that the True Cross was of the form of a 'T'; and that the title placed above it gave it the form of the cross we use.

⁵ See I. E. RECORD (Third Series), vol. ix., pp. 961, 1109, Nos. 11, 12 (Nov., Dec.), 1888.

other two can just be deciphered. It is closely fitted into a reliquary, and is padded on every side with red silk, evidently to preserve it from going to pieces. That piece of wood is shown to visitors as the veritable title that was affixed to the Cross on which our Saviour died; and the purpose of this paper is to show the grounds on which the tradition rests.

After what has been said to show that St. Helena found the cross, little need be done to show that she also found the title. One almost follows from the other. The title was fixed on to the cross when our Saviour suffered on it; and when His Body was taken to the tomb, the cross, with the title attached to it, was taken there also, or buried close by. And some writers, who bear testimony to the finding of the cross 300 years after, bear testimony also, and equally clear, to the finding of the title; they, in fact, attest the finding of both in nearly the same words.¹ St. Ambrose and St. Chrysostom even say that it was by the title the Saviour's cross was distinguished from the thieves' crosses. St. Ambrose describes how St. Helena, when the three crosses came to light, was at a loss to know which was the Saviour's cross, and how in her perplexity she bethought herself of the title and inscription that it bore; and he continues: "*Hinc collecta est series veritatis; Titulo crux potuit Salvatoria.*"

The True Cross was, therefore, known by the title, because the title was there to mark it out and distinguish it from the other two. St. Chrysostom says that "the Lord's cross was known by the title; for the crosses of the thieves had not a title." It is not to our purpose now to inquire why the thieves' crosses had not a title;² it is enough for us to know that they had not, and that, according to two Fathers at least, the Saviour's cross was thus distinguished from them. But it may be as well to say here as elsewhere, that even though the other two crosses had titles, the Saviour's cross could nevertheless be identified by its proper title, which bore an

¹ References have been given already in November number, vol. ix., p. 961, and need not be reproduced here.

² Card. Toletus (*Comment. in Joann.*) says that probably the title was used only in the case of notorious culprits.

inscription recording the cause why He was put to death. Rufinus, in the same sentence in which he testifies to the finding of the cross, says, "and there was also there the title which was written by Pilate in Greek, Latin, and Hebrew letters, but that did not clearly enough determine the cross."

Similarly, Socrates writes :—" Together with these the tablet was also found on which Pilate had declared in different languages and letters that Christ crucified was King of the Jews." Sozomen says, "And a tablet was found separate on which, in words and letters of Hebrew, Greek, and Latin, this was written—' Jesus of Nazareth, King of the Jews.'"¹ There is, as will at once be noticed, a circumstantial discrepancy between the testimonies of St. Ambrose and St. Chrysostom on one side, and Rufinus, Socrates, and Sozomen on the other. According to the two former the title was attached to the cross at the time of the discovery, and was the key to its identification; according to the others the cross was not identified by the title, for, not being fixed to any of the three, it might have belonged to either. But that makes no matter; for according to them all it was at least lying about in the same place where the crosses were discovered, and was found with them; indeed, the crosses and the title curiously reveal each others identity.

The main fact then seems wholly beyond reasonable doubt, namely, that in the same place where St. Helena found the cross, and, at the same time, a tablet of wood was also found. The writers just cited, and several others who might be cited, unanimously attest it; and if such harmony in the clear evidence of so many witnesses be not enough to establish a plain and simple fact, it is hard to see how any fact of early Christian times, or, indeed, of times less remote, can be established at all. The tablet of wood, however, is one thing; its identity with the title of the True Cross is

¹ *Hist. Eccl.*, Lib. 2. (To be found in Migne's *Patrologia Graeca*, vol. 67, page 931 :—"Καὶ χωρὶς ἄλλο ξύλον ἐν τάξει λευκώματος ῥήμασι καὶ γράμμασιν Ἑρβαϊκοῖς Ἑλληνικοῖς τε καὶ Ῥωμαϊκοῖς, τὰ δηλοῦντα. Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων." Migne says in a note—"Mihi non dubium est quin Sozomenus scripserit τὰδε δηλοῦν, supple ξύλον.")

Probably the tablet was painted white and the letters painted red, as was the custom with the Romans; hence the term *Album Praetoris*.

another thing. But if we gather around the simple fact that has already been secured, certain considerations and details that should occur to anyone present at the discovery and acquainted with the Roman and Jewish customs concerning capital punishment as well as with the history of the Sacred Passion, suggestive coincidences at once appear which seem to fix its identity with all the certainty that historical evidence can beget.

The Saviour's cross certainly had a title attached to it at the time of the crucifixion. We have, it is true, no positive evidence that the title was buried with it, but neither is there any reason to think that it was not. But, being attached to, and no doubt considered by the officials of the law as part of the cross, one is disposed, in the absence of any evidence, to think that it was buried with the cross. It is the plain and natural thing to suppose.

At any rate, when, 300 years after, St. Helena found the cross she also found a title in the same place where the cross was. That title can be no other than the one on which was inscribed the cause of our Saviour's sentence; and for these reasons: It answers all the description of a title such as those used in cases of capital punishment. It did not belong to the crosses of the two thieves, both because, as is commonly believed, the thieves' crosses had not titles, and, again because the inscription on it would not answer the cause why they were put to death. Moreover, St. Ambrose and St. Chrysostom say, that it was found not only lying in the same place with the True Cross, but was even attached to it, and that by it the True Cross was distinguished from the other two. If we could be sure of that, the cross and title would identify each other; but we cannot, since others say it was not so. However, with all before our mind, would not any of us, if present at the discovery, be inclined, even without further reason, to the conviction that the title found by St. Helena was that of the Saviour's cross?

But that is not all. The title that was found determines itself. Sozomen describes it as it was then, and his description of it leaves no doubt about its identity. He says that, inscribed on it in Hebrew, Greek, and Latin, were the

words: "Jesus of Nazareth, King of the Jews;"—the very words which, according to St. John, were used for the title of the Saviour's cross, and in the three languages in which the Evangelists say they were written. With those thoughts before us, it is not easy to see how one could honestly refuse to identify the title found with that of the Saviour's cross. If we consider them with the mind of giving them their true meaning, and of realising their full force, they almost constrain us into the conviction.

The whole question, then, turns on whether the authorities quoted be worthy of faith as witnesses of the simple facts they give us. The same witnesses bear testimony to the finding of the cross and of the title, and so both must stand or fall together. And they do not, it is well to recollect, speak of them as the cross and title, but distinctly as the True Cross and the title that belonged to it; and that, not in the manner of controversy or of pleading, as if anyone were likely to dispute it, but in the manner of unconscious certainty and simple narrative as if nobody dreamt of illusion or deceit. Of St. Cyril, who may have been present at the discovery, it must be remembered, that he did not attest it on purpose and for its own sake. Probably to do so in his time would secure the distinction of being thought a mono-maniac, one capable of surprising the public any day by assuring them that the sun was up. He appealed to Golgotha on which he stood, and to the recently discovered cross as evidences that the Saviour suffered and had arisen. If we would doubt it, he says, "why, the wood of the cross would convict us."

The discovery is spoken of by everyone who gives testimony of it, as a thing taken for granted by all, and doubted by nobody. Their credibility has already been discussed at length,¹ and it would be redundant to discuss it again. But it has been suggested to the writer that it would have been better not to have kept exclusively, in the article on the Cross, to the objections there considered, but to have dealt also with objections brought forward in recent years. If it was not done then, it was because it seemed unnecessary

¹ See I. E. RECORD, vol. ix., p. 961, *et seq.* Nov. 1888.

and it seems so still. The objections given by recent adversaries, when any are given at all (as is not the rule), are but the old ones refurbished, and even sometimes spoilt. However, as this is a convenient occasion, for the sake of any who may be interested in it, three recent writers are selected who deny, and with a vengeance, the authenticity of the Cross and Title. One is the Rev. Frederick William Farrar, the writer of the article on the "Cross" in Smith's *Dictionary of the Bible*;¹ another is the Rev. Robert Sinker, the writer of the article on the same subject in Smith's *Dictionary of Christian Antiquities*;² the third is the Rev. C. Boutell, the writer of the article on the same subject in the new edition of the *Encyclopædia Britannica*, which was completed in last year.³

In the *Dictionary of the Bible* the following is written:—

"But even if the story were not so intrinsically absurd" (for, among other reasons, it was a law among the Jews that the cross was to be burnt—*Othonis Lex. Rab. Ser. supplicia*), it would require far more probable evidence to outweigh the silence of Eusebius. It clearly was to the interest of the Church of Rome to maintain the belief and invent the story of its miraculous multiplication, because the sale of relics was extremely profitable. To this day the supposed Title, or rather fragments of it, are shown to the people once a year in the Church of Sta Croce in Rome. Those sufficiently interested in the annals of ridiculous imposture, may see further accounts in Baronius, Jortin, Schmidt, and in a paper read by Lord Mahon before the Society of Antiquaries, February, 1831."

They must certainly be very strong reasons that could provoke such language as that. It is really hard to please him; I suppose he would want to have the thing proved by mathematics. It is established just as all historical facts are established, and by stronger evidence than can be given for many that are accepted without question. But, for some persons, whilst evidence that is little stronger than conjecture often puts the brand of certainty on things of a profane character, to establish an event bound up in any way with

¹ Vol. i., page 367 (Murray, London, 1863). Article on the "Cross," by Rev. Frederick William Farrar, M.A.; Assistant Master of Harrow School; late Fellow of Trinity College, Cambridge. (The present Archdeacon of Westminster Abbey.)

² Vol. i., page 504 (Murray, London, 1875). Article on the "Cross," by the Rev. Robert Sinker, M.A., Librarian, Trinity College, Cambridge.

³ *Encyclopædia Britannica*. 9th Edition; vol. vi., 1877.

⁴ The italics are in the article itself.

not only be enough to beget conviction, but must even be so strong as to preclude the possibility of evasion; in other words, no evidence will do.

We have already seen that the silence of Eusebius¹ is not quite so certain that it may be taken for granted; and, moreover, that even though it were certain, his testimony to a simple fact is not so indispensable that his silence would neutralize the distinct evidence of witnesses quite as reliable as he. Neither does the second reason justify a denial of the discovery, much less a contemptuous denial. Indeed, to call a "story intrinsically *absurd*"—and "*absurd*" with an emphasis—for the reason given, seems to betray one whose prejudice, for the occasion, ran away with his critical faculty. Even though, as asserted, a law existed with the Jews that bade the burning of the cross by which sentence of death was executed, such a law would surely bear an exception. That our Saviour was taken down from the cross on the day of His crucifixion and buried, was by dispensation from the Roman law,² according to which crucified criminals should be left hanging on the gibbet until their bodies had corrupted away, or were consumed by birds or beasts. That not a bone of His was broken was an exception to the Jewish law.

And how comes it then that the alleged Jewish law about the burning of the cross is so inviolable that anything involving an exception to it is "*intrinsically absurd?*" The adage of the schools must have its way—"contra factum non valet argumentum;" and the existence of a law, which may admit an exception, is not proof against distinct and positive testimony that there has been such an exception, any more than *a priori* proofs can reason facts out of existence. Let us take it in a more tangible way. By privilege, or somehow, an event takes place to-day against some well-settled law of the constitution. The event is recorded by at least one person who is living at present, by several in the near future, and it lives for centuries without contradiction in the undisturbed belief of the world. What Catholic piety, the evidence which is called for that must

¹ See I. E. RECORD, vol. ix., p. 961, *et seq.*, Nov., 1888.

² Leg. Corpora f. f. De Cadaveribus punitor.

should we think of a person turning up in the far future—in the fortieth century—and calling it a “story intrinsically absurd,” because, forsooth, he is able to quote against it an Act of Parliament in force in the reign of Queen Victoria? But it is not even true that such a law existed amongst the Jews. If the Rev. Mr. Farrar had carefully looked into Baronius,¹ whom he invites us to consult, he should find cited there the Talmud *Alphesi*, and two Jewish Rabbins, to show that it was quite otherwise; and on their authority he says:—“*Separatim pariter sepelienda instrumenta illa quibus mors illata fuisset nempe, cruces, clavos, enses, lapides, pro mortis genere quo quis interisset.*” Calmet² tells us also that the instrument of death was buried, and on the authority of Jewish Rabbins and of the Sanhedrim Halac. But it is well worth while to read his vehement denial in the light of the very sentence preceding it. He says: “Besides Socrates and Theodoret, it is mentioned by Rufinus, Sozomen, Paulinus, Sulpicius, Severus and Chrysostom; so that Tillemont says *that nothing can be more certain.*” All those are, according to himself, witnesses in favour of the authenticity of the relics; and yet, in the face of their evidence, he says that, putting aside the *intrinsic absurdity* of the story, “it would require far more probable evidence to outweigh the silence of Eusebius.” “Probable,” indeed, and a probability so slight, too, that the mere silence of Eusebius would balance probability far greater! With the above evidence before us—evidence admitted and given by himself—not to speak of more that shall appear presently, nor of the arguments that can be developed from it all, and considering, moreover, all that can be said to show that Eusebius is also a witness, it would seem indeed that even the silence of Eusebius is less probable than is the evidence in favour of the discovery. When a person can wind up with such an unhesitating and cordial denial, even after such proofs as he himself has given, it would be interesting to know what credentials should the witnesses have, or of what nature should their evidence be, in

¹ Annales. An. 34, No. 130.

² Dissertatio. De Suppliciis. Commentar. Tom. ii. See also Bartolocci *Bibliotheca Rabbinnica*.

order to outweigh the supposed silence of Eusebius, and merit belief. Nor is even this all. He omits, among others, the most important witness of all, namely, St. Cyril of Jerusalem, who might have been present at the discovery, and who attested it twenty years after the event. But let us allow the Rev. Mr. Sinker to fill up what the Rev. Mr. Farrar has left out. He says:—

“The earliest mention we have of the finding of the Cross is in the *Catecheses* of Cyril of Jerusalem; and he also alludes to it in a letter to Constantius. . . . From the beginning of the fifth century onwards, all ecclesiastical writers take the truth of the narrative in its main for granted, though some varieties of detail occur.”

He then cites Socrates, Sozomen, Ambrose, Sulpicius Severus, Rufinus, Paulinus and Gregory of Tours. “Cyril of Alexandria,” he says, “refers to it as the current history of his day,” and “Chrysostom evidently believed in the discovery of the Cross, and speaks of the practice of carrying small portions of it about as amulets.” All this the Rev. Mr. Farrar should have known, and should have mentioned. Such admissions, followed by such denial, is not unlike the feats of certain dialectical acrobats one occasionally meets with, who run through the proofs of a proposition, and then, just to show what they can do, offer to take up and stand by the other side. One cannot help asking himself, after all this, whether, if the indispensable Eusebius had *distinctly* attested the discovery, would admission come, even with him, from those who deny it without him? If so many and such witnesses cannot even give a decent probability to a simple fact, and the Rev. Mr. Farrar says they cannot, it would be a curiosity to know how the vast stores of information to be found in the two *Dictionaries* were come by. The reason why the Rev. Mr. Sinker disbelieves in the discovery of the Cross is, “that in the *Itinerarium Burdegalense*,¹ the record of a journey to Jerusalem in A.D. 333, there is no reference to the finding of the Cross.” But the reply to the objection brought from the silence of Eusebius supplies the answer to

¹ Anyone who may wish to see this Itinerary, will find it in Migne's *Patrologia Latina*, vol. viii., page 791.

that. Moreover, since the Cross was found beside the tomb of our Saviour, if not in it, there was only one place to be mentioned, and it is but natural that the pilgrims would mention it in connection with the Body of our Lord rather than in connection with the Cross. The Rev. C. Boutell says :—

“The well-known legend of the ‘Invention of the Cross’ . . . rests on the current testimony of four Byzantine ecclesiastical historians—Rufinus, Socrates, Theodoret and Sozomen . . . and whose story was accepted and supported by Cyril of Jerusalem, Ambrose and Chrysostom (see also Tillemont *Mem. Eccles.* and Jortin’s remarks) . . . Three crosses were found, and with them the Title placed by Pilate’s command on the Cross of Christ, lying apart by itself. A festival to commemorate the discovery of this relic was soon established ; pilgrimages undertaken in order to obtain a sight of it next followed ; then fragments of the sacred wood were sold at high prices to wealthy votaries ; and, after a while, in order to meet the exigencies of the case, the Roman ecclesiastical authorities assured the increasing crowds of anxious purchasers that the wood, if no longer working miracles of healing, exercised a power of miraculous self-multiplication.”¹

If all this be truth, all the world for centuries must have been fools, except the “Roman ecclesiastical authorities,” who were knaves. But, if there be one thing more than another that the words just quoted prove, it is that the writer of them, to say the best of him, did not break his heart inquiring into the evidence on which “the well-known legend,” rests. It is not true that the discovery of the cross rests on the testimony of the four Byzantine historians just named. It rests on their testimony and on that of many others besides, they, by the way, being not the most important. It is not true that Cyril of Jerusalem, Ambrose, and Chrysostom accepted the story from those four Byzantine historians ; and for a simple reason which the writer of the article ought to have known before he undertook to sit in

¹ See article on the “Cross” in the *Encyclopedia*. Having seen reference made in the *Tablet* to the fact that the article on “Monasticism” was entrusted to Dr. Littledale, I looked over it and others bearing on Catholicism ; and certainly the boast of the impartiality of the *Encyclopedia* is an empty one. A refutation of the errors and mis-statements about Catholic doctrine and practices, which are to be found in the *Encyclopedia*, if bound together, would make a goodly volume, and a useful appendix to it in libraries.

judgment on an ecclesiastical tradition 1500 years old. St. Cyril, St. Ambrose, and St. Chrysostom died before any of the four historians from whom we are told they accepted the story. St. Cyril attests the discovery in one of his *Catechisms* which he gave in A.D. 347: St. Ambrose attests it in his oration on the death of Theodosius the Great in A.D. 395; and yet the readers of the *Encyclopedia Britannica* are informed that these borrowed the legend from Socrates and Sozomen who even bring their histories down to the year A.D. 439, in the reign of Theodosius the Younger, and from Theodoret who lived later still. He might as well have told us that Hume and Lingard plagiarised Lord Macaulay and Green. If Tillemont be responsible for such palpable anachronisms as these, the less notice that is taken of Mr. Boutell's recommendation to consult him the better, but such patent inaccuracies are very unlike Tillemont. It is a fitting finish to all this that he choruses the Rev. Mr. Farrar in making the indispensable charge of imposture, simony, and fraud against the Church. What a curious contrast the critical faculty of these writers presents, when it is a question of bespattering the Church, and when it a question of identifying a relic! For the former any evidence is sufficient, for the latter no evidence is enough. 'Tis a pity they have not placed side by side the evidence in favour of the discovery which they reject, and the evidence for those ecclesiastical impostures which they assert; for we would then have an opportunity of marking the variations of their critical barometer. It is a curious thing that St. Helena's visit to the East is admitted; that she built a basilica on Calvary is admitted; almost every fact connected with her oriental pilgrimage is admitted; and all on the authority of those very historians with whom we have been dealing. It is only when they tell us that she also found the Cross and the Sepulchre that their evidence is discarded; against the discovery of the Sepulchre an *alibi* is proved; the finding of the instruments of the Passion is refuted *a priori*! It is quite clear that the relic is the red rag all through. Looking back over the observations just made I admit they could be done without or cast perhaps in a milder form; but as they are written

there appears no reason for modifying or crossing them out. Indeed they are mildness itself when compared with the unbecoming impertinences with which the two writers last named try to bedaub the Church ; and, after all, it cannot be said that the Church is less sacred than the writers of two articles in which inaccuracy and grossness are not the least prominent features.

I cannot do better than give here a few extracts from an essay on this subject by one who has never been in the habit of giving assent without the most searching scrutiny. Writing on the discovery of the instruments of the Sacred Passion before he was yet a Catholic, Cardinal Newman¹ says (page 150) :—

“ If the discovery was not really made there was an *imposture* in the proceeding: an imputation upon the Church of Jerusalem, nay in the event on the whole Christian Church, so heavy as to lead us to weigh well which is the more probable hypothesis of the two, so systematic and sustained a fraud, or the discovery of a relic, or in human language an antiquity 3600 years old.”

At page 152 he says :—

“ It seems hardly safe absolutely to deny what is thus affirmed by the whole Church.”

At page 155, referring to those who dispute the discovery, he says :—

“ The chance is that they have undertaken more than they can accomplish. For it stands to reason, which party *is more likely* to be right in a question of topographical fact, men who lived 300 years after it and on the spot, or those who live 1800 years and at the Antipodes? Granting that the fourth century had very poor means of information, it does not appear why the nineteenth should have more ample.”

Let us take it as settled then that the title was found by St. Helena, and let us carry our thoughts from Jerusalem to Rome. In the middle of the arch that spans the front of the apse over the high altar in the basilica of Sta Croce may be observed a white cross of stucco. Before the church was

¹ An Essay on the “ Miracles recorded in Ecclesiastical History of the Early Ages.” By J. H. Newman, B.D., Fellow of Oriel College. 1843.

repaired by Benedict XIV. who, as Cardinal Lambertini, was its Titular, these words—*Hic fuit Titulus S. Crucis*—written in golden letters on an azure ground were to be seen where the white cross is now. The cross of stucco, and before it the inscription in golden letters, marks the place where the Title of the Cross was rediscovered by Cardinal Mendoza in A.D. 1492. That discovery and identification have been attested with circumstantial particularity by several trustworthy authorities since then. I select four of them whose opportunity of knowing it was such as must leave us to the alternative either of accepting their evidence, or of thinking them the veriest knaves. One is Cardinal Carvajale who succeeded Cardinal Mendoza in 1495 as Titular of the church. He had a passage made from the church down into the chapel of St. Helena, and on the walls of the passage he had a curiously wrought and very long inscription put up which still remains. In that inscription the chapel of St. Helena is recorded; the earth brought from Calvary for the formation of its floor, and the other sacred objects brought from the scene of our Saviour's Passion to adorn and make it in the words of the inscription, a "Second Jerusalem" are also recorded. It tells us that the Title of the Cross was brought to Rome by St. Helena; that, enclosed in a leaden case, it lay hid away from view in a niche over the arch fronting the apse; that in the thin piece of tile-work that closed in the niche were inscribed words telling of the relic that was preserved within, which words had become almost illegible by time; that in the year 1492, during the Pontificate of Innocent VIII., whilst the church was undergoing repairs at the expense of Cardinal Mendoza, the thin piece of work that closed in the niche fell in whilst the workmen were restoring the inscription, and exposed the leaden case to their view. On 29th July, 1496, Pope Alexander VI. published a Bull "*Admirabile Sacramentum*," granting a plenary indulgence, under the usual conditions, to all who may visit the basilica of *Sta Croce* on the last Sunday of January each year. The reason for granting the indulgence is given in the Bull itself; it is to promote devotion towards the Title of the True Cross which, as appears from the Bull, was discovered in the year 1492. By

order of Gregory XVI. a feast of greater double rite, in honour of the Title, is celebrated in the church on the last Sunday of January, the anniversary of the discovery; and it has, by a Decree of the Sacred Congregation of Rites (15th April, 1831), a Proper Mass and prayer, which, through the kindness of the Abbot of the Cistercian Fathers, who are attached to the church, the writer has seen. On 12th March, 1492, a few weeks after the discovery, Pope Innocent VIII. with the college of cardinals, after Pontifical High Mass in the Church of St. Gregory on the Coelian hill, went in solemn procession to the Church of Sta Croce, to see and venerate the relic recently found. That visit, several particulars about the discovery, and a description of the relic that was found have been left us by Burchardo, the pontifical master of ceremonies on the occasion, in an official diary which he kept. He says that the Pope took the relic into his hands and examined it, as did also the cardinals. Moreover a manuscript has been found in the Vatican library containing, amongst other things, a letter written from Rome by one Leonardo di Sarzana to a friend in Volterra. It bears the date of 4th February, 1492, and is all taken up with the details of the discovery of a few days before. Besides the particulars given in the inscription already noticed, we learn from this letter that on the leaden case which contained the relic was laid a stone, of an oblong shape and of about the same superficial measure as the reliquary. On this stone the words, *TITULUS CRUCIS*, were cut, as if it were placed there in testimony of the relic over which it was laid; the stone is still to be seen in the chapel of the relic. The letter also gives the length, breadth, and thickness of the relic; it mentions a triple inscription in Hebrew, Greek, and Latin, that was carved on it, and even observes that the words of the Greek and Latin inscription were, like the Hebrew, written in retrograde order. It gives also a careful description of the state of preservation in which the words of the three inscriptions were, and the corroding effect that time had upon each. The words of the letter itself bearing on this will be given later on.¹ The writer of the letter adds that he

¹ All the details are given by Burchardo also.

himself read the inscriptions, and copied them in the exact characters in which the letters were formed. That copy, he says towards the end of the letter, he is not sending to him to whom he is writing; but in another letter which he wrote about the same time to the same person, and which may be seen in the same Vatican codex, he says that he sent the copy of the inscriptions he had taken to Lorenzo dei Medici, whom he calls "certum peritorum virorum confugium."

We shall see later on whether, from an examination of the relic itself, we are justified in identifying it with the Title of the True Cross. Meanwhile we may well insist on the belief in its identity acknowledged by those just mentioned, as sufficient to beget conviction in us. Indeed, they should be very strong motives that could fairly turn us off into disagreement from the evidence that has been given; that is, if we consider it with the normal disposition of accepting a fact, which claims nothing of the miraculous, on the strength of such evidence as history usually affords. The identity of the relic discovered with the Title of the Cross was acknowledged, as we have seen, in the most solemn way by Alexander VI. four years after the discovery. It was acknowledged by him who sent the copy of it to Lorenzo dei Medici, and by the pontifical master of ceremonies, both of whom examined and knew all about it; by the Cardinal Titular who had it perpetuated by an inscription; by Innocent VIII., the College of Cardinals, and the Roman people who joined in the solemn procession to visit and venerate it a few weeks after its discovery. It is beyond human credulity to think that such solemnities were gone through at the time and before the world, let us not say to palaver an imposture on the people, but even to continue anything which sufficient reasons did not authenticate and place beyond reasonable doubt. If it be not so, the inscription which is still preserved in the church can be looked upon only as a monument either of unpardonable imposture or of almost unpardonable silliness; so, too, the other solemnities in reference to it that took place at the time or have taken place since; and the same must be said, amongst others, of the Venetian

ambassador who took a fragment of it which he received from Innocent VIII. to Venice as a treasure which has been preserved down to our own days. If proofs of its identity were not in evidence before the authorities of the time, the fairest conclusion we can come to, perhaps, is, that the people of Rome, and indeed of the Christian world, were then made up of two classes—arrant knaves and silly dupes who almost deserved to be imposed upon. And this suggests how well it would have been had the Rev. Mr. Boutell lived then, to stand between the deceivers and the deceived, and let the light of such historical criticism as the following through the silly story. He says:—

“The piece of wood supposed to have been inscribed with the Title placed upon the Cross of Christ, and found with the three crosses by St. Helena, and retaining traces of Hebrew and Roman letters, is said to be still preserved at Rome, whither it was sent by Constantine. After having been lost to sight and apparently forgotten to remembrance, also, this relic—so goes the story—was accidentally discovered in a leaden chest in which it had been deposited by Constantine; and both the fact of the discovery and the genuineness of the relic itself were attested by a Bull of Alexander III.”

We have already seen what a fastidious critic the Rev. Mr. Boutell is, and how curiously his fastidiousness in this respect contrasts with his own accuracy. We have another instance here. It is indifferent, of course, how the title came to Rome, or by whom it was deposited in the leaden chest, but I think there is no authority for saying that it was done by Constantine. He says that “having been lost to sight and apparently forgotten to remembrance, also, this relic—so the story goes—was accidentally discovered,” &c. But so the “story” does not go. He has no evidence—such evidence as could please so fastidious a critic—to show that it was “lost to sight,” unless in the sense in which a man’s money is lost to sight after he has locked it up in a safe. The Rev. Mr. Boutell seems to have been imagining it hidden away in a hole, nobody knew when, where, or by whom. Neither does “the story go” that it was forgotten. It is true that very little record has come to us about it from the time of St. Helena to

its re-discovery ; but it is quite another thing to say that it was forgotten. We may well suppose, and it is the natural supposition to make, that at least *its presence* in the Church of Sta Croce lived through all the intervening time in the memory of the faithful, especially of those in Rome. It may be that the tradition as to where it precisely was in the church was lost, or became more or less confused in the course of time ; but its presence somewhere in the church may have been well remembered nevertheless, and the faithful may have gone there to venerate it just as well as if they knew where precisely it was preserved. When the bodies of the martyrs were brought into the churches of the city to guard against Lombardian desecration, the sites of the different catacombs faded away from the people's memory one by one, and it was not until recent years that some of them were identified ; yet it was never forgotten that there were such places outside the city where the martyrs and all the dead were laid in early times. Even their names, and in a general way their locality, were known to those who cared to know ; the only thing that had passed entirely into oblivion, and the only thing difficult to restore was their respective positions. All memory of where St. Jerome's grave is in St. Mary Major's is lost, but it is certain that his body was brought from the East and laid there.

And as it was with the Roman cemeteries during the Middle Ages, and as it is with the body of St. Jerome, so it may well have been with the Title of the Cross in Sta Croce, without any difficulty in identifying it now occurring to us thereby. But the "story" does not go that "it was forgotten." According to the letter of Leonardo di Sarzana and the Diary of Burchardo there were three seals on the leaden case that contained it when it was found in 1492 ; these seals bore the name of *Gerardus Cardinalis S. Crucis*, who was no other than Cardinal Gerardo Caccianemico of Bologna, who was Titular of the church about 350 years before, and afterwards became Pope Lucius II. It is certain, therefore, that the Title was not forgotten then. Nor does it seem to have been forgotten in 1492, before it was found

for the inscription already referred to tells us that Cardinal Mendoza had given orders to the workmen to restore the words on the tile-work that indicated the title within, but which had become almost illegible by time:—"et musivas illas literas fenestrae reparari fecerit." The words referred to here are of themselves a sufficient guarantee that the title was not forgotten; it seems, as if they were put there precisely for the purpose of preserving the memory of the title and of making known where it was kept. If it should occur to anyone that it was a strange place to put a relic, the answer is to be found in a custom of the early Church. We think of relics in churches now with the idea of their being under the altar or upon it; but it was not so in early times. Of course, such a thing as having the bones of a saint in a church was not heard of then; and such relics as were kept in churches were usually placed in the walls, often in the apse.¹

Rev. Mr. Boutell also says, "that the supposed title retained traces of Hebrew and Roman letters," which is another inaccuracy; there were and are traces of Greek letters also. He is again inaccurate in saying that the "genuineness of the title is attested by a Bull of Alexander III." It was Alexander VI. who attested it; Alexander III. was dead and buried for 300 years at the time. That may easily be put down as a typographical error or an inadvertence; but errors of the real sort have already so far prescribed their claim to a place in his article that it is hard to say which it is.

It is now time to say something about the triple inscription on the title. It appears from the words of Sozomen, already quoted, that all the words, as we know them from the Gospel of St. John, were legible when it was found by St. Helena. The following extract from the letter of Leonardo di Sarzana will show us in what state these were when it was found in

¹ See Paulinus, epist. 32, ad Sulpicium Severum; Baronius, anno 112, No. 6; and Baronius, anno 330; No. 151. Martene—*De Antiquis Ritibus Ecclesiae*, Tom. 2, lib. 2, No. 12, page 678. Second edition. Antwerp, 1736.

Bosio (*La croce Trionfante*) speaks of relics kept behind a mosaic in the apse of the Church of San. Clemente.

1492. It is better to give the original than a translation of his words:—

“In quo ligno parte patenti superiore hi tituli triplici ordine, et his characteribus, et triplice lingua, Hebraica. Graeca, et Latina sunt impressi, et ut conjici potest, stylo ferreo signati, ac figurati; et in primo ordine est Hebraicus, in secundo Graecus, tertio Latinus. Hebraicus brevisque, et sic se habet מלך נָעֲרִי נָחֲשֵׁן; id est IHESUS NAZARENUS, REX. Graecus sic IC. Ναζαρενός. β; id est IHESUS NAZARENUS, sed dictio Βασιλεὺς id est rex non habet nisi primam literam, id est Beta. Latinus vero sic, et hucusque IHUS NAZARENUS RE. Rex dictio non est completa, quia X litera deest.”

The following is a less detailed description by Burchardo:

“In capsâ vero praedicta reposita erat quaedam tabula antiquissima semiconsumpta lignea . . . in qua tabula scriptae erant retrogrado Judaeorum more literae Hebraicae, Graecae, et Latinae: JS · NAZARENUS · RE · Residuum Tituli, viz. X · JUDAEORUM · deficiebat.

When it was discovered, in 1492, the fourth word had disappeared from each of the three languages: the rest of the Hebrew was at least decipherable. The third word also of the Greek, except its initial letter B, had disappeared; and of the Latin the X of the third word had disappeared. Suarez, Bishop of Coimbra, before returning to his diocese after the Council of Trent, visited Rome, and from what he says about the Title, as he found it, we may conclude that the words *Jesus Nazarenus Rex* could be made out then; but he makes no distinction of languages. From Pagnino (born 1470, died 1541), who was Apostolic Preacher in Rome, we learn that in his time some at least of the Hebrew letters were decipherable; for he observes that the letter *Tsade* and not *Zain* is used in the second word. In 1610, Bosio took a copy of the triple inscription as it then was; and according to that copy the Hebrew words had by that time faded into mere lines, but were more distinct than we see them now; and the word *Jesus* had disappeared from the Greek and

¹ In the Codex the Hebrew characters used are those used by the Spanish and Italian Rabbins.

Latin. I have before me a copy taken by Nicquet, a Jesuit, in 1648, which presents it in a similar state ; and another taken by De Corrieris, a Cistercian Father of Sta Croee, about 1830, which presents the state of the Title as it is at present. Gosselin, a Sulpician Father, had another taken in 1828.

As this paper is already too long, an examination of the words of the inscription, and of some difficulties against the authenticity of the Title that arise therefrom, will be taken up in a future one.

M. O'RIORDAN.

THE SUPPRESSION OF INTEMPERANCE.—I.

“**D**ELEND A est Carthago,” was the decree of ancient Rome regarding her dangerous rival, and she ceased not from this policy of destruction till Carthage was laid waste. Would that Catholic Ireland, “taking unto herself the armour of God,” should declare a war of extermination against intemperance, with the watch-word, Death to Drunkenness.

True, thank God, the majority of our people at home drink intoxicating liquors far less frequently and in smaller quantities than the people of many other nations, which, withal, are reputed temperate. Yet, the intemperate minority amongst us is so numerous, that it is largely represented in every grade of society, and to intemperance to a very large extent are to be ascribed the ruin, the sorrows, the sins of our land—country, town and city. Indeed, though otherwise we are a most virtuous people, our popular traditions and customs are perennial sources of this parent-evil. Despite our love of the just glories of our Nation, we must own that hateful intemperance is a national evil, and a national vice.

I shall begin by quoting a passage from the pastoral letter of our prelates issued from the Synod of Maynooth,

in which this painful fact is set forth with touching earnestness:—

“With deepest pain, and after the example of the Apostle, weeping, we say that the abominable vice of intemperance still continues to work dreadful havoc among our people, marring in their souls the work of religion, and in spite of their natural and supernatural virtues, changing many among them into enemies of the Cross of Christ, whose end is destruction; whose God is their belly; and whose glory is their shame. Is it not, dearly beloved, an intolerable scandal, that in the midst of a Catholic nation like ours, there should be found so many slaves of intemperance, who habitually sacrifice to brutal excess in drinking not only their reason, their character, the honour of their children, their substance, their health, their life, their souls, and God himself? To drunkenness we may refer, as to its baneful cause, almost all the crime by which the country is disgraced, and much of the poverty from which it suffers. Drunkenness has wrecked more homes, once happy, than ever fell beneath the crowbar in the worst days of eviction; it has filled more graves and made more widows and orphans than did the famine; it has broken more hearts, blighted more hopes, and rent asunder family ties more ruthlessly than the enforced exile to which their misery has condemned emigrants. Against an evil so widespread and so pernicious, we implore all who have at heart the honour of God and the salvation of souls to be filled with holy zeal.”

Since these eloquent words were written, something has been done, here and there, to reform drinking habits; and the success has been commensurate with the efforts made and persevered in. But no very general national reformation has been attempted. Consequently, speaking generally, the old scandalous customs prevail; the habit of excessive drinking still holds sway over a large portion of our manhood, it is, we fear, extending its thralldom over the weaker sex, hitherto above suspicion; and it has come to pass, that heartrending histories of ruin, occasioned entirely by intemperance are related day by day. In town and country you have tales of domestic affliction, distress, disgrace, disease, premature and often sudden death. In towns, and particularly in our large cities, we have the proselytising homes, the brothels, the workhouses and the jails, too well filled, and all through intemperance. Moreover (and who can think of it without deep pain and humiliation) we have the abominable and incredible scenes begotten of drunkenness and

intemperance night after night in the streets of our cities, and day after day in many a fair and market place throughout the land.

I shall confirm these statements by some brief quotations.

The *Freeman's Journal* some time back in a leader on a kindred subject wrote:—

“That intemperance is a growing danger to the whole structure of society no dispassionate observer can deny. That the attempt to check it by wretched peddling laws has failed, and must fail, experience proves. If it is to be coped with at all, the reform must be thorough and based upon some real solid principle.”

Dr. Ireland, Archbishop of St. Paul, Minnesota, writes in a private letter of recent date —

“Irishmen sober would be the grandest people on earth. Drinking they are failures—they fill jails and poorhouses. Make them sober and all Irish questions will care for themselves.”

Father Nugent in evidence before a Committee of the House of Lords, stated:—

“I have been chaplain to Liverpool Borough Jail thirteen years. It is constantly crowded by drunkenness and prostitution—the vices of prosperous labour and a large seaport. During thirteen years over ninety-three thousand prisoners came under my care, and of these over fifty thousand were females—generally young girls between sixteen and eighteen years of age. These latter are confirmed drunkards, leading lives of the most reckless criminal and abandoned infamy. Of those who came under my charge certainly eight out of every ten are either Irish-born or the children of Irish.”

I am unwilling to multiply quotations, but some testimony on the actual state of intemperance at home in Ireland may be sought. Well, the late Cardinal Archbishop of Dublin in a letter pastoral, after deprecating presumption or over-weening confidence because of our Faith and purity, writes:—

“Unfortunately, we do not seek long till we find one wicked abomination, which is the source of all our crimes and misfortunes. Thousands of premature graves tell of its ravages. The worse than premature graves—the proselytising schools which infest our city are

fed by the monster. Our workhouses are thronged by its victims. Its baleful tyranny is cramming our jails with criminals. Starvation and nakedness point out its slaves by the hundred in our public streets. The deep wail of woe, the moan of despair, that burst continually from many wretched homes, tell of misery which God alone can measure."

With the foregoing I would connect an extract from a published letter from his Eminence, addressed to the Very Rev. President of the Total Abstinence Society, Halston-street, Dublin :—

"What is it that is filling the jails, the workhouses, the proselytising schools? One item of the police report reveals the horrid secret. There were in Dublin in 1880, and probably are still, nearly two thousand habitual drunkards known to the police courts. In addition to these were, during the same year, seven thousand seven hundred and forty-four charges of drunkenness brought before the police magistrates; more than one-third of the persons so charged being women. It is a humiliating confession to admit the truth of these sad records, but we will not remedy our miseries by concealing them."

But his Eminence did not go through the entire record of the fruits of our intemperance, he did not depict the most deplorable infamy of thousands of the daughters of Catholic Ireland. Of this bitterest ruin and deepest disgrace, in Ireland at least, intemperance is the cause. Priests and religious connected with Magdalen asylums know this but too well. The late Provincial for Ireland of the Nuns of the Good Shepherd stated in a letter to a priest about to conduct a retreat for her penitents :—

"The penitents are tempted very strongly to return to the world. This lasts generally about a year and a half after entrance; and it returns occasionally with great violence. Thirst for drink is at the root of this temptation, as it was in most cases, the cause of all their crimes. And, even when reformed and returned to the world, thirst for drink leads them to fall again."

The provincial towns are mostly as bad as the capital in our present point of view. A. M. Sullivan, writing from Glengariff to the *Freeman's Journal* on the "Great Public

Scandal," in September, 1884, describes his experience of the south as follows:—

"Four nights ago I heard mid-night made hideous, in the square of an Irish town, by a half-drunken 'Catholic,' yelling that he 'wouldn't go home: no, he wouldn't go for J——s C——t; and suddenly the foot-fall of the police patrol being heard, he hushed his oaths, sprang from the ground, and made off, more afraid of the village policeman than of 'J——s C——t,' . . . For the first time in my life I have every day for the past four weeks, read the public reports of two large cities in the South of Ireland. Let us have no 'intemperate language' about it, but let any one paste day by day in a scrap book the reports as they appear, and then say if they are not simply sickening, as a revelation of the barbarism of a population among whom God was preached centuries ago. I have lived eight years in London, and I fearlessly say, when put to it now, that I hang my head for shame on the comparison of the prevalence of ruffianised blasphemy in the drunken scenes of the English and Irish cities."

This was written more than four years ago—shortly before the lamented death of our gifted and noble-hearted countryman; perhaps the present state of intemperance is improved. Yes, a perceptible improvement is shown by the public statistics in the year 1886, which may well be accounted for by the "hard times;" but, unhappily, there has been a woful relapse in 1887, although the "times" were bad enough. In fact we see by Thom's directory, just issued, that the number of drunkards brought before magistrates in 1886 were 68,681; and in 1887 were 79,476.

It may be said that the poorer classes alone are concerned in much of what I have written; what of the farmers, what of respectable business people; members of the learned profession and others?

An intelligent and most trustworthy old farmer assured one who asked the information, that, to his knowledge, "eleven of his personal friends, and about one hundred and twenty of his acquaintance, were 'broken' by drink."

From one provincial paper, within the last two or three months, I have taken accounts of three inquests on persons from the country who met with fatal accidents or died from exposure while returning drunk from town.

In this fair and market intemperance women and children

had no part, save that of pitiable victims, till later years. Very many women and girls there are still who, like their virtuous mothers and grandmothers, blush at being asked into a public-house. Some, however, have got rid of this shame-facedness, go to drink alone and in company, and sometimes are found altered in face and manner; sometimes even drunk! Little boys are brought to the counter or tap-room by their fathers; little girls by their mothers!

And the intemperance of country people is not confined to days spent in town. Large supplies of the strongest drinks are invariably brought from town by many. The special messenger to town is often despatched on this business alone. Public-houses are numerous in almost every district. Brewers' vans are moveable bars, tempting even the labourer in the field. Thus, there is an abundant supply and a corresponding consumption at all time even in the country. Moreover, take into consideration the special occasions, wakes and funerals, raffles and parties, "machines," &c., &c.; and let us also remember that the temptation to drunkenness and intemperance pursues our people, *even into their amusements*, laudable and even necessary in themselves. Witness the recent pastoral admonition of the Archbishop of, Armagh, in the north; and, a little before, a public manifesto of the Archbishop of Cashel, for the south, both addressed to the members of the Gaelic Athletic Association. Were these prelates listened to? Yes, and most respectfully. Are they obeyed in this particular? Not generally at least.

Enough of rural intemperance. What of the "respectable," of the wealthy, of the professional, and of the higher classes? His Eminence the Cardinal Archbishop of Westminster answers:—

"Excess in drink is not confined to the criminal class, nor to the working classes. There is not a class that is free from it. It shows up in different forms. Men that have been prosperous in trade have come to wreck and ruin, and nobody has known until it has been discovered that they had the secret habit of indulging in intoxicating drink. It has made them careless, expensive, reckless, self-indulgent, selfish, unpunctual, untrusty, and at last, false. And when a trader reaches that moral degradation, he wrecks and ruins all that he has and all that are about him. Take another example. I am

speaking of what I know—what I have seen. I have known case after case of professional men who might have risen to an honourable state, and might have lifted up all that were about them, who gradually have begun to decline, and nobody knew why. They somehow changed in their character. They lost the confidence of people about them. No one would trust them with the management of their affairs or the care of their health. What was the reason? It was found at last to be the same.

“This sometimes happened in the case of the best educated and most refined women. Nobody could account for the fluctuations of their temper, the child in their manner, and a certain dramatic way of speaking which they adopted. It was supposed to be some nervous irritability. Nobody could tell what it was, and nobody would venture to suspect anything evil—until some day it was given out by the revelations of a servant that had been employed in secret, or by detection and positive proof. That has happened to my knowledge in the case of educated and refined women. Nobody is safe.

“There is one last fact of which I must say a word. If there is anything sacred upon the face of the earth, it is home. The home where the father and the mother and children live together in the authority of parents, with the obedience of love, sanctified by Faith, like the Holy Family of Nazareth. And if there is one thing which pulls down a house, which wrecks it and destroys it, like the leprosy of old that devoured even the walls and timbers of the houses of the people of Israel, it is when intoxicating drink and excessive habits come into a home. It is no longer home. There is neither the love nor the fidelity of husband and wife, nor of father or mother, nor of sons or daughters. It becomes a wilderness, and worse than a wilderness, of people full of all manner of evil tempers, miseries, and mutual afflictions. And this, I must say, not only in the lowly cottage, but in the great and rich home of the wealthy.”¹

“*Nomine mutato, fabula de te narratur.*” All that the great Cardinal testifies of England is verified, perhaps more ruinously, in Ireland. In Ireland, also, prosperous traders and men of business “go down” because of drink; professional men and aristocrats in town and country are not unfrequently spoken of as “victims;” even among our mothers and sisters, wives and daughters, there are some who yield ruinously, though mostly in secret, to intemperance; and besides all this, even our “*lux mundi*” itself is sometimes dimmed, and our “*sal terrae*” spoiled in its savour by this baneful vice.

It requires the all-seeing eye of God to measure and

¹ Sermons at Flint, August, 1885.

estimate the woes entailed by drink on "Catholic Ireland;" and there has been no adequate reformation since that wail of woe went forth from her heart in the last plenary synod of her Pastors. Yet, this evil is of native growth. It is a curse of our own making; the cure is in our own hands. Look at other Catholic nations. How free they are from this plague! Remove this evil from Catholic Ireland, and soon her sorrows would be changed into joys, and the rags of her wretchedness into the glorious mantle of a holy, peaceful and prosperous nation.

Death, then, to drunkenness! This should be the resolve, *deep, abiding, and ever pressing*, of the sons and daughters, and friends of Ireland; and most of all, of her bishops, priests, and religious. For such an evil, well may we all "be made sorrowful according to God; and great should be the carefulness it worketh in us: yea defence, yea indignation, yea fear, yea desire, yea zeal, yea revenge," so that we might show ourselves "to be undefiled in the matter."

Of course we are not to rest in resolution alone; success depends on execution; and certain means must be employed for the accomplishment of our desires. These means in our present case cannot find place in the present article, and shall be referred to a future occasion.

Before concluding, it may be useful, if not necessary, to write a few words in justification for having given to intemperance the foremost place among our many grievances. I have done so not in ignorance of the many disadvantages, injustices, and dangers which in this our day challenge the best aid that we can give towards their redress; not through indifference to the actual sufferings and sacrifices of our people, and of their devoted leaders (whom may God guard and guide); not for want of sympathy with those brother-priests who in justice, charity, prudence, and discipline take active measures to save the poor from oppression and destruction, and, undeterred by the armed violence or judicial penalties of unlawful laws, willingly submit to "bonds and prisons," as did the true Christians of every age; of whom the very Prince of the Apostles wrote: "Let none of you suffer as a murderer, or a thief, or a railer,

or a coveter of other men's things; but if as a Christian, let him not be ashamed, but let him glorify God in this name."

Yet there seems to me at least, to be no choice left to any intelligent and candid observer, as to our greatest national evil. Like our internal disunion, intemperance is radical. Worse than these disastrous divisions it produces miseries and crimes varied and multiplied indefinitely, and affecting us morally and physically, socially and politically; it destroys the Christian happiness and worldly comfort of our families; it demoralizes and degrades us at home and abroad; and it is the one road by which our people are led easily to hell. Besides all these positive evils, intemperance mars the singular blessings bestowed on us by God's bounty, and frustrates the benefits secured by human effort. Further testimony is needless. Here, then, I shall leave off, deferring my suggestions on the means to be employed to a future occasion.

MICHAEL KELLY, M.SS.

"THE CROSS AND THE SHAMROCK" IN THE GOLDEN AGES OF THE IRISH CHURCH.

I.

TO the intelligent student of history the words, "the Cross and the Shamrock," throw open a rich field for profitable study; to the grateful Christian they indicate a fertile source of countless blessings; and to the Catholic Irishman they are words of the deepest meaning, for they comprehend the vast treasures of heaven's choicest blessings to his native land, and the great services of his country in the cause of truth, justice, and religion.

The Cross and the Shamrock combined bring before us the happy alliance and the mutual relationship that have for fourteen hundred years subsisted between Ireland and the Catholic Church. Need it be added that thus united they awaken every remembrance and arouse every emotion

associated with the Faith and Fatherland of the Irish race.

It is hardly necessary to tell the trite little story of the first alliance of the Cross and the Shamrock. When the difficulty of believing in the mystery of the Holy Trinity which St. Patrick was preaching, at the Royal Court of Tara, to the King and his household, presented itself to their minds, the Apostle of Ireland held up the shamrock, showed its triple leaf, and, thus illustrating the mystery, gained an easy conquest over their minds and hearts for the truths of Christianity.

It is not for us to describe the rapid work of conversion that St. Patrick accomplished in the land; suffice it that in the lifetime of that one man the whole country embraced the Catholic faith, and that wherever the shamrock grew, over it was raised the Cross, exercising a most beneficent sway throughout the entire land.

Let those who regard the Catholic Church as the enemy of civilisation and progress, just consider the effects of the Catholic religion on the early Irish, and they will see how religion, true civilisation, and real national progress go hand in hand together.

Previous to the mission of St. Patrick the country was pagan, and (waiving controverted questions) involved in such barbarity as existed amongst the pagans of that day. False gods and idols were worshipped; natural proclivities to vice had not the moral and penal obstacles to their development that Christianity and civilisation introduced; the arts and sciences, if known at all, were known only in a very rudimentary state; the ordinary comforts of modern life were unknown; towns were unbuilt, forests unreclaimed, lands untilled—in a word, the social condition of the ante-Christian Irish may be, perhaps, compared to that of the unreclaimed New Zealander of the present day.

Immediately when St. Patrick appeared everything underwent a change: civilisation appeared; learning began to be taught, the arts and sciences to flourish; paganism and barbarism vanished like the morning fog before the rising sun; civilisation took a deep and extended root in the

soil, and the true form of Christianity was introduced—not that form of Christianity which, while it professes to enlighten, leaves men in the darkness of error and the misery of doubt; not a Christianity choked with worldly maxims and conceited with the extravagances of human stubbornness and pride, but the true form of Christianity, which raises from the slavery of error and doubt to the freedom of the sons of God.

Let us mark the most notable changes brought about in Ireland by the sole and natural action of the Catholic Church.

The Irish embraced the faith with all the fervour of their ardent souls. They would be perfect in virtue: they would part with all their earthly possessions to make sure of their imperishable crown. "If thou wilt be perfect," they were told, "sell what thou hast and give to the poor." Chieftains and kings, Druids and bards, and persons of every age and rank in life, left their abodes to realize fully Christian perfection. They went to distant out-of-the-way places, shunning the eyes of man and seeking in the vast solitude to do penance and to sanctify their souls. In the vast desert, on the barren mountain side, along the lonely river, in the midst of nature's grandest and wildest beauties, holy men sought solitude for divine contemplation. Numbers, following in their footsteps, soon found out their retreats. Identity of purpose and a desire of mutual encouragement blended them in life and in labour. Their system of sanctification combined the active and the contemplative; so that, in reclaiming the barren mountain and in tilling the uncultivated valley, as well as in singing the praises of God and contemplating His divine perfections, they filled up the measure of their lives.

The number who thus embraced the ascetic life is surprising. Skilled in the arts of architecture, they built separate cells in which at first the abbots, clergy and monks, lived apart.¹ Soon they erected the house for the accommodation of strangers in a neighbouring enclosure. But the

¹ Petrie, *Round Towers*, 416.

numbers still increasing to such an extent as "to astonish even St. Patrick himself;"¹ they soon built their monasteries—those grand old ruins so sadly neglected throughout the country to-day—as houses where they all lived the community life. Each monastery had its large chapel—where the divine praises were recited and the sacred mysteries celebrated; each had its large dining hall, its innumerable cells, its Scriptorium where the Sacred Scriptures were transcribed, its halls where science and learning were taught, its workshops where trades were learned, and the arts cultivated, and each monastery became, in fact, a hive of industry, a home of learning, and an abode of sanctity.

These monasteries everywhere studded the land, and the people flocked in crowds after their holy inmates (many of whom had been chieftains or the children of chieftains) attracted by their sanctity and stimulated to rivalry by their example.

The erection of houses around these monasteries became necessary. The number of these houses, as they clustered together, soon grew so great that they formed themselves into villages and towns, the inhabitants of which profited in civilization and virtue by the learning and example of the monks. We are told that in Bangor no less than three-thousand occupied its glorious monastery—the monks supporting themselves by the labour of their own hands. In other parts of Ireland, as in Clonfert and Clonmacnoise, similar institutions abounded in the very era in which Christianity dawned upon the land.

Let those who would accuse Christianity of being a check to national prosperity, just consider what advantages these communities of laborious, learned, and disinterested men, were capable of conferring, and let them investigate what these monastic institutions—the first offspring of the union of the Cross and the Shamrock—actually did for Ireland, and, in fact, for the whole world.

They were "hives of industry;" and by the untiring

¹ Montalembert, *Monks of the West*, vol. ii., 395.

² Gogan, *Diocese of Meath*, Introd. xxvii.

labour of the monks, the barren mountain was converted into a profitable farm, the gloomy forest into a garden, and the lonely island into a paradise." To the monks, adds O'Connor,¹ "we owe so useful an institution in Ireland as bringing great numbers together in one civil community."

They were homes of learning. Not merely were trades taught but letters were highly cultivated. The Sacred Scriptures,² theology, philosophy, classics, and psalmody, were studied and professed with especial care in our Irish monasteries. Of the languages, the Greek and Latin were cultivated and, by many, the Hebrew.³

Not merely were the Sacred Scriptures, theology, philosophy, the classics, &c., taught, but the fine arts flourished to a surprising extent. Music was so cultivated that Ireland was called "the land of song," and the harp was regarded as the emblem of her nationality. Poetry abounded; laws of consummate wisdom governed the land; the proficiency of the Irish, as architects and builders, is attested by the crumbling ruins of their grand old churches and monasteries; and their superiority as painters and penmen, is evidenced from the few remnants that we have of the illuminated manuscripts—the work of their hands. Aldhelm of Malmesbury, a Saxon writer, describes⁴ Ireland "as rich in the wealth of science, and as thickly set with learned men as the poles are with stars." Even at the time of the Saxon invasion, when England knew not the use of letters, and when learning was being extinguished on the Continent owing to the ravages of the Northern barbarians who finally overturned the Roman Empire, Ireland was the home of learning, and her monasteries the schools from which education was scattered throughout Europe.

The monasteries were also the abodes of sanctity—a necessary constituent of true greatness, let an infidel world laugh as it will. On their introduction, paganism and whatever barbarism co-existed with it vanished from the land. Social life received a new and Christian feature, and virtue

¹ *Dissertations*, 201.

² Reeves, Adamnan, 354.

³ St. Columbanus wrote in Hebrew.

⁴ *Sylloge Epist. Hib.* xiii., in Diocese of Meath, xxxiii.

flourished to an extraordinary degree throughout the whole country. The stranger met with a hospitable reception in these monasteries, the ignorant were instructed, and the poor were clothed and fed. "Kings and princes, the wealthy and benevolent, seeing what numbers were gratuitously relieved and educated in Ireland, made the monasteries the vehicle of their alms, and thus augmented their usefulness. Many of the wealthy, retiring from the storms and turmoil of life to these abodes of peace and piety, brought with them a portion of their riches, so that in a brief period Ireland was covered with establishments of literature and virtue, hospitality, and charity, where the child of genius unbefriended by the world had a home, where the ascetic had an asylum, and the destitute and afflicted a place of comfort and consolation. Under the shadow of these cloisters saints grew up practised in virtue, inured to labour, skilled in sacred and profane learning; and, when called to a more extensive sphere, they edified the faithful by the holiness of their lives; they confounded the unbeliever by the depth of their learning, and they were pillars of light in the war of religion with the powers of hell."¹

Their influence was also powerful in the promotion and preservation of internal peace, and in the interests of justice and morality it was always most powerfully exercised. In those ages there was no necessity for National and Board schools. The enlightenment of these ages did not require the knowledge of God and His laws to be hidden from the minds of His creatures. No laws were then in force creating poverty and punishing it as a crime, and no relief-institutions—half prisons and half lunatic asylums—were then in being, providing a relief for the sustenance of human life, so adulterated by the difficulty of obtaining it and by the unkindness of its administrators, as to be more of a terror than a comfort. Fraternal charity springing from Divine love, provided the means whence the poor were fed, clothed and taught. A conscientious feeling that such means were the property of the poor, and an utter disregard for

¹ *Diocese of Meath*, xxvii.

personal interests, prevented extravagant expenditure, so that the largest possible relief reached those for whom it was intended; and reached them accompanied by the charm of Christian sympathy, because administered in the spirit of Him who has said: "I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in."¹

II.

Great as were the blessings, spiritual, temporal and intellectual, that the "Cross" brought to the "land of the shamrock," so, likewise, were the services that the sons and daughters of Ireland performed in the cause of the Cross, and in the interests of civilisation for the world at large.

The monasteries of Ireland brought to her a reputation and a fame such as have no parallel in history. Their reputation as the abodes of learning and sanctity attracted strangers in great numbers to her shores. Strangers flocked from every part of Europe to receive an education which Ireland alone could then give. Let us hear the testimonies of foreigners or Protestants on this subject. Their testimony cannot be accused of partiality.

Dr. Wattenback, an eminent German antiquary, tells us² that Ireland, in the sixth and seventh centuries, "when the whole western world seemed irrevocably sunk in barbarism, afforded a refuge for the remnants of the old civilisation, and that the Anglo-Saxons crossed over to the Sacred Isle in multitude, in order there to become scholars under these celebrated teachers in the monasteries of the Scots" (*i.e.*, Irish).

The Venerable Bede³ gives similar testimony, and adds that "all of them were most cheerfully received by the Irish, who supplied them GRATIS with good books and instruction."

Lord Lyttleton,⁴ in his *Life of Henry II.*, further informs us that the Saxons brought the use of letters from the schools of Ireland to their ignorant countrymen, and repeats, what we have before learned, that numbers both of the noble

¹ Matt. xxv., 35.

² *Ilic. Eccl.* iii., 27.

³ See Cogan, *Diocese of Meath*, xxxi.

⁴ *Diocese of Meath*, xxix.

and second rank of English left their country and went "to Ireland for the sake of studying theology and leading a stricter life:" and that all these "the Irish most willingly received and maintained at their own charge: supplying them with books, and being their teachers without fee or reward." Sir James Ware¹ tells us that the Gauls, as well as the Saxons, flocked to the schools, or, as he calls them, "the universities" of Ireland. And we learn from the *Litany of St. Aengus*, written at the end of the eighth century, that Romans, Italians, Egyptians, Gauls, Germans, Britons, Saxons, Picts, &c., had similarly flocked to Ireland for the same purposes. Moreri, in his historical directory, informs us that the Saxons received their letters from the Irish, as does also Dr. Johnson in the preface to his dictionary; and Moreri adds, from Sir James Ware's *Treatise on the Irish Writers*,² that the arts and sciences that subsequently flourished amongst these people were learned from Ireland, and that Ireland gave "the most distinguished professors to the most famous universities of Europe, such as Claudius Clemens to Paris, Alcuinus to Pavia, in Italy, and Joannes Scotus Erigena to Oxford, in England.

Such, then, were the first results of the introduction of Christianity into Ireland. Industry, learning, and religion were so advanced in the country as to attract thither the natives of almost every country in Europe, and Ireland was called by universal consent "*Insula Sanctorum et Doctorum*," THE ISLAND OF SAINTS AND LEARNED MEN.

III.

Greater fame and greater glory were yet to be won by the Land of the Shamrock in the service of that Church whose symbol is the Cross.

It is a remarkable coincidence—no doubt providentially brought about—that when Ireland was thus converted to the Catholic Church and developing its powers of greatness, Europe was being overrun by the Huns, the Vandals, and the Goths, and civilisation was fast ebbing away. These

¹ *Antiquities of Ireland*, 240.

² Book i., cap. 13.

barbarian hordes were laying waste the fairest plains of Europe, desolating its shrines, desecrating its sanctuaries, prescribing its learning, ransacking its libraries, and paralysing the civilising influences of religion. The Church itself, choked by heresy, which was then, as now, supported by the civil power, was weak to resist the ravages of these enemies of man. The fairest provinces of the Roman Empire were deluged in the blood of their inhabitants; anarchy and disorder everywhere prevailed. Every vestige of learning and civilisation was being swept from the face of Europe, and the lamp of faith itself was being extinguished in the sanctuaries abroad.

It was at this critical juncture of the history of the Church that God raised up Ireland as a great Catholic nation, and commissioned her to relight from the "lamp of Kildare's holy shrine" the extinguished or dimmed lamps of the sanctuaries of the faith in Europe.

Ireland has faithfully fulfilled this commission that heaven gave her, and has deserved well of civilisation and the Church for the services thus rendered to them. Let us see how she executed this commission.

Not merely was Ireland a monastic nation, but she became, almost at the same time, a *missionary* nation, and, as Montalembert tells us, "the missionary nation *par excellence*." We cannot fully dwell upon the religious invasions and conquests of the Irish missionary saints in the "days of her greatness and glory." We can only briefly indicate the testimony of alien or Protestant writers on this subject.

Thierry says,¹ in his *History of the Norman Conquest*, that no country furnished a greater number of Christian missionaries, animated by no other motive than pure zeal and an ardent desire of communicating to foreign nations the opinions and the faith of their country."

The Venerable Bede tells² us that "numbers were daily coming into Britain, preaching the Word of God with great devotion."

Eric of Auxerre, a French writer, asks in astonishment,

¹ Book x., 193.

² *Eccl. Hist.*, lib. iii., cap. 3.

³ Letter to Charles the Bold.

"What shall I say of Ireland, which, despising the dangers of the deep, is migrating with her whole train of philosophers to our coasts?"

Dr. Wattenback, a German, tells¹ us that "the Irish went forth themselves into every part of the world. They filled England and the neighbouring islands. Even in Iceland their books and pilgrims' staves were found by the Norwegians of later times. In France they were everywhere to be met with, and they made their way even into the heart of Germany . . . while the people, with the most ardent veneration, flocked in multitudes to hear them."

St. Bernard says² that "from Ireland as from an overflowing stream, crowds of holy men descended on foreign nations." Lord Lyttleton adds, that "great praise is due to the piety of those Irish ecclesiastics who (as we know from the clear and unquestionable testimony of many foreign writers) made themselves the apostles of barbarous heathen nations without any apparent inducement to such hazardous undertakings, except the merit of the work."

From Ireland, therefore, hordes of learned and holy men went forth into foreign countries to meet the ravaging invaders, to protect the remnants of civilization that still remained, to accomplish the grand work of the conversion of these barbarians themselves in their new countries, and to rekindle the lamps of learning and religion.

IV.

Not merely did these holy missionaries who thus went forth to plant, or to revive, civilization and religion in Europe, perform their spiritual functions with the most splendid success; but they blessed the lands they visited, by establishing in them innumerable monasteries, to be, as they were in Ireland, centres of civilization, hives of industry, homes of learning, and abodes of sanctity. From the immense number of these pious institutions thus established, we can gather some idea of the blessings that Ireland then conferred on the world.

¹ In *Diocese of Meath*, xxxvii.

² *Vita St. Malachi*, c. v.

There were founded by the Irish thirteen monasteries in Scotland, twelve in England, seven in France, twelve in Armonic Gaul, seven in Lotharingia, eleven in Burgundy, nine in Belgium, ten in Alsace, sixteen in Bavaria, six in Italy, fifteen in Rhetia, Helvetia, and Suavia; and many in Thuringia and on the left bank of the Rhine.

What blessings of peace, learning, and religion these homes of the poor and the stranger conferred upon Europe can be readily imagined. One testimony must suffice.

Mezerai, a French historian of the seventeenth century, says¹ of the Irish monks abroad, that "through the labour of their hands frightful and uncultivated deserts became soon converted to most agreeable retreats, and the Almighty seemed particularly to favour ground cultivated by such pure and disinterested hands." He adds "to their care we are indebted for what remains of the history of those days."

When we know that, at present, vestiges of their footsteps are found in every country in Europe; that districts are named after them abroad (as many of the districts of Wales and the Canton of St. Gall in Switzerland) that whole towns² are named after them in England, as St. Ives in Cornwall after an humble Irish virgin whose piety sanctified the locality fourteen hundred years ago; that the very vehicles in France are called *fiacres* after St. Fiacre, the concourse to whose tomb a few miles from Paris on account of the miracles wrought at it was so great that the prices of conveyance were considerably raised, and the saint's name given to the conveyances themselves; when we know that, at present, there are forty-four saints whom Ireland sent forth, honoured as patrons in England, forty-five in Gaul, at least thirty in Belgium, thirteen in Italy, eight in Iceland and Norway, and one hundred and fifty in Germany; and when we further remember that these were such men as St. Virgilius of Salzburg, the first who discovered the sphericity of the earth and the existence of the antipodes; John Albinus, the founder of the University of Pavia; St.

¹ *History of France*, i. 118.

² See a Brochure by Dr. Moran, *Early Irish Missions*, i. 17.

Cumean, the patron of the Monastery of Bobbio ; St. Gall, the Apostle of Switzerland ; St. Columkille, the Apostle of the Picts and Scots ; St. Colman, the patron of Austria ; and St. Aidan, the founder of Lindisfarne and the patron of Northumberland ; when we consider this multitude of Irish missionaries and of their monasteries, and the character of the men themselves so eulogised by such monuments of the services they rendered as described, we can form some idea of what Ireland has done for civilization and religion in the days of Europe's greatest troubles, and of the Church's dire afflictions.

Ireland was then truly an island of saints and learned men "the Athenæum of learning," as she is styled in Dr. Lynch's *Cambrensis Eversus*,¹ "and the temple of holiness, supplying the world with *litterati* and heaven with saints. Truly doth she appear the academy of earth and the colony of heaven."

Europe acknowledged her as such, and ranked her in that position, as a nation, to which her intellectual and religious conquests entitled her. We have it on unquestionable authority that she ranked as the *third kingdom of the world*. Even Usher² tells us that Europe was divided into four kingdoms ; the Romans ranked first, the Constantinopolitan second, the Irish third, and the Spanish fourth. And he tells us that, when, at the Council of Constance, England claimed precedence over France, it was accorded to her as she had become possessed of Ireland, "*on account of the great antiquity and preeminence of that country.*" Is this no evidence of the worth and excellence of our country ? Is this no testimony to her renown ? Is this not a proof of the greatness to which Christianity raised her ? Is this not enough to silence the sneers, and to evoke pity for the ignorance, that would hold up Ireland and the Irish to ridicule ?

And what were the relative claims of these great nations to their rank as stated above ?

Rome is said to have ranked first for her antiquity and the extent of her sway. Constantinople ranked second because

¹ Cap. 25.

² *Brit. Ec. Ant.*, ca . xi., Wks. v., 38.

the Byzantine kingdom succeeded the Roman Empire, Ireland ranked third,—not on account of conquests in war—not because of extent of territory—"hers was not an empire purchased by the tears and sufferings of other nations," remarks¹ O'Driscoll, "but by benefits conferred upon them." Ireland's rank was due to her intellectual greatness, her civilizing successes, and her religious invasions over the heart of man; and, therefore, although third in order, the character of her merits would place her in a superior rank and, perhaps justify the poetic description given of her, as,

"First flower of the earth, and first gem of the sea."

JOHN CURRY, P.P.

THEOLOGICAL QUESTIONS.

BUTTER AT THE COLLATION ON FAST DAYS.

"VERY REV. SIR,—There is a conflict of opinion among the priests of this diocese with regard to the use of butter at the collation in Lent and on fast days outside Lent during the year.

"Some hold that the privilege of using butter at the collation on the above occasions was granted to the Irish people directly, and independently of the Irish Bishops. Others say that the lawful use of butter at the collation depends on the special permission of the bishop of the diocese in which the butter is used, whilst others maintain that the words *posse tolerari* were wrongfully understood by some theologians, and that the privilege of using butter at the collation on fast days was never granted by Rome.

Query 1st.—"Is butter allowed at the collation in Lent? If so, is it allowed for a like reason on fast days outside Lent?"

2nd.—"Is the Bishop's permission required that one may lawfully use it? Is it lawful for the people of a particular diocese to use butter at the collation when the bishop of that diocese states expressly that it is not lawful.

"CLERICUS."

It is necessary, before replying to the questions of our correspondent, to describe the history of the Rescript of the

¹ *Views of Ireland*, vol. ii., p. 104.

Holy Office, in which the use of butter was alleged to have been given to the faithful in Ireland. I have not been able to procure a copy of the Rescript; but it was substantially to this effect:—*Consuetudo sumendi butyrum in collationibus diebus jejunii in Hibernia tolerari potest.*” When the Rescript arrived—I think at the beginning of Lent in 1883—the presence of the words “*consuetudo . . . tolerari potest*” gave rise at once to considerable uncertainty, and to conflicting interpretations.

Some of the bishops, and some theologians regarded the phraseology of the Rescript as an indirect way of granting dispensation. Some were doubtful. And some contended that the Holy Office gave no permission directly or indirectly for the use of butter at the collation on fast days.

This state of uncertainty continued until 1885. In that year some of the bishops were in Rome, and while there introduced the subject of the Rescript at one of their conferences at Propaganda. One of them informs us that the Cardinals declared that, there being no such custom in Ireland, the Rescript supposed to exist in Ireland, there was no dispensation. They thought that the petition of the Irish bishops might by accident have been incorrectly or obscurely worded, but the petition was found in the archives and proved to have described the circumstances of the case in the clearest and precise terms. Nevertheless Cardinal Simeoni and his colleagues were most distinct and emphatic in their opinion that we have no licence for butter at the collation.

One of the bishops present at the conference informed the cardinals that the people were all using butter in virtue of the Rescript of 1883, and expressed his opinion that, considering the ambiguity of the Rescript, and the subsequent general use of butter by the faithful, it would be eminently desirable that all future doubt and anxiety on the matter should be removed, and that permission should then at least be granted for the use of butter at the collation on fasting days. The cardinals were deeply impressed by this view of the case; and they directed the Archbishop of Tyre, Secretary of Propaganda, to send another petition to the Holy Office on behalf of the Irish bishops. The second

promised to do so ; but so far as I can learn, nothing has been heard of the subject since.

This is the history of the Rescript "*Consuetudo tolerari potest.*" Let us now examine what change, if any, it has caused or occasioned in our Lenten discipline. It is a delicate subject for treatment in a public periodical. If it is lawful to take butter at the collation on fast days, we must either hold : (1) that the Holy Office in some way sanctioned by its Rescript the use of butter : or (2) that, though the practice of taking butter at the collation was introduced under a misapprehension, we have now the legislator's express or tacit *personal* consent for its continuance ; or (3) that we have the legislator's *legal* consent for its continuance.

I.

Did the Holy Office give a dispensation, or sanction in any way the use of butter at the collation on fast days ?

1. Considering the declaration of the Cardinal Prefect of Propaganda, and the general unwillingness of the Church to dispense in the law of *fasting*, we may conclude that the Holy Office did not give a dispensation. We must bear in mind that the law of *fasting* as distinguished from the law of *abstinence*, exercises a control, though perhaps indirectly, over the quality of food which persons who are bound to fast may take at their collation. The law of *fasting* in its ancient rigour allowed only one meal in the day. The collation was introduced by custom ; and at present the law of *fasting* forbids the use of any food outside the principal meal, which is not sanctioned by custom. It is custom, therefore, which determines the quantity, quality, and time of the collation, and, hence, any dispensation regarding the quality of the food to be taken at the collation would be a dispensation in the law of *fasting*. I conclude, therefore, that the Holy Office gave no *dispensation* to use butter at the collation.

Did the Holy Office sanction in any way the use of butter at the collation ?

We must remember that the Irish bishops had addressed a petition to Rome on behalf of their flocks. This proves

that in the opinion of the Irish Hierarchy the absence of butter at the morning collation was too severe an element in our Lenten fast. The Holy Office had before it an exact and precise description of the reasons for the petition. Why then did they neither grant nor refuse a dispensation? It is easy to understand why they did not grant a dispensation; because the Church never gives a general dispensation in fasting. But why did they not refuse? Refusal to dispense in a law, with which the Church invariably declines to interfere, could not be considered to be harsh treatment to the Irish bishops. Might we not therefore say that the Holy Office—though neither dispensing, nor giving any licence to take butter—having before it an accurate description of our Irish circumstances, and knowing that there was question only of a slight¹ departure from the strict law of Lent, conveyed by its Rescript, that it regarded the Irish case as a case of *Epieikeia*, that it regarded us as excused from the law of fasting to the extent of taking a little butter² at the collation? And may we not, *a fortiori*, infer that in the judgment of the Holy Office a case of *Epieikeia* had arisen when the petition was sent back from Propaganda, made still more serious by the fact that some bishops had published in their pastorals that butter might be taken at the collation, and that the people had commenced to avail of the welcome privilege thus extended to them?

II.

Assuming that the Holy Office in no way sanctioned the use of butter at the collation, may we plead the express or tacit consent of the legislator for a continuance of the usage existing in some places? We cannot plead the express or tacit consent of the Pope, because probably he has not heard of this difficulty. The Cardinal Prefect of Propaganda is the member of the Sacred College who is charged by the Pope with the ecclesiastical government of Ireland. We may therefore say of him what is usually said of legislators. In 1885 he and his colleagues learned that butter was being used at the collation in Ireland. So deeply were they

¹ Lehmkuhl, p. 1, l. 11, p. 770, n. 1214.

Ibid.

impressed with the gravity of the situation that had arisen, that they directed their secretary to petition the Holy Office in favour of the Irish bishops. They must, therefore, have known that there was serious reason for allowing butter at the collation in Ireland. They must know that not reply has been given by the Holy Office to the second petition. Nevertheless, Cardinal Simeoni has not insisted on a return to the ancient practice of abstaining from butter at the collation. May we then claim his express or tacit consent for a continuance of our present practice? We cannot claim his express consent; but may we plead his tacit consent? Of course, at the Propaganda conferences there was no reason why he should urge the bishops to preach against the use of butter. He could have satisfied himself that the bishops, without any appeal from him, would insist on the observance of the law as far as prudence would suggest to them. But we must remember that one of the bishops told the cardinals that the Rescript was interpreted, and was being acted on by many, as allowing butter on fast days, and that they might as well grant a certain and unambiguous permission. We must remember that a second petition was sent to the Holy Office, and that nothing has since been heard either from the Holy Office or the Propaganda on the subject. May we not, therefore with reason, assume the tacit connivance of our Superiors with the practice of taking butter at the collation?

III.

Assuming that the Holy Office in no way sanctioned the use of butter at the collation; moreover that we have not the *personal* consent of the legislator for its use: may we plead the *legal* consent of the legislator for its lawful continuance?

I use those terms in the sense in which they are used in the treatise *De Legibus*. A practice has the superior's *legal* consent, when he is unaware of the existence of the practice, but sanctions it in certain enactments of Canon Law.

In order to have the superior's *legal* consent, it must be a reasonable practice, and it must be able to plead legitimate

prescription : in other words the practice must have been legalised by custom. Now manifestly a custom could not have been yet established for taking butter at the collation. But we must distinguish three stages in custom, the beginning, the progress of the custom, and the conclusion. In the beginning of a custom people generally commit sin ; unless as with us they may believe they had got a dispensation. In the progress of the custom people do not commit sin ; they are *excused* from the observance of the law. At the conclusion the custom has the power of abrogating the law.¹

Let us therefore suppose that certain bishops and priests announced to their people that it was lawful to take butter at the collation—and the people would not have commenced to take it, unless they had heard from their priests that it might be lawfully taken ; the people would have commenced to avail of the privilege *bona fide* ; and now they would have arrived at that stage of the custom, when the legislator does not wish to insist on the observance of the law. We must always remember that some of the highest ecclesiastical dignitaries in Ireland believed that the Rescript of the Holy Office conveyed some favour ; we must remember that some bishops published this exposition of the Rescript ; and butter may have been used in those dioceses ever since. Are we then to suppose that the Holy See requires those bishops to say to their people, that the Holy Office deceived them ; that they conveyed erroneous doctrine to the people, and that the people were violating the law of fasting ever since—and this, when there is question of the use of a little butter, (a venial matter) at breakfast ? We must rather say that, at least in those places where butter has been used for some time, we have the legal consent of the legislator for its continuance.

To come now to the questions of our correspondent :—

1°. Is butter allowed at the collation in Lent ? I believe, without doubt, that butter is allowed in those dioceses where the *major* and *sanior pars populi* have been using butter at the collation for some years ; and if it has been used in the great majority of dioceses, I would say that a few exceptional

¹ Salmon : *Curs. Theol. Mor.*, T. 11, c. 6, n. 13.

dioceses may fall in with the general practice. If these conditions are not verified, we should have to fall back on the two first principles: Did the Holy Office in any way sanction the use of butter? Or did the cardinals afterwards personally, though tacitly, consent to a continuance of the practice? I have briefly explained these principles; and personally I believe that—considering the original Rescript and the subsequent petition from Propaganda—we are so far excused from the original Lenten law that we may take a little butter at the collation.

2°. May butter be taken on fast days outside Lent? I have not seen the Rescript; but I think butter may be taken on fast days outside Lent.

3°. The bishop's permission is not required that one may lawfully use butter. What if the bishop expressly states that it is unlawful? I must be pardoned if I decline to enter into this branch of the case. I shall only say that it has been a very anxious subject for the bishops; that a bishop cannot of his own authority dispense in Papal laws; neither when Papal laws have ceased can bishops resuscitate them as Papal laws; nor when they become doubtful can a bishop set them up as *certain* Papal laws. A bishop could in such hypothesis only command by a diocesan law that the old usage should continue.

4°. Another correspondent asks whether a confessor may tell his penitent that it is lawful to use butter at the collation? If our exposition of the case be correct, it would be lawful to tell a penitent that he or she may take butter; and it would seem more in conformity with Roman usage to confine advice to the tribunal of penance, and to particular cases, than to publish that the law does not further require abstinence from butter at the collation.

D. COGHLAN.

[Owing to pressure on our space, we are unable to publish in this number correspondence which we have received on the subject of Clandestinity discussed in our last issue.—ED. I. E. R.]

LITURGICAL QUESTIONS.

THE CEREMONIES OF SOME ECCLESIASTICAL FUNCTIONS.

PART I.—THE CEREMONIES OF SOLEMN MASS.

CHAPTER I.—CEREMONIES WHICH FREQUENTLY OCCUR.

SECTION I.—THE SIGN OF THE CROSS.

This sacred sign should be always made with the utmost care and reverence. In making the sign of the Cross on oneself, the left hand is placed, palm inwards, a little below the breast. The fingers of the right hand are extended, and close together; the thumb resting against the front of the forefinger, and the palm of the hand turned towards the person. In tracing the lines of the Cross, the tips of the fingers *touch* the forehead, breast, and the *extremities* of the shoulders.

In making the sign of the Cross over an object which he is blessing, the minister is either at the altar or he is not. If at the altar, he places his left hand on the table of the altar; but below his breast, if the blessing does not take place at the altar. The fingers of the right hand are extended as already described; the outer edge of the little finger being next the object. The lines, in this case, are traced by the tip of the little finger, and should be neither too long nor too short, but should bear *some* proportion to the size of the object blessed.

SECTION II.—THE SALUTATIONS.

Salutation or Reverence is the generic term including *genuflection* and *inclination*. There are two kinds of genuflection; the *simple*, or genuflection on one knee, and the *double*, or genuflection on both knees. The former is made by bending and lowering the right knee till it touches the ground beside the inner part of the heel of the left foot. This genuflection is unaccompanied by any inclination of the head or shoulders; but unnatural stiffness should also be

avoided. The double genuflection is made by bending first the right knee to the ground, as in the simple genuflection, and, while keeping the right knee resting on the ground, bringing the left knee, bent in the same manner, close beside the right. The genuflection on both knees is always accompanied by a profound inclination of the head,¹ which is made as soon as both knees rest on the ground.

Inclinations are either of the body or of the head. A *profound* inclination of the body requires the body to be so bent that the hands, placed crosswise on each other, will easily reach the knees;² while a *moderate* or slight inclination of the body is a less, but still a notable bending of the shoulders.³ Three kinds of inclinations of the head are very commonly mentioned; the *profound*, which includes a very slight moving forward of the shoulders, the *medium* and the *slight*. Without entering into the details of these distinctions, we may remark that the name of the Most Holy Trinity, or the sacred name of Jesus, naturally calls for a more profound reverence than does the name of the reigning Pope, or of the saint whose feast is celebrating—hence the profound and the slight inclination. The medium inclination is reserved for the name of Mary, who, being less than God, is still immeasurably beyond all other creatures.

SECTION III.—“OSCUA.”

He who presents anything to the celebrant kisses first that which he presents, and afterwards the hand of the celebrant; but he who receives anything from the celebrant kisses first the celebrant's hand, and afterwards that which he receives.

When giving or receiving the celebrant's birretta, custom has sanctioned the substitution of *quasi-oscula* for real *oscula*; that is, the birretta need not be actually brought in contact with the lips, but only raised respectfully towards them.

¹ Vavasseur, part ii., sect. iii., ch. ii., n. 166; Bourbon, n. 316, note 3. *contra* Baldeschi.

² De Conny L. 1, c. 7; De Herdt. vol i., n. 42, 2; Vavasseur, part iii., sect. i., c. 7, n. 4.

³ Bourbon n. 344; De Conny *loc. cit.*

Moreover, many Rubricists are of opinion that the kissing of the celebrant's hand may be omitted, both when giving and receiving the birretta; the inclination of the head, made while raising the birretta towards the lips, being, according to them, a sufficient reverence to the celebrant.¹ The *quasi-oscula* suffice, also, when the cruets or finger-towel are presented to the celebrant.²

When the Blessed Sacrament is exposed, and at Requiem Masses, all the *oscula* which are introduced merely from respect to the celebrant are omitted. The same is true of the *quasi-oscula*. At the distribution of palms on Palm Sunday, it is the palm that is first kissed, then the hand of the celebrant: women kiss the palm only.³

CHAPTER II.—GENERAL DIRECTIONS TO THE CHOIR, THE MINISTERS AND THE CELEBRANT.

SECTION I.—GENERAL DIRECTIONS TO THE CHOIR.

At solemn Mass those in the choir sometimes kneel, sometimes sit, and sometimes stand erect. Moreover, while standing, they are sometimes turned towards the altar, and sometimes towards the choir—in *chorum*; that is, those on opposite sides of the choir face one another.

The choir kneels: 1st. From the sacred ministers' arrival at the foot of the altar to begin Mass until they ascend the altar after the *Confiteor*.⁴ 2nd. At the singing of the *Incarnatus est*⁵ in the Creed. 3rd. From the moment when the celebrant

¹ Bourbon n. 393.

² *Idem, ibi.*

³ "Si l'on distribue des cierges ou des rameaux au peuple, les femmes baissent le cierge ou le rameau mais non pas la main du prêtre."—Bourbon, 403.

⁴ Prelates and Canons in their own churches stand.—De Conny h. 8, &c.

⁵ De Conny, *loc. cit.*, and Falise, *loc. cit.*, No. 5, say that only the clergy, who are standing when the choir comes to the *Incarnatus est*, kneel; those who are seated, meanwhile, merely incline profoundly. Martinucci (l. 1, c. iii., sec. iv., n. 43), on the other hand, says: ". . . ad *Et Incarnatus est* submitte genua (*scil.* clerus) exceptis præsulibus et Canonicis." The obvious meaning of the rubric of the ceremonies would seem to favour this opinion of Martinucci. "Cum versiculus *Et Incarnatus est*," says the Ceremonial (l. 2, c. 8, n. 53), "cantatur a choro Canonici sedentes capite

has finished the recitation of the *Sanctus* until after the elevation of the chalice.¹ 4th. At the *Benediction*, before the last Gospel.

The choir sits : 1st. During the singing of the *Kyrie* from the time when the sacred ministers seat themselves, or, if the ministers do not sit, from the time when the celebrant has finished the recitation of the *Kyrie* until the choir has commenced to sing the last *Kyrie*. 2nd. During the singing of the *Gloria*, while the sacred ministers are seated. 3rd. While the sub-deacon sings the Epistle, and afterwards until the choir has finished the Gradual or Tract. 4th. During the singing of the Creed, except at the *Et Incarnatus est*. 5th. During the Offertory and the incensing of the altar. 6th. While the celebrant recites the *Communion*.

The choir stands : 1st. From the time the sacred ministers go up to the altar until the celebrant has said the *Kyrie*, or, if the celebrant goes to the bench, until he and his ministers are seated. 2nd. While the celebrant recites the *Gloria*.

detecto, et Episcopus cum mitra profundo inclinant caput versus altare, alii genuflectunt." Wapelhorst (n. 92, 7°) interprets these words of the Ceremonial as we have done, and says, without qualification or comment : "Chorus genuflectit quando *Et Incarnatus est* in symbolo cantatur." Finally, Vavasseur (part 7, sect. i., chap. i., art. 2, n. 8, note), after comparing the directions of the Ceremonial with certain decrees of the Sacred Congregations, concludes : 1st. That the canons who are seated ought not to kneel at the *Et Incarnatus est*. 2nd. That all the clergy, including the celebrant and ministers, who are standing, ought to kneel. 3rd. That the clergy, not canons, who are seated ought to kneel where the custom has been established, and should be recommended to kneel even where such custom has not yet been introduced.

¹ The *Dictionnaire des Rites Sacrés*, in the article already referred to, directs the clergy not to kneel after the *Sanctus* until the choir has sung *Hosanna in excelsis* before *Benedictus*, etc. This is another peculiarly French custom which we find sometimes adopted in our own country. It is, however, directly opposed to the Rubrics both of the Missal and of the Ceremonial, and is of course rejected by every Rubricist of note. "Omnes genuflectunt . . . dicto per celebrantem *Sanctus*." (Rubr. Miss. Tit. xvii. 5.) "Dicto *Sanctus* omnes tam in choro quam extra genuflectunt . . . chorus prosequitur cantum usque ad *Benedictus qui venit* exclusive, quo finito et non prius elevatur Sacramentum." (Caer. l. 2, c. 8, Nos. 68-70.) With reason then does De Conny (*loc. cit.* note) conclude : "On voit qu'on s'agenouille aussitôt après avoir récité les *Sanctus* avec le célébrant et sans attendre que le chœur en ait terminé le chant." See also Favrel, part ii., Tit. 2, chap. i., art. 2, n. 5 ; Wapelhorst, 92, 5° ; Vavasseur, *loc. cit.*, etc., etc.

3rd. While he sings the Collects. 4th. While the deacon sings the Gospel, and afterwards until the celebrant, after saying the Creed, takes his seat. 5th. At the *Dominus vobiscum* and *Oremus*, before the Offertory. 6th. During the incensing of the choir. 7th. From the beginning of the Preface until the celebrant has said the *Sanctus*.¹ 8th. After the elevation of the chalice until the Communion of the celebrant inclusive. 9th. From the reading of the *Communion* until the end of Mass, except at the blessing before the last Gospel.

The choir stands turned towards the altar as a general rule, when there is no singing, when the choir sings responses to the celebrant, and when the deacon sings the Gospel. Hence they are turned towards the altar: 1st. At the singing of the words Gloria in excelsis by the celebrant. 2nd. At the Dominus vobiscum, and the Collects. 3rd. During the singing of the Gospel, and onwards until the celebrant has intoned the Creed. 4th. At Dominus vobiscum, and Oremus after the Creed. 5th. During the singing of the Preface and of the versicles and responses preceding it. 6th. From the singing of the Benedictus, after the Consecration, until the Agnus Dei exclusive. 7th. From the giving of the Pax until after the Communion of the celebrant. 8th. At the Dominus vobiscum, and Post-communions, and at the last Gospel.

The clergy in choir rise when the master of ceremonies gives the sign to the sacred ministers to rise, and do not wait until the celebrant has stood up. Neither do they take their seats as soon as the celebrant does, but wait until the deacon and sub-deacon are seated.

The choir inclines several times during solemn Mass: 1st. Whenever the Doxology is sung or the Blessed Trinity named.² 2nd. At the sacred names of Jesus and Mary; at the name of the saint whose office is celebrated, or who is commemorated in the office of the day, and at the name of the

¹ See note on page 267.

² An fieri debeat inclinatio capitis cum pronuntiatur nomen Sanctissimæ Trinitatis sicut fit cum profertur nomen Jesus? Resp. Congruere, ut fert praxis universalis præsertim Urbis. (S.R.C. 7 Sept. 1816. Tuden. ad 40.)

reigning Pope. 3rd. At the words in the *Gloria* and *Credo* at which the celebrant is directed to incline. 4th. At the *Gratias agamus Domino Deo nostro* of the Preface,¹ and at the *Oremus* before the Collects, Post-communions and Offertory.²

The Sign of the Cross in choir.—The clergy who are present in choir make, with the celebrant, the Sign of the Cross on themselves in the ordinary way: 1st. When the celebrant begins Mass. 2nd. At *Deus in adjutorium*.³ 3rd. At *Indulgentiam*.⁴ 4th. While the celebrant says the first words of the Introit. 5th. At the last last words of the *Gloria in excelsis*, of the Creed, and at the *Benedictus* after the *Sanctus*.⁵ 6th. At *Omni benedictione* of the Canon. 7th. At *da propitius pacem* of *Libera nos*. 8th. When the celebrant pronounces the blessing at the end.⁷

The choir re-salutes the celebrant and his ministers. As a general rule, the clergy in choir are already standing when the celebrant approaches to salute. Should they, however, be seated, they uncover, rise, and return the salute. They do not rise to salute any of the sacred ministers unaccompanied by the celebrant; but, when saluted by either the deacon or sub-deacon, they uncover and incline the head,⁸ but

¹ Part ii., Tit. 2, chap. i., art. 2, n. 7.

² De Conny *loc. cit.* These inclinations are all of the head only, and are more or less profound according to the directions already given on page 265.

³ Falise, sect. iii., ch. i.; sect. iii., n. 3, *Dictionnaire des Rites Sacres*.

⁴ *Iidem*.

⁵ Falise *ibi*.

⁶ Vavas seur (part vii., sect. i., chap. i., art. 2, n. 13), and Favrel (part ii., Tit. 2, chap. i., art. 2, n. 9), direct the choir to make the Sign of the Cross while these words are being sung. In support of their opinion they cite a response of the Prefect of S.C.R. of October 3, 1851. Falise, however (*loc. cit.*), says that Vavas seur alone of all the authors whose works he had consulted held this opinion. According to Falise, therefore, the sign of the Cross should be made, not while the words are being sung, but when they are said by the celebrant.

⁷ Falise *ibi*.

⁸ Bourbon n. 383, who has the following interesting note: "Le maitre de ceremonies chargé par la S.C. d'emettre son avis sur cette question s'exprima ainsi 'Ex laudabili et fere universali consuetudine chorus assurgit solummodo quando a celebrante salutatur vel idem celebrans ante eum transit. . . . Ad transitum autem et ad salutationem ministrorum etiam diaconi et sub-diaconi, chorus caput aperire tenetur.'"

take no notice of a salutation given by any of the inferior ministers.

SECTION II.—GENERAL DIRECTIONS TO THE THURIFER.

The thurifer should be in the sacristy some time before the hour at which Mass is to begin, in order to prepare the thurible, light the fire, and put incense into the boat. He may carry the boat to the credence before the beginning of Mass, or he may leave it in the sacristy until he carries the thurible to the altar.¹

There are two ways of carrying the thurible, according as it contains, or does not contain, incense. When the thurible contains incense, it is said to be carried solemnly, or in *ceremony*, and is always held in the right hand, the thumb passing through the ring fixed in the disc from which the chains hang, and the middle finger passing through the ring at the end of the chain by which the cover of the thurible is raised and lowered.² The cover should be raised somewhat, and the thurible gently moved to and fro to prevent the fire's being extinguished.

When incense has not been put into the thurible since the fire was last renewed, it is carried in the left hand,³ which grasps the chains immediately beneath the disc or cover from which they depend; or, if the thurifer please, he may carry the thurible, in this case also, by passing the thumb and one of the fingers of the left hand through the rings. The hand in which the thurible is carried, is held at the height of the shoulders, or higher, if the length of the chains require it.

When approaching the celebrant to have incense put into the thurible, the thurifer carries the thurible in his left hand, as described in the preceding paragraph, and the incense-boat in his right, which should not rest against his breast. When he arrives in front of the sacred ministers, he

¹ Bourbon n. 465; De Herdt vol. i., n. 304 and n. 306.

² Bourbon n. 471; De Conny ch. x. But Martinucci l. 1, c. 1, n. 16, and Falise sect. iii., ch. ii., direct that the thumb be in the movable ring, the middle or little finger in the other. Either plan may be adopted.

³ Martinucci *loc. cit.*, n. 18; Bourbon n. 470; Wapelhorst cap. 8, art 5, n. 91, 9°.

hands the boat to the deacon; with his right hand he raises the cover of the thurible by means of the ring; then, grasping with the same hand the chains a little above the cover, he raises the thurible to a convenient height for the celebrant to put incense into it. The incense having been put in, he lowers the cover, fastens it, and presents the thurible to the deacon, if the celebrant is about to incense.

In presenting the thurible to one who, in his turn, is to present it to the minister who incenses, the thurifer should grasp the upper part of the chains with his left hand, and with his right the part immediately over the cover. But in presenting it directly to him who is about to incense, the position of his hands should be reversed. The right should then be towards the top of the chains; the left towards the lower part.¹

SECTION III.—GENERAL DIRECTIONS TO THE ACOLYTES.

Two acolytes are required at a Solemn Mass. They should be as nearly as possible of equal height. Sometime before the hour for Mass they repair to the sacristy, vest in soutane and surplice, and set about preparing the altar, the credence, etc.

One of them, or both together, light the candles on the altar. If both, they walk side by side from the sacristy to the foot of the altar, each carrying a lighted taper. At the foot of the altar they genuflect *in plano*, ascend the altar, make a profound inclination to the crucifix, and a slight inclination to each other, and then proceed to light the candles. The first acolyte lights the candles on the gospel side, the second, those on the epistle side, and each begins with the candle nearest the centre of the altar. If there are more than one row of candles, those of the highest row are lighted first.

In extinguishing the candles after Mass, they begin with the lowest row when there are more than one row, and in each row they begin with the candle farthest from the centre of the altar.

¹ Bourbon, n. 472; De Conny *loc. cit.*

If the candles are all lighted or extinguished by one acolyte, he lights first those on the gospel side beginning next the centre of the altar; but extinguishes first those on the epistle side, beginning at the corner of the altar.¹

The acolytes carry their candles so that the one on the right has his left hand under the foot of the candlestick, his right hand round the knob or middle part of the stem; and the one on the left, his right hand under the foot, his left round the knob.

The torch is carried in one hand. When acolytes carrying torches walk in procession, each carries his torch in the hand furthest away from the companion at his side, and holds the other hand against breast.

The acolytes, even while carrying their candles, genuflect and incline along with the other ministers, and whenever their position or movements require it. To this rule, as it regards solemn Mass, there is only one exception.

¹ Many very accurate writers give directions for lighting and extinguishing the candles on the altar, when it is done by one, which are altogether, or, at least in part, opposed to the directions given above. Thus, for instance, Martiniucci (l. 1, c. 1, n. 9), Wapelhorst (n. 90-2), and Favrel (part 2, Tit. 2, chap. 4), direct the lighting of the candles to begin at the epistle side, the extinguishing at the gospel side; while De Conny (*loc. cit.*) would have both the lighting and extinguishing to begin at the gospel side.

It is quite certain, however, that the opinion of Martinucci, &c., as far as the lighting of the candles is concerned, is incorrect. For the S. Congregation declared in reply to a question (August 24, 1854), that the lighting should begin at the gospel side. "An acolythus aut alius accendens cereos ante Missam, aut ante aliam sacram functionem incipere debeat a cereis qui sunt a parte epistolae, ut volunt plurimi auctores, vel prout aliis placet, ab iis qui sunt a parte Evangelii. Resp. A cornu Evangelii quippe nobiliore parte (apud De Conny *loc. cit.*)

Now, as to the extinguishing of the candles. It is regarded as a first principle by all the writers whose works we have consulted, with the sole exception of De Conny, that the extinguishing should not begin at the same side as the lighting. From this principle, since it is certain the lighting should begin at the gospel side, it follows that the extinguishing should begin at the epistle side. The same conclusion follows from the reason given in the reply of the S. Congregation quoted above, for beginning to light the candles at the gospel side, namely, that the gospel side is the *pars nobilior*. As such, it requires not only that it be lighted before the other, but also that it remain lighted after the other. "Il semble," writes Bourbon (n. 99), "que lorsqu' un seul éteint les cierges il doit commencer par éteindre ceux du côté de l' épître, et finir par ceux de l'évangile comme étant aux places les plus honorables."

During the singing of the gospel the acolytes, with the sub-deacon, remain immovable; they neither incline nor genuflect along with the others.¹

The acolytes assist the deacon and sub-deacon to vest; they kiss the cross on the maniples and on the deacon's stole before presenting them. Whenever during the Mass the sacred ministers sit down, the acolytes raise the dalmatic and tunic over the back of the bench to prevent their being crushed.

SECTION IV.—GENERAL DIRECTIONS TO THE MASTER OF CEREMONIES.

The master of ceremonies should be perfectly conversant with the duties of each of the other ministers, otherwise he will not be able to discharge his own duties. For on the master of ceremonies devolves the duty of regulating and well-ordering the whole function in which he is engaged: on him in a special manner rests the responsibility of securing that uniformity, which tends so much to impart due solemnity and grandeur to the ceremonies of solemn Mass. But if he is not quite familiar with the duties of every one engaged, he will be either a useless incumbrance, or, instead of maintaining order, he will merely cause confusion.

He should see that everything is prepared in due time and arranged in its proper place. He carries to the altar the missal which the celebrant is to use, and places it on the stand, having previously arranged the markers, so that he may be able to find without delay the commemorations, preface, &c., to be said in the Mass. A second missal, properly marked, from which the epistle and gospel are to be sung, he carries to the credence, on which he also places the cruets, the towel, and the chalice prepared in the usual way, and covered with the veil and burse. Over all he extends the humeral veil.

He assists at the vesting of the sacred ministers, and at the proper time he invites them to proceed to the altar.

¹ Il n'y a que pendant le chant de l'évangile que les acolytes ne se mettant pas genoux; dans tout autre temps ils le font, même avec leurs chandeliers à la main. *Cérém Expliqué*, l. 1, ch. xi., n. 8.

When the time arrives for the ministers to sit down, he invites them to the bench ; while they are seated he stands, his arms crossed on his breast, at the right of the deacon ; when they should uncover he gives them a sign ; and intimates to them when they are to rise to proceed again to the altar.

SECTION V.—GENERAL DIRECTIONS TO THE DEACON AND SUB-DEACON.

In a solemn Mass the deacon and sub-deacon perform many actions in common. Any want of uniformity, then, on their part will be very noticeable, and must mar the solemnity and destroy the decorum of the entire function.

The deacon and sub-deacon take a very important part in the oblation of the Holy Sacrifice of the Mass. They act as the representatives of the Church ; to this office they are duly appointed and ordained. Next to the celebrant they are the most immediate offerers of the Holy Sacrifice, and next to him they come into the closest relationship with the Divine Victim of the Sacrifice. It is fitting, then, that they should come to the discharge of their exalted office with pure hearts, clean consciences, and deep recollection, and that immediately before Mass they should spend some time in fervent prayer for grace to perform their sacred duties in a manner pleasing to Almighty God.

Having finished their prayer they see that the missals are registered, and the chalice prepared and brought to the credence, and having washed their hands they proceed to vest. While vesting they may say the prayers prescribed for priests, with the exception of that to be said while putting on the chasuble. This prayer they may say only when putting on the folded chasubles, which are used at certain times of the year ; at other times when putting on the dalmatic and tunic they may say the prayers said by a bishop when putting on these portions of the sacred vestments.¹

¹ Ad tunicellam sub-diaconus dicere potest ; *Tunica jucunditatis et indumento laetitiae induat me Dominus* ; et diaconus ad dalmaticam ; *Indue me, Domine, indumento salutis et vestimento laetitiae, et dalmatica justitiae circumda me semper*, prout in missali pro Episcopo prescribitur. De Herdt, t. 1, n. 305, not. 1.

The deacon and sub-deacon should be vested in amice, alb, and cincture before it is time for the celebrant to begin to vest. Before taking their maniples they assist the celebrant in vesting,¹ and when he is completely vested, and not sooner, they, assisted by the inferior ministers, put on the remainder of their own vestments. The deacon puts on the stole so that the cross at its middle part is on the top of his left shoulder, and its extremities hang down on his right side.

If there is sufficient space in the sanctuary the deacon walks on the right of the celebrant, the sub-deacon on his left; but if the space is narrow, the sub-deacon walks on the left of the deacon, or before him, both being in front of the celebrant.

On arriving at the altar to begin Mass, and immediately after departing from it at the end of Mass, the sacred ministers genuflect *in plano*; at other times on the first step.

When after the consecration it is necessary for the sacred ministers to pass from one side of the celebrant to the other, they genuflect twice—first, before leaving that side on which they are, and secondly, when they arrive at the other side. During the same part of the Mass if they go from beside the celebrant to their places on the steps behind him, or from these places to his side, they genuflect before leaving *only*, and not also after arriving at the place to which they go.²

When they change their places before the consecration, as when they go up to recite the *Gloria* and *Credo* with the celebrant, authors are not agreed on the reverence they are

¹ De Herdt (Tom 1, n. 305, *not.* 1) says that the deacon and sub-deacon should not assist the celebrant in vesting. He refers to a decree of the Sacred Congregation as his authority, and quotes De Conny and Cuppinus as agreeing with him. Now, 1st., this decree on which De Herdt relies has been interpreted by the Sacred Congregation in a reply given on the 3rd of October, 1851, to refer only to the case when the deacon and sub-deacon are canons and of equal rank with the celebrant (see Favrel, part ii., Tit. 2, ch. vi., n. i., note 2; Vavas seur, part vii., sect. i., chap. i., art. 3, n. 23, note 2, &c.) 2nd. De Conny so far from agreeing with De Herdt is directly opposed to him. "Quant aux chasubles pliées," he wrote, "S'ils avaient à s'en servir, ils ne s'en revêtiraient qu' après avoir aidé le prêtre à s'habiller" (liv. II., chap. ii., art. 2.) Cuppinus we have not seen, but every writer we have seen, with the sole exception of De Herdt, directs the deacon and sub-deacon to assist the celebrant in vesting.

² Bourbon, n. 331. Gavantus, in *mis.*, par. ii, tit. 4, rule 7, lit. m. Bauldry, par. i, c. xi., n. 11.

to make. The Rubrics are silent, and consequently each writer may direct as he thinks best. It seems, however, better that they should make precisely the same reverences before as after the consecration. This secures uniformity, prevents confusion, and has in its favour a preponderating weight of authority.¹ They genuflect, also, whenever the celebrant genuflects. The sub-deacon, however, does not genuflect during the singing of the gospel.

When genuflecting on the predella, as at the incensation of the altar, they do not place their hands on the altar. No one but the celebrant is permitted to do this. When moving from one place to another they should take care first to turn the face towards the point to which they wish to go, and then walk to it in the natural manner. To sidle along, as if one feared to turn round, is awkward and unseemly. They should also take care never to turn their back to the altar or to the celebrant.

SECTION VI.—GENERAL DIRECTIONS TO THE CELEBRANT.

The celebrant should be perfectly familiar with every detail of the ceremonies of solemn Mass. To secure the necessary uniformity the inferior ministers are directed to conform exactly to the celebrant in all actions common to him and them. But if the celebrant makes mistakes, the others being unprepared for deviations from the rules they have learned, will either not try to conform to the celebrant at all, or, if they do try, will only introduce greater confusion, and bring out in bolder relief the mistakes of the celebrant.

The celebrant having complied with the injunctions of the Rubrics regarding the recitation of Matins and Lauds, and the preparatory prayers,² washes his hands and vests as for Low Mass.

¹ Bourbon, *loc. cit.* De Conny, *loc. cit.* De Herdt, Tom. 1, n. 118. Vavas seur, &c., &c.

² Sacerdos celebraturus missam praevia confessione sacramentali quando opus est et saltem matutino cum gaudiis absoluto. Orationi aliquantulum vacet, et orationes inferius positas pro temporis opportunitate dicat.—(*Rub. Miss.*, Pars. ii., Tit. I.)

No modern Theologian, it is true, maintains the opinion held by some of the earlier Theologians that the obligation imposed by this

The same ceremonies observed in a Low Mass, the celebrant of a High Mass will also observe. The parts that in a Low Mass are read in a loud tone, and in a High Mass are not sung, he reads so as to be heard by those who are immediately about him, but by them only.

Every priest who may from time to time be called upon to celebrate a solemn Mass, should by frequent practice keep himself familiar with the music of the parts sung by the celebrant; otherwise, as sometimes happens, his singing, instead of being an incentive to piety, and an aid to prayer, will but pain the educated ear, and bring upon himself the ridicule of the thoughtless.

SECTION VII.—DIRECTIONS FOR SALUTING THE CHOIR.

The celebrant and his ministers salute the choir when proceeding to the altar to begin Mass,¹ and whenever they pass *per longiorem* from the bench to the altar, or from the altar to the bench.²

When proceeding to the altar the celebrant and the sacred ministers uncover before saluting; they then resume their birrettas, advance to the foot of the altar, again uncover and salute the altar.³ If they enter the sanctuary from the epistle side, they salute first that side of the choir; otherwise they always salute the gospel side first.

Should the celebrant and the sacred ministers ever go

Rubric of reciting Matins and Lauds before Mass is a grave obligation. Yet nearly all are agreed that it imposes some obligation, and, consequently that a priest who without reason, neglects to recite Matins and Lauds before Mass cannot be held blameless. "Sine ulla vero causa," writes Lehmkühl (vol. ii., n. 219, 4) "id facere (*scil.* non recitare Mat. et Laud, ante Missam) communius pro veniati culpa habetur."

From the words of the Rubric it is clear there is no obligation of reciting the Psalms, &c., given in the Missal as preparatory prayers for the priest about to celebrate. But as these prayers are given to us stamped with the approval of the Church, they must be more efficacious than prayers suggested by the priest's own private devotion.

¹ De plus il est essentiel d'ajouter ici qu'en arrivant on salue le chœur. Il n'y aurait d'exception pour le chœur que dans les cas où le Clergé ne serait pas aux stalles. Favrel, part ii., Tit. 2, ch. vii., n. 4, *note*.

² Vavasseur, part vii. sect. i., chap. i. art. iii., n. 20. Bourbon, n. 371 De Conny, *loc. cit.* Favrel, *loc. cit.*

³ Si le Clergé était au chœur il devrait le saluer en y entrant avant de faire l'inclination ou la gèneuflexion à l'autel. Favrel, *loc. cit.*, ch. viii. n. 4.

per longiorem to the bench, they salute the altar before turning round to salute the choir; and in saluting the choir they begin with the gospel side. In returning *per longiorem* from the bench to the altar they salute the choir before they salute the altar, and on this occasion, they salute the epistle side first, because they meet it first.¹

D. O'LOAN.

DOCUMENT.

ENCYCLICAL LETTER OF HIS HOLINESS POPE LEO XIII.,
ON THE OCCASION OF COMPLETING THE YEAR OF HIS
SACERDOTAL JUBILEE.

SANCTISSIMI DOMINI NOSTRI LEONIS DIVINA PROVIDENTIA PAPAE
XIII. EPISTOLA AD PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS
ET EPISCOPOS UNIVERSOSQUE CHRISTIFIDELES PACEM ET COM-
MUNIONEM CUM APOSTOLICA SEDE HABENTES.

VENERABILIBUS FRATRIBUS PATRIARCHIS, PRIMATIBUS, ARCHIEPISCOPI,
EPISCOPI ET DILECTIS FILIIS CHRISTIFIDELIBUS UNIVERSIS
PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTIBUS.

LEO PP. XIII.

VENERABILES FRATRES, DILECTI FILII, SALUTEM ET APOSTOLICAM
BENEDICTIONEM.

Exeunte jam anno, cum natalem sacerdotii quinquagesimum, singulari munere beneficioque divino, incolumes egimus, sponte respicit mens Nostra spatium praeteritorum mensium, plurimumque totius hujus intervalli recordatione delectatur. Nec sane sine causa : eventus enim, qui ad Nos privatim attinebat, idemque nec per se magnus, nec novitate mirabilis, studia tamen hominum inusitato modo commovit, tam perspicuis laetitiae signis, tot gratulationibus celebratus, ut nihil optari majus potuisset. Quae res certe pergrata Nobis perque jucunda cecidit : sed quod in ea plurimi aestimamus,

¹ *Idem ibi.* Baldeschi and Bourbon direct them to move forward a few paces after saluting the epistle side, before they salute the gospel side. But, as Vavasour (*loc. cit.* note) remarks, there is no reason why they should not salute both sides of the choir without changing their position.

significatio voluntatum est, religionisque liberrime testata constantia. Ille enim Nos undique salutantium concentus id aperte loquebatur, ex omnibus locis mentes atque animos in Jesu Christi Vicarium esse intentos: tot passim prementibus malis in Apostolicam Sedem, velut in salutis perennem incorruptumque fontem, fidenter homines intueri: et quibuscumque in oris catholicum viget nomen, Ecclesiam romanam, omnium Ecclesiarum matrem et magistram, coli observarique, ita ut aequum est, ardenti studio ac summa concordia.

His de caussis per superiores menses non semel in coelum suspeximus, Deo optimo atque immortalī gratias acturi, quod et hanc Nobis vivendi usuram, et ea, quae commemorata sunt, curarum solatia benignissime tribuisset: per idemque tempus, cum sese occasio dedit, gratam voluntatem Nostram, in quos oportebat, declaravimus. Nunc vero extrema anni ac celebritatis renovare admonent accepti beneficii memoriam: atque illud peroptato contingit, ut Nobiscum in iterandis Deo gratiis Ecclesia tota consentiat. Simul vero expetit animus per has litteras publice testari, id quod facimus, quemadmodum tot obsequii, humanitatis, et amoris testimonia ad eliniendas curas molestiasque Nostras consolatione non mediocri valuerunt, ita eorum et memoriam in Nobis et gratiam semper esse victuram.

Sed majus ac sanctius restat officium. In hac enim affectione animorum, romanum Pontificem alacritate iusueta colere atque honorare gestientium, numen videmur nutumque Ejus agnoscere, qui saepe solet atque unus potest magnorum principia bonorum ex minimis momentis elicere. Nimirum providentissimus Deus voluisse videtur, in tanto opinionum errore, excitare fidem, opportunitatemque praebere studiis vitae potioris in populo christiano revocandis.

Quamobrem hoc est reliqui, dare operam ut, bene positis initiis, bene cetera consequantur: enitendumque, ut et intelligantur consilia divina, et reipsa perficiantur. Tunc denique obsequium in Apostolicam Sedem plene erit cumulateque perfectum, si cum virtutum christianarum laude conjunctum ad salutem conducat animarum: qui fructus est unice expetendus perpetuoque mansurus.

Ex hoc summo apostolici muneris gradu, in quo Nos Dei benignitas locavit patrociniū veritatis saepenumero, ut oportuit, suscepimus, conatique sumus ea potissimum doctrinae capita exponere, quae maxime opportunaque e re publica viderentur esse, ut quisque, veritate perspecta, pestiferos errorum afflatus, vigilando cavendoque, defugeret. Nunc vero uti liberos suos amantissimus parens, sic Nos alloqui christianos universos volumus, familiarique sermone hortari singulos ad vitam sancte instituendam. Nam omnino ad christianum

nomen, praeter fidei professionem, necessariae sunt christianarum artes exercitationesque virtutum; ex quibus non modo pendet sempiterna salus animorum, sed etiam germana prosperitas et firma tranquillitas convictus humani et societatis.

Jamvero si quaeritur qua passim ratione vita degatur, nemo est quin videat, valde ab evangelicis praeceptis publicos mores privatosque discrepare. Nimis apte cadere in hanc aetatem videtur illa Joannis Apostoli sententia : *omne quod in mun.do est, concupiscentia carnis est, et concupiscentia oculorum, et superbia vitae*¹. Videlicet plerique, unde orti, quo vocentur, obliiti, curas habent cogitationesque omnes in haec imbecilla et fluxa bona defixas : invita natura perturbatoque ordine, iis rebus sua voluntate serviunt; in quas dominari hominem ratio ipsa clamat oportere. Appetentiae commodorum et deliciarum comitari proclive est cupiditatem rerum ad illa adipiscenda idonearum. Hinc effrenata pecuniae aviditas, quae efficit caecos quos complexa est, et ad explendum quod exoptat inflammata rapitur, nullo saepe aequi et iniqui discrimine, nec raro cum alienae inopiae insolenti fastidio. Ita plurimi, quorum circumfluit vita divitiis fraternitatis nomen cum multitudine usurpant, quam intimis sensibus superbe contemnunt. Similique modo elatus superbia animus non legi subesse ulli, nec ullam vereri potestatem conatur : merum amorem sui libertatem appellat. *Tamquam pullum onagri se liberum natum putat*.²

Accedunt vitiorum illecebrae ac perniciose invitamenta peccandi : ludos scenicos intelligimus impie ac licenter apparatus : volumina atque ephemeridas ludificandae virtuti, honestandae turpitudini composita : artes ipsas ad usum vitae honestamque oblectationem animi inventas, lenocinia cupiditatum ministrare jussas. Nec licet sine metu futura prospicere, quia nova malorum semina continenter velut in sinum congeruntur adolescentis aetatis. Nostis morem scholarum publicarum : nihil in eis relinquitur ecclesiasticae auctoritati loci : et quo tempore maxime oporteret tenerrimos animos ad officia christiana sedulo studioseque fingere, tum religionis praecepta plerumque silent. Grandiores natu periculum adeunt etiam majus, scilicet a vitio doctrinae : quae saepe est ejusmodi, ut non ad imbuendam cognitionem veri, sed potius ad infatuandam valeat fallacia sententiarum juventutem. In disciplinis enim tradendis permulti philosophari malunt solo rationis magisterio, omnino fide divina posthabita : quo firmamento maximo uberrimoque lumine remoto in multis labuntur, nec vera cernunt. Eorum illa sunt, omnia quae in hoc mundo sint, esse corporea : hominum et pecudum easdem esse origines similemque naturam : nec desunt qui de ipso summo domi-

¹ I Ep., II., 16.

² Job, xi., 12.

nature rerum, ac mundi opifice Deo dubitent, sit necne sit, vel in ejus natura errent, ethnicorum more, deterimine.

Hinc demutari necesse est ipsam speciem formamque virtutis, juris, officii. Ita equidem, ut dum rationis principatum gloriose predicant, ingenique subtilitatem magnificentius efferunt, quam par est, debitas superbiae poenas rerum maximarum ignoracione luant. Corrupto opinionibus animo, simul insidet tamquam in venis medullisque corruptela morum; eaque sanari in hoc genere hominum sine summa difficultate non potest, propterea quod ex una parte opiniones vitiosae adulterant judicium honestatis, ex altera lumen abest fidei christianae, quae omnis est principium ac fundamentum justitiae.

Ex ejusmodi caussis quantas hominum societas calamitates contraxerit quotidie oculis quodammodo contemplamur. Venena doctrinarum proclivi cursu in rationem vitae resque publicas pervasere: *rationalismus, materialismus, atheismus* peperere *socialismum, communismum, nihilismum*: tetras quidem funestasque pestes sed quas ex iis principiis ingenerari non modo consentaneum erat, sed prope necessarium. Sane, si religio catholica impune rejicitur, cujus origo divina tam illustribus est perspicua signis, quidni quaelibet religionis forma rejiciatur, quibus tales assentiendi notas abesse liquet? Si animus non est a corpore natura distinctus, proptereaque si, intereunte corpore, spes aevi beati aeternique nulla superest, quid erit caussae quamobrem labores molestiaeque in eo suscipiantur, ut appetitus obediens fiant rationi? Summum hominis erit positum bonum in fruendis vitae commodis potiendisque voluptatibus.

Cumque nemo unus sit, quin ad beate vivendum ipsius naturae admonitu impulsuque feratur, jure quisque detraxerit quod cuique possit, ut aliorum spoliis facultatem quaerat beate vivendi. Nec potestas ulla frenos est habitura tantos, ut satis cohibere incitatas cupiditates queat: consequens enim est, ut vis frangatur legum et omnis debilitetur auctoritas, si summa atque aeterna ratio jubentis vetantis Dei repudietur. Ita perturbari funditus necesse est civilem hominum societatem, inexplibili cupiditate ad perenne certamen impellente singulos, contententibus aliis quaesita tueri, aliis concupita adipisci.

Huc ferme nostra inclinatur aetas. Est tamen, quo consolari conspectum praesentium malorum, animosque erigere spe meliore possimus. Deus enim *creavit ut essent omnia, et sanabiles facit nationes orbis terrarum.*¹ Sed sicut omnis hic mundus non aliter conservari nisi numine providentiaeque ejus potest, cujus est nutu conditus, ita pariter sanari homines sola ejus virtute queunt, cujus beneficio sunt ab interitu ad vitam revocati. Nam humanum genus

¹ Sap., i., 14.

semel quidem Jesus Christi profuso sanguine redemit, sed perennis ac perpetua est virtus tanti operis tantique muneris: *et non est in alio aliqua salus*.¹ Quare qui cupiditatum popularium crescentem flammam nituntur oppositu legum extinguere, ii quidem pro justitia contendunt; sed intelligant, nullo se fructu aut certe perexiguo laborem consumpturos, quamdiu obstinaverint animo respuere virtutem Evangelii, Ecclesiaeque nolle advocatam operam. In hoc posita malorum sanatio est, ut, mutatis consiliis, et privatim et publice remigretur ad Jesum Christum, christianamque vivendi vitam.

Jamvero totius vitae christianae summa et caput est, non indulgere corruptis saeculi moribus, sed repugnare ac resistere constanter oportere. Id auctoris fidei et consummatoris Jesu omnia dicta et facta, leges et instituta, vita et mors declarant. Igitur quantumvis pravitate naturae et morum longe trahamur alio curramus oportet ad propositum nobis certamen armati et parati eodem animo eisdemque armis, quibus Ille, qui proposito sibi gaudio sustinuit crucem.²

Proptereaque hoc primum videant homines atque intelligant quam sit a professione christiani nominis alienum persequi, uti mos est, cujusquemodo voluptates, horrere comites virtutis labores, nihilque recusare sibi, quod sensibus suaviter delicateque blandiatur. *Qui sunt Christi, carnem suam crucifixerunt cum vitis et concupiscentiis*,³ ita ut consequens sit Christi non esse, in quibus non exercitatio sit consuetudoque patiendi cum aspernatione mollium et delicatarum voluptatum.

Revixit enim homo infinita Dei bonitate in spem bonorum immortalium, unde exciderat, sed ea consequi non potest, nisi ipsis Christi vestigiis ingredi conetur, et cogitatione exemplorum ejus mentem suam moresque conformet. Itaque non consilium, sed officium, neque eorum dumtaxat, qui perfectius vitae optaverint genus, sed plane omnium est, *mortificationem Jesu in corpore quemque suo circumferre*.⁴

Ipsa naturae lex, quae jubet hominem cum virtute vivere, qui secus posset salva consistere? Deletur enim sacro baptismate peccatum, quod est nascendo contractum, sed stirpes distortae ac pravae, quas peccatum insevit, nequaquam tolluntur. Pars hominis ea, quae expers rationis est, etsi resistentibus viriliterque per Jesu Christi gratiam repugnantibus nocere non possit, tamen cum ratione de imperio pugnat, omnem animi statum perturbat, voluntatemque tyrannice a virtute detorquet tanta vi, ut nec vitia fugere nec officia servare sine quotidiana dimicatione possimus. *Manere autem in baptizatis concupiscentiam vel fomitem haec sancta synodus fatetur ac sentit, quae cum ad agonem relicta sit, nocere non consentientibus, sed*

¹ Act., iv.² Heb., xii., 1, 2.³ Galat., v., 24.⁴ II. Cor., iv., 10.

*viriliter per Jesu Christi gratiam repugnantibus non valet; quinimo qui legitime certaverit, coronabitur.*¹

Est in hoc certamine gradus fortitudinis, quo virtus non perveniat nisi excellens eorum videlicet, qui in profligandis motibus a ratione aversis eo usque profecerunt, ut coelestem in terris vitam agere propemodum videantur. Esto, paucorum sit tanta praestantia: sed, quod ipsa philosophia veterum praecipiebat, domitas habere cupiditates nemo non debet; idque ii majore etiam studio, quibus rerum mortalium quotidianus usus irritamenta majora suppeditat; nisi qui stulte putet, minus esse vigilandum ubi praesentius imminet discrimen, aut, qui gravius aegrotant, eos minus egere medicina. Is vero, qui in ejusmodi conflictu suscipitur, labor magnis compensatur, praeter coelestia atque immortalia, bonis: in primis quod isto modo, sedata perturbatione partium, plurimum restituitur naturae de dignitate pristina. Hac enim lege est atque hoc ordine generatus homo, ut animus imperaret corpori, appetitus mente consilioque regerentur: eoque fit, ut non dedere se pessimis dominis cupiditatibus, praestantissima sit maximeque optanda libertas.

Praeterea in ipsa humani generis societate non apparet quid expectari ab homine sine hac animi affectione possit. Utrumne futurus est ad bene merendum propensus, qui facienda, fugienda, metiri amore sui consueverit? Non magnanimus quisquam esse potest, non beneficus, non misericors, non abstinens, qui non se ipse vincere didicerit, atque humana omnia praec virtute contemnere. Nec silebimus, id omnino videri divino provisum consilio, ut nulla afferri salus hominibus, nisi cum contentione et dolore queat. Revera si Deus liberationem culpa et errati veniam hominum generi dedit, hac lege dedit, ut Unigenitus suus poenas sibi debitas justasque persolveret. Justitiaeque divinae cum Jesus Christus satisfacere alia atque alia ratione potuisset, maluit tamen per summos cruciatus profusa vita satisfacere. Atque ita alumnis ac sectatoribus suis hanc legem imposuit suo cruore sancitam, ut eorum esset vita cum morum ac temporum vitiis perpetua certatio.

Quid Apostolos ad imbuendum veritate mundum fecit invictos, quid martyres innumerabiles in fidei christianae cruento testimonio roboravit, nisi affectio animi illi legi obtemperans sine timore? Nec alia via ire perrexerunt, quotquot curae fuit vivere more christiano, sibi quoque virtute consulere: neque igitur alia nobis eundum, si consulti salutem volumus vel nostrae singulorum, vel communi. Itaque, dominante procacitate libidinum, tueri se quemque viriliter necesse est a blandimentis luxuriae: cumque passim sit in fruendis opibus

¹ Conc. Trid. sess. v., can. 5.

et copiis tam insolens ostentatio, muniendus animus est contra divitiarum sumptuosas illecebras: ne his inhians animus quae appellantur bona, quae nec satiare eum possunt, ac brevi eum dilapsura, thesaurum amittat non deficientem in coelis.

Denique illud etiam dolendum quod opiniones atque exempla perniciose tanto opere ad molliendos animos valuerunt, ut plurimos jam prope pudeat nominis vitaeque christianae: quod quidem aut perditae nequitiae est, aut segnitiae inertissimae. Utrumque detestabile, utrumque tale, ut nullum homini malum majus. Quatenus enim reliqua salus esset, aut qua spe niterentur homines, si gloriari in nomine Jesu Christi desierint, si vitam ex praeceptis evangelicis constanter aperteque agere recusarint? Vulgo queruntur viris fortibus sterile saeculum. Revocentur christiani mores: simul erit gravitas et constantia ingenii restituta.

Sed tantorum magnitudini varietatique officiorum virtus hominum par esse sola non potest. Quo modo corpori, ut alatur, panem quotidianum, sic animae, ut ad virtutem conformetur, nervos atque robur impetrare divinitus necesse est. Quare communis illa conditio lexque vitae, quam in perpetua quadam diximus dimicatione consistere, obsecrandi Deum habet adjunctam necessitatem.

Etenim, quod est vere ab Augustino venusteque dictum, transcendit pia precatio intervalla mundi, divinamque devocat e coelo misericordiam. Contra cupiditatum turpidos motus, contra malorum daemonum insidias, ne circumventi in fraudem inducamur, adjumenta petere atque auxilia coelestia jubemur oraculo divino: *Orate, ut non intretis in tentationem.*¹ Quanto id necessarium magis, si utilem dare operam alienae quoque saluti volumus? Christus Dominus, unigenitus Filius Dei, fons omnis gratiae et virtutis, quod verbis praecepit, ipse prior demonstravit exemplo: *erat pernoctans in oratione Dei*² sacrificioque proximus *prolixius orabat.*³

Profecto longe minus esset naturae extimescenda fragilitas, nec longe mores desidiaque diffuerent, si divinum istud preceptum minus jaceret incuria ac prope fastidio intermissum. Est enim exorabilis Deus, gratificari vult hominibus, aperte pollicitus, sua se munera large copioseque petentibus daturum. Quin etiam invitat ipsemet petere, ac fere lacessit amantissimis verbis: *Ego dico vobis: petite, et dabitur vobis; quaerite, et invenietis; pulsate, et aperietur vobis.*⁴ Quod ut confideret ac familiariter facere ne vereamur, majestatem numinis sui similitudine atque imagine temperat parentis suavissimi cui nihil potius, quam caritas liberorum. *Si ergo vos, cum sitis mali, noctis bona data filiis vestris, quanto magis Pater vester,*

¹ Matth., xxvi., 41. ² Luc., vi., 12. ³ Luc., xxii., 43. ⁴ Luc., xi., 9.

*qui in caelis est, dabit bona, potentibus se?*¹ Quae qui cogitaverit, non nimium mirabitur si efficientia precum humanarum Joanni quidem Chrysostomo videatur tanta, ut cum ipsa potentia Dei comparari illam putet posse.

Propterea quod sicut Deus universitatem rerum verbo creavit, sic homo impetrat, orando, quae velit. Nihil est rite adhibitis precibus impetrabilius, quia insunt in eis quaedam velut moventia, quibus placari se Deus atque exorari facile patiatur. Nam inter orandum sevocamus ab rebus mortalibus animum, atque unius Dei cogitatione suspensi, conscientia tenemur infirmitatis humanae; ob eamque rem in bonitate et amplexu parentis nostri acquiescimus, in virtute Conditoris perfugium quaerimus. Adire insistimus auctorem omnium bonorum, tamquam spectari ab eo velimus aegrum animum, imbecillas vires, inopiam nostram plenique spe, tutelam atque opem ejus imploramus, qui aegrotationum medicinam, infirmitatis miseriaeque solatia praebere solus potest. Tali habitu animi modeste de se, ut oportet, submissequae, judicantis, mire flectitur Deus ad clementiam, quia quemadmodum superbis resistit, ita humilibus *dat gratiam*.² Sancta igitur sit apud omnes consuetudo precandi: mens, animus, vox presentur; unaque simul ratio vivendi consentiat, ut, videlicet, per legum divinarum custodiam perennis ad Deum ascensus vita nostra videatur.

Quemadmodum virtutes ceterae, ita haec etiam, de qua loquimur, gignitur et sustentatur fide divina. Deus etiam auctor est, quae sint homini vera atque unice per se expectenda bona: itemque infinitam Dei bonitatem, et Jesu redemptoris merita eodem auctore cognovimus. Sed vicissim pia precandi consuetudine nihil est ad alendam augendamque fidem aptius. Cujus quidem virtutis, in plerisque debilitatae, in multis extinctae, apparet quanta sit hoc tempore necessitas. Illa enim est maxime, unde non modo vitae privatorum petenda correctio est, sed etiam earum rerum judicium expectandum, quarum conflictio quietas et securas esse civitates non sinit. Si aestuat multitudo immodicae libertatis siti, si erumpunt undique proletariorum minaces, fremitus, si inhumana beatiorum cupiditas numquam se satis consecutam putat, et si quae sunt alia generis ejusdem incommoda, his profecto, quod alias uberius exposuimus, nihil subvenire melius aut certius, quam fides christiana, potest.

Locus admonet, ad vos cogitationem orationemque convertere, quotquot Deus ad sua dispensanda mysteria, collata divinitus potestate, adjuutores adscivit. Si caussae indagantur privatae publicaeque salute, dubitandum non est vitam moresque clericorum posse plurimum in

¹ Matth., vii., 11.

² 1. Petr., v., 5.

utramque partem. Meminerint, igitur, se *lucem mundi* a Jesu Christo appellatos, quod *luminis instar universum orbem illustrantis sacerdotis animam splendescere oportet*.¹ Lumen doctrinae, neque illud vulgare, in sacerdote requiritur, quia muneris ejus est implere sapientia ceteros, evellere errores, ducem esse multitudini per itinera vitae ancipitia et lubrica. In primis autem vitae innocentiam comitem doctrina desiderat, praesertim quod in emendatione hominum longe plus exemplo, quam peroratione proficitur.

Luceat lux vestra coram hominibus, ut videant opera vestra bona. Cujus divinae sententiae ea profecto vis est, talem esse in sacerdotibus perfectionem oportere absolutionemque virtutis, ut se tamquam speculum praeberere intuentibus queant. *Nihil est, quod alios magis ad pietatem et Dei cultum assidue instruat, quam eorum vitu et exemplum, qui se divino ministerio dedicaverunt: cum enim a rebus saeculi in altiorum sublato locum conspiciantur, in eos tamquam in speculum reliqui oculus conjiciunt ex eisque sumunt, quod imitantur.*² Quare si omnes homines caveant vigilanter, oportet ne ad vitiorum scopulos adhaerescant, neu consecretentur res caducas appetitione nimia, apparet quanto id efficere sacerdotes religiosius et constantius debeant.

Nisi quod nec satis est non servire cupiditatibus: illud etiam sanctitudo dignitatis postulat ut sibimetipsis acriter imperare assuescant, itemque omnes animi vires, praesertim intelligentiam ac voluntatem, quae summum in homine obtinent locum, in obsequium Christi cogere. *Qui relinquere universa disponis, te quoque inter relinquenda connumerare memento, imo maxime et principaliter abnega temetipsum,*³ Soluta ac libero ab omni cupidine animo, tum denique alacre et generosum studium concipient salutis alienae, sine quo nec satis consulere suae. *Unus erit de subditis quaestus, una pompa, unaque voluptas, si quomodo possent parare plebem perfectam. Id omnibus satagent etiam multa contritione cordis et corporis, in labore et aerumna, in fame et siti, in frigore et nuditate.*⁴ Cujusmodi virtutem semper expectant et ad ardua quaelibet, proximorum gratia, impavidam mire fovet et corroborat bonorum coelestium contemplatio frequens. In qua sane quanto plus posuerint operae, tanto liquidius magnitudinem munerum sacerdotalium et excellentiam et sanctitatem intelligent. Judicabunt illud quam sit miserum, tot homines per Jesum Christum redemptos, ruere tamen in interitum sempiternum: divinaeque

¹ S. Joan. Chrysost., de Sac. I. III., c. i.

² Matth., v., 16.

³ Conc. Trid. sess. XXII., c. i. de Ref.

⁴ S. Bernard. Declam c. i.

⁵ Id. Consid., lib. IV., de c. ii.

cogitatione naturae in amorem Dei et intendunt sese vehementius et ceteros excitabunt.

Est ejusmodi cursus ad salutem communem certissimus. In quo tamen magnopere cavendum, ne qui magnitudine difficultatum terreatur, aut propter diuturnitatem malorum de sanatione desperet. Dei aequissima immutabilisque justitia et recte factis praemia reservat et supplicia peccatis. Gentes vero et nationes, quoniam ultro mortalis aevi spatium propagari non possunt, debitam factis mercedem ferant in terris necesse est. Utique non est novum, successus prosperos peccanti civitati contingere: idque justo Dei consilio, qui actiones laudabiles, neque enim est ulla gens omni laude vacans, ejusmodi beneficiorum genere interdum remuneratur: quod in populo romano judicat Augustinus contigisse. Rata tamen lex est, ad prosperam fortunam omnino plurimum interesse quemadmodum publice virtus, ac nominatim ea, quae parens est ceterarum, justitia colatur. *Justitia elevat gentem: miseros autem facit populos peccatum.*¹ Nihil attinet considerationem hoc loco intendere in victricia facinora; nec exquirere, ullane imperia, salvis rebus suis et ad voluntatem fluentibus, gerant tamen velut in imis visceribus inclusum semen miseriarum.

Unam rem intelligi volumus, cujus rei plena est exemplorum historia, injuste facta aliquando esse luenda, eoque gravius, quo fuerint diuturniora delicta. Nos quidem magnopere illa Pauli Apostoli sententia consolatur: *Omnia enim vestra sunt: vos autem Christi, Christus autem Dei.*² Videlicet arcana divinae Providentiae nutu sic rerum mortalium regitur gubernaturque cursus, ut, quaecumque hominibus accidunt, omnia Dei ipsius gloriae asserviant, itemque sint eorum saluti, qui Jesum Christum vere et ex animo sequuntur, conducibilia. Horum vero mater et altrix, dux et custos est Ecclesiae: quae ideo cum Christo ponso suo sicut intimo atque incommutabili caritate copulatur, ita conjungitur societate certaminum et communione victoriae.

Nihil igitur anxii Ecclesiae caussa sumus, nec esse possumus: sed valde pertimescimus de salute plurimorum, qui Ecclesia superbe posthabita, errore vario in interitum aguntur: angimur earum caussa civitatum, quas spectare cogimur aversas a Deo, et summos rerum omnium discrimini stolidi securitate indormientos. *Nihil Ecclesiae par est. Quot Ecclesiam oppugnaverunt ipsique perierunt? Ecclesia vero coelos transcendit. . . . Talis est Ecclesiae magnitudo; vincit impugnata, insidiis appetita superat. . . . luctatur nec prosternitur, pugilatu certat nec vincitur.*³ Neque solum non vincitur, sed illam,

¹ Prov., xiv., 34.

² I. Cor., iii., 22, 23.

³ S. Joan. Chrys. Or. post Eutrop. captum habita, n. i.

quam perenni haustu a Deo ipso derivat, emendatricem naturae et efficientem salutis virtutem conservat integram, nec ulla temporum permutatione mutabilem. Quae virtus si senescentem vitii et perditum superstitione mundum divinitus liberavit, quidni devium revocabit? Conticescant aliquando suspiciones ac simultates: amotisque impedimentis, esto iurium suorum ubique compos Ecclesia, cujus est tueri ac propagare parta per Jesum Christum beneficia. Tunc enim vero licebit experiendo cognoscere quo lux Evangelii pertineat, quid virtus Christi redemptoris possit.

Hic annus, qui est in exitu, non pauca, ut initio diximus, reviviscentis fidei indicia praetulit. Utinam istiusmodi velut scintilla crescat in vehementem flammam, quae, absumptis vitiorum radicibus, viam celeriter expediat ad renovendos mores et salutaria capassenda. Nos quidem mystico Ecclesiae navigio tam adversa tempestate praepositi, mentem animumque in divinum gubernatorem defigimus, qui clavum tenens sedet non visus in puppi.

Vides, Domine, ut undique eruperint venti, ut mare inhorrescat, magna vi excitatis fluctibus. Impera, quaesumus, qui solus potes, et ventis et mari. Redde hominum generi pacem veri nominis, quam mundus dare non potest, tranquillitatem ordinis. Scilicet munere impulsuque tuo referant sese homines ad ordinem debitum, restituta, ut oportet, pietate in Deum, justitia et caritate in proximos, temperantia in semetipsos, domitis ratione cupiditatibus. Adveniat regnum tuum, ibique subesse ac servire ii quoque intelligant oportere, qui veritatem et salutem, te procul, vano labore exquirunt. Inest in legibus tuis aequitas ac lenitudo paterna: ad easque servandas ultro nobis ipse suppeditas expeditam virtute tua facultatem. Militia est vita hominis super terram: sed ipse *certamen inspectas, et adjuvas hominem ut vincat, et deficientem sublevas, et vincentem coronas.*¹

¹Cf. Aug., in ps. xxxii.

Atque his sensibus erecto in spem laetam firmamque animo, munerum coelestium auspicem et benevolentiae Nostrae testem, vobis venerabiles Frates, et Clero, populoque catholico universo apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae, apud S. Petrum, ipso die natali D. Jesus An. MDCCCXXXVIII, Pontificatus Nostri undecimo.

LEO PP. XIII.

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THE EARTH'S EARLY HISTORY.

(VIEWED FROM A PHYSICIST'S STANDPOINT—AN ARGUMENT FOR
CREATION.)

IT was shown in a former paper¹ that tidal friction is gradually diminishing the speed of the earth's rotation about its axis; and we know that tidal friction has been in operation for ages. The fossil remains of marine plants and animals found in such profuse abundance in the stratified rocks, which form the greater part of the earth's outer covering, recall a time when those rocks were strewn as soft mud on the bed of the ocean. A glance at the geological map of our own country will show that not far beneath the surface there lies an undulating plane of limestone, some thousands of feet in thickness, extending, with a few slight interruptions, from the coast between Dundalk and Dublin to the Bay of Galway, and from the counties of Cavan and Monaghan in the north, to the confines of Waterford, Cork, and Kerry in the south. Any one who will take the trouble to inspect an ordinary quarry lying within this region cannot fail to find many specimens of marine shells embedded in the rock; and a piece of the latter, when reduced to powder and examined with a fairly good microscope, will reveal the remarkable fact that nearly the entire substance of the limestone is made up of minute fragments of shells, and skeletons of worms and other marine animal forms.

Now, we cannot help believing that these shells and

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skeletons were placed there by agencies similar to those which we find constantly at work in our own time along our coasts and at the greatest depths of the ocean. In their primitive condition, therefore, those rocks were only the debris of marine animal structures scattered in great profusion on the bottom of the sea, chemical and mechanical forces in the lapse of ages gradually cemented and consolidated them into their present compact form; and the action of subterranean heat or, as many geologists suppose, the subsidence of other parts of the earth's surface, owing to the cooling and consequent contraction of the interior, finally raised them above the level of the waves.

The other sedimentary rocks have a history somewhat similar to that of the limestone; many of them are even much older. The greenish slaty rocks of Bray Head and the Sugar Loaf in Wicklow preceded the age in which the limestone was formed by an interval probably as great as that which separates the limestone age from the present. And during all those long series of years tidal friction was unceasingly at work. The speed of the earth's rotation, therefore, must have been greater in the past than it is now. But it had a limit. At the present rate, a body at the equator loses about the two-hundred and ninetieth part of its weight owing to the centrifugal force arising from its inertia; and it follows from the law of angular motion, that if the rate were increased much beyond seventeen times its present value, all the water on its surface and solid bodies near the equator not firmly held down by adhesion would part company with the earth, and commence a new career as its satellites. There are some who think it was in this way that the moon, from being once part of our terrestrial orb, began its separate existence. And, no doubt, some of the circumstances of its motion would seem to suggest such an origin. But its density, which is less than three-fifths of the mean density of the earth, creates a difficulty. Besides this, the inclination of the moon's orbit to the plane of the earth's equator being much greater than the small angle of about five degrees, which the orbit makes with the ecliptic, would point to a solar rather than a terrestrial parentage.

A mass of fluid matter suspended in space, and left entirely to the gravitating influences of its own particles, would assume a spherical form—as the rain drop does when falling from the roof, or the molten lead which during its descent shapes itself to suit the sportsman. If, however, such a mass were rotated about one of its diameters, it would cease to be a sphere. As the school-boy's hoop becomes an oval when set rapidly spinning round one of its diameters, a spherical mass when rotated becomes flattened towards the extremities of the axis and widens out in a central plane perpendicular to it. Now, this is the shape which the earth is found to have by actual measurement—its equatorial diameter exceeding the polar by nearly twenty-seven miles; and it can hardly be doubted that this peculiar shape is in some way due to the earth's motion of rotation. But the thickness and rigidity of the rocks found beneath its surface are much too great to admit of the earth's present figure being satisfactorily explained by centrifugal force alone.

We are compelled to go back to a time long before the oldest of the sedimentary rocks or the water necessary for their formation made their appearance—a time when the granite of the Mourne and Donegal Highlands, and the basalt of Antrim formed part of one vast sea of viscid lava which everywhere covered the earth's surface. Many vestiges of this former condition of our globe remain to the present day. Hot wells and burning mountains may be counted by the score in both hemispheres; and the catastrophes of Ischia and the Riviera in recent years bear witness that even these safety valves, numerous as they are, sometimes prove inadequate to relieve the enormous pressure arising from the store of energy still accumulated in the earth's interior. Many interesting problems for which science, in its present state, can offer little more than conjectural solutions are presented by the earthquake and the eruption of the volcano; but although unable to diminish their frequency, or mitigate their intensity, the doctrine of energy clearly shows that future generations will be less afflicted than their predecessors with these dreadful calamities. Whether arising from the volatilizing action of red-hot masses on water and other substances

which find their way down through cracks in the upper strata or, as others suppose, from chemical forces always at work at great depths below the surface, each fresh outburst necessarily involves a vast expenditure of energy, and, therefore, implies a diminution of the residual store.

But, apart from these extraordinary phenomena, the thermal condition of the rocks near the earth's surface proves clearly one of two things: either the earth has been immensely hotter in the past than it is now, or the source, whatever it may be, whence its present heat is derived is being rapidly exhausted. It is well known that in sinking shafts for mining purposes and in boring for wells, when a certain depth has been reached, the influence of the sun's heat ceases to be felt. A thermometer placed there will indicate the same temperature throughout the year; whereas, if placed at any lesser depth, the temperature will be found to change with the seasons. Moreover, when the first stratum of constant temperature has been passed, it is invariably found that the greater the depth, the higher the temperature becomes. The rate of increase is not the same everywhere; but, so far as observation has yet gone, one centigrade degree for every hundred feet may be taken as a fair average. It need not be assumed that this rate of increase continues to all depths; and the small distance to which it is practicable to penetrate into the earth's interior obviously would render such an assumption unwarrantable.

But the fact remains that not far beneath the surface there are strata of rock nearly but not quite concentric with it, whose temperature at any given point never changes, and which have hotter strata always below them, and colder strata always above them. A stratum of this kind, therefore, must give by conduction to those above it, each second of time, just as much heat as it receives from the hotter strata below it; and since the temperature of the upper strata is not increased from year to year, this heat is necessarily lost by the earth, and passes by radiation into space. As this process is constantly going on throughout the entire extent of the earth's surface, and has been in operation for immeasurable ages in the past, the amount of heat which the earth has parted with up to the present must be enormously great.

There are two ways conceivable in which this vast expenditure of heat may be accounted for: either by supposing a gradual cooling of the earth's mass, which was once at a very high temperature throughout, or by assuming that there are in its interior and in close proximity substances possessing strong mutual affinities. When water is thrown on quicklime or mixed with oil of vitriol, as is known, heat is developed; and in general, when chemical action takes place between different bodies, a similar result ensues. Nor can it be denied that with a sufficient supply of such substances all the phenomena of Vesuvius and *Ætna*, of *Casamicola* and the *Riviera*, might be produced. But we must regard it as in the last degree improbable that such substances should be found together at all parts of the earth's surface where observations have been made, and in such abundance, too, as to supply heat for the radiation which has been going on throughout the entire period of the earth's past history. Besides this, the earth's spheroidal form requires some explanation; and this peculiar shape, as before stated, is satisfactorily accounted for only by supposing, as *Leibnitz* did, that the earth was once in the state of a liquid or viscid fiery mass. Physicists have even gone so far as to estimate roughly the time it has taken to cool down to its present condition.

The problem, although it cannot be called insoluble, is one surrounded with very great difficulties, for some of the important data are as yet but imperfectly known. The melting temperatures and specific heats of the igneous rocks—such as granite and basalt—have only been determined within very wide limits; and in such investigations it is obvious that large experimental errors are almost unavoidable. Taking the most probable values of all the quantities involved, some eminent physicists have calculated the period which has elapsed since consolidation commenced as about ten million years. Many geologists, however, in spite of physical reasons to the contrary, demand a period several hundred times longer to explain the changes which, they say, the strata of the earth's crust and the fossil remains embedded in them disclose. As might be expected, the present condition of

the interior is also a subject of controversy ; and while most physicists maintain that at present the earth is nearly solid throughout, geologists commonly regard it as a liquid sphere enclosed within a hollow shell or crust from fifty to a hundred miles in thickness. But in one thing both physicists and geologists are now practically agreed—that the earth at a certain remote epoch in its history was an incandescent liquid mass, or, at least, was covered all over to a very great depth with molten rock, *so that neither animal nor vegetable life could have existed on its surface.*

Such a state of things cannot have lasted long. A red-hot mass of liquid radiating into space would soon have its surface temperature reduced to the point of solidification—the more so if we assume, as the latest experiments seem to warrant, that the igneous rocks expand in solidifying, like water in freezing. The rate of cooling, no doubt, was greatly retarded by the vast amount of clouds and aqueous vapour present in the atmosphere ; for the water, which now covers about two-thirds of the earth's surface, existed then only in one or other of these forms. But making due allowance for the law of exchanges, and the high absorptive and radiating powers of vapour of water, it is clear that within a very few years at the farthest there must have formed on the surface a solid crust, which has been increasing in thickness ever since.

Seeing, then, that the earth's liquid state was only one of rapid transition, we are compelled to seek an antecedent condition of things in which it had its origin. Of the many hypotheses hitherto proposed, the one which has met with most general acceptance among men of science is that commonly known as the Nebular Hypothesis of Laplace. In it terrestrial and solar heat are traced to a common source, the condensation of nebulous or highly attenuated gaseous matter which once filled the entire space contained within the limits of the solar system, extending even beyond it, and out of which the different bodies of that system were subsequently formed. The gravitating forces with which the nebulous particles were originally endowed drew them towards a common centre ; and the heat produced by their

collisions in falling together raised the temperature of the mass many million degrees. The impacts of the colliding particles gave rise to rotation of the whole about an axis through the centre of gravity; and the revolving mass thus formed was the primitive sun. Radiation into the cold regions of space was accompanied by further condensation which compensated for the loss sustained; and, by a principle known to mathematicians as the 'conservation of areas,' increased angular motion necessarily followed diminished volume. The solar mass owing to centrifugal force widened out more and more in a central plane, and an equatorial ring of matter ultimately became detached from the parent body. Preserving its motion unchanged and widening still further as it separated from the sun, the ring finally broke; but its particles drawn together by their mutual attractions assumed a new spherical form, and became the first of the planets. The rotatory motion derived from the sun increased as the planet cooled; and by a process similar to that in which the planet itself had its origin, there was gradually evolved from its substance the oldest of its satellites. Such in brief outline are the main features of this famous hypothesis. We shall see presently some of the evidence on which it rests.

The appearance which the sun's surface presents to the eye, even when aided by the telescope, naturally suggested the old notion of a white-hot solid or liquid slowly cooling. When careful measurements came to be applied, however, the solar radiation was found to be so enormously great, that in a globe composed of any known terrestrial substance an appreciable diminution of temperature should necessarily be detected even in the course of a few centuries. Combustion which was next thought of had also to be abandoned when experiment had shown that there is no process of combustion known to science at all adequate to explain the source of solar heat. A mass of coal having the dimensions of the sun and radiating with the same intensity would be entirely consumed in less than five thousand years; and a globe of oil of the same size if set on fire would burn out in a tenth of that time. But although it is certain that the sun's store of heat-energy is being gradually exhausted, still the

unchanged condition of plants and animals at any given part of the earth's surface during the period of man's history shows clearly that the diminution which has taken place during that time is inappreciable compared with the total amount. The Nebular hypothesis supplied a cause adequate to account for this immense store, and to preserve the sun's temperature unchanged for ages to come.

It is a well-known experiment that if a tube closed at one end be provided with a piston fitting air-tight, on suddenly driving in the piston enough heat may be developed to ignite tinder or other inflammable substance placed within the tube. The pressure arising from the gravitating forces of the nebulous particles, in the hypothesis we are considering, far exceeded any attainable by human contrivance. It has been computed that if the planet Jupiter were brought to rest and reduced to its original nebulous condition, the pressure on the sun's surface resulting from its fall would generate heat enough to maintain the solar radiation, great as it is, for upwards of thirty thousand years; and a period of twenty million years would not completely exhaust the store of heat which would be accumulated if a globe of nebulous matter, extending to the planet Neptune, were condensed by the gravitation of its particles to the present size of the sun.

The large volumes of apparently nebulous matter, in every variety of shape, scattered through space which the telescope reveals, seem to have suggested to Laplace, and to Kant before him, the rudiments of their theory. But in the last century and the first half of the present, even with the greatly increased space-penetrating powers of the Herschel and Ross telescopes, there was no means available to distinguish with certainty between purely nebulous matter and dense clusters of faintly visible stars. Neither was it possible to apply to the solar and terrestrial masses any test by which the similarity of constituents, which the Nebular Hypothesis supposes, might be established. These links in the chain of argument the Spectroscope has since supplied. The number and position of the bright lines visible in its vapour spectrum furnish in many cases, as is known, a more trustworthy means of detecting the presence of an elementary substance than

the most delicate reagents of the chemist ; and when a beam of white light from a very intense source passes through a gas or vapour at a lower temperature, the dark absorption lines which the gas produces also serve to determine its nature. In this way about twenty terrestrial substances have been identified up to the present as glowing gases in the atmosphere of the sun ; and of the vast number of meteorites which have fallen to the earth, not even one has been found to contain any other than terrestrial elements. Several of the nebulae also which, thirty years ago, were thought by many to be irresolvable only from want of sufficient telescopic power, are now known by the characteristic spectral lines which they produce to be faintly luminous masses of two well-known gaseous substances. Even the stars whose distance defies the telescope to give them magnitude are proved by the vapours which surround them to have grown from the same primordial matter as the rest.

But the arguments on which Laplace relied were different from these. He felt it could not be the result of chance that all the planets, including the earth, revolve in the same order about the sun, and in planes inclined to each other at very small angles. When viewed from the earth the planets, as their name implies, appear to wander about at random among the stars on the concave surface of the heavens. Moving generally eastward, at times they seem to stop, turn back, and, after another pause, continue their eastward journey as at first. So long as the idea of a stationary earth held possession of men's minds, these complicated motions could only be represented, with any approach to exactness, by means of the epicycloids of Ptolemy, who assumed that each planet moves in the circumference of a circle whose centre describes another circle about the earth. But the celestial machinery was very much simplified when it was found that all the appearances which the planets present to us could easily be accounted for, by supposing that each of them moves in a nearly circular path about a fixed centre in the sun. And were it in our power to view the earth and planets from the sun, in our new position we should see

them moving round us in nearly coincident planes, and in the same invariable order.

Of these remarkable phenomena Laplace's hypothesis afforded an easy explanation. When condensation had once commenced in the original nebulous mass, the rotation due to the impacts of its particles gave rise to a centrifugal force which, in the neighbourhood of the sun's equator where it was greatest, detached in succession, but at very long intervals, the principal members of our planetary system. The mutual attraction of its molecules gave to each as it parted from the sun a new spherical form, and under the combined influence of its own inertia and the pull towards the common centre of gravity it continued to circulate about the latter in the same plane and in the same order as before. In one case, indeed, separation seems to have happened under exceptional conditions. The minor planets with which the astronomers of the last century were wholly unacquainted now number nearly three hundred, and fill up the chasm between Mars and Jupiter, where Bode's law required a planet. While agreeing with the major planets in the order in which they revolve about the sun, the minor planets differ from them in this—that the orbits of some are inclined at considerable angles to the plane of the ecliptic—the inclination of one being nearly thirty-five degrees. This circumstance, combined with their number and the smallness of most of them, has led some astronomers to conjecture that they are only the fragments of a larger body which once revolved about the sun in the space they now occupy. But even without such an assumption, it is clear that an equatorial ring of matter once detached from the solar mass might continue to circulate about it unbroken, as seems to have happened in the case of Saturn's rings; or, having broken in one or more places, might have formed a single or several distinct bodies. Nor is it difficult to conceive that differences of temperature and density may have led to the divergences which exist in the planes of their orbits.

So long ago as the time of Galileo the motion of dark spots in nearly parallel lines across the solar disc had con-

vinced astronomers that the sun turns on an axis, and a hundred years before Laplace's *Système du Monde* appeared, Cassini had shown that the ecliptic does not differ much from the plane of the sun's equator. The earth and planets, too, were known to revolve on axes, and in the same order as the sun—a necessary consequence of their solar origin. Even the satellites of Jupiter and Saturn—the only ones then known to exist, were found to follow laws similar to those of their primaries. But perhaps the most striking agreement between observation and theory is furnished by a comparison of the relative densities of the planets and the rates at which they move in their respective orbits. The hypothesis of Laplace required that the youngest of the planets should also be the densest, and that the oldest should move slowest; for so long as the solar mass continued to cool and diminish in size, it was a dynamical necessity that its speed of rotation should increase.

Newton's theory of gravitation once admitted, and the distances of the planets from the sun accurately known, astronomers were enabled to determine the mean densities in some cases with great exactness. As a result, the densities of Jupiter, Saturn, Uranus, and Neptune—the four most distant from the sun are found to be in striking contrast with those of Mercury, Venus, the Earth, and Mars. If a cubic foot were cut out of Jupiter the densest of the first four, it would weigh on the earth only about a third more than a cubic foot of water; whereas a piece of the same size taken from Mercury would be more than six times as heavy. Again, Neptune, the first thrown off by the sun, and the most distant planet known to us, takes nearly one hundred and sixty-five years to perform its revolution; while Mercury, the youngest of the planets and the nearest to the sun, completes its course in less than three months. At present the sun makes a revolution on its axis in a little more than twenty-five days, and a point on its surface at the equator moves over nearly a mile and a quarter each second of time; owing to its enormous mass, however, the intensity of gravitation at the surface is such that this velocity, great as it appears to us, will require to be increased

to more than two hundred times its present value before any further addition can be made to the numerous offspring of the sun.

There has recently been revived, as stated elsewhere,¹ another hypothesis—first proposed forty years ago by Mayer—which differs from Laplace's in regarding the meteoric, and not the nebulous, as the primitive condition of matter. That countless myriads of bodies, much too small to be detected even with the largest telescopes, are flying at enormous speed through space, cannot now be questioned. The "shooting stars," with which every one is familiar from childhood, are visible on any night in the year when the sky is free from clouds; and, should the time chosen for observation be about the second week of August or the middle of November, hundreds of them may be counted in a single night. But it is only on rare occasions that these striking phenomena are seen in their full splendour. The wonderful display of November, 1866, is still remembered by many, when, within a few hours, several thousands were observed tracing their fiery paths, like so many celestial rockets, in the upper regions of the atmosphere. Owing to their rapid motion, when meteors enter the air, the friction raises their temperature to vivid incandescence, many being wholly converted into vapour, which appears as a luminous trail several miles in length; others, which survive, have their rate so diminished by the resistance that, unable to escape from the earth's attraction, they fall to its surface. Until recently, physicists and astronomers were divided as to whether the meteors should be ranked as part of the solar system; but the periodic phenomena of August and November, and the still greater "star showers" which recur at intervals of thirty-three-and-a-quarter years, have placed beyond doubt that many of them at least revolve in closed but very eccentric orbits about the sun. In the heat generated by the incessant fall of meteors into the sun, Mayer found sufficient compensation for the loss sustained by radiation; and to the mutual attractions and collisions of meteoric masses, he traced the origin of the sun and stars, and of the earth and planets.

¹ I. E. RECORD, vol. x., n. 1 (January, 1889), p. 61.

But, whether we conceive the realms of space as once occupied only by countless swarms of flying meteors, or regard the latter as originating in the interactions of pre-existing nebulous particles, the question arises: Have the changes by which the present physical universe has been gradually evolved, been going on throughout an infinite past, or must we admit a starting point, and an agent, other than matter, to give the first impulse? To this question the physicist is bound by the principles of his science to give an unhesitating answer. With him it is an axiom that where work is done there must be an equivalent expenditure of energy. Whether the means employed be heated steam, or falling water, or the muscles of men or animals, the conditions are the same for all. Nature will have no compromise. It is this principle which guides the physicist when he ranks in the same category the mediæval alchemist, who spent his life in searching for the philosopher's stone, and the perpetual-motion inventor of a less distant age. He knows that in the universe, as we find it, frictionless motion is impossible. A revolving, rigid and weightless wheel, suspended in vacant space, is, indeed, conceivable; but of such rotation we have no experience; and we can have none. When the resistances of pivots, and of the air, have been successfully removed, the friction of the ether—the vehicle of all the light and heat¹ we enjoy—remains to thwart our efforts. And friction implies the performance of work. The rubbing of the finest spider thread against the fly-wheel of a steam-engine would, of itself, if continued long enough, finally stop the motion; additional fuel, which will restore the lost energy, is needed to keep it constantly going. In the mechanism of the heavens, perpetual motion is no less impossible than in any machine of human construction. All the heavenly bodies known to us move in a resisting medium; for absolutely vacant space in a visible universe, as explained in a former paper,² is a contradiction. Even the stars, which we are wont to call *fixed*, are only seemingly so. Already a

¹ The recent experiments of Hertz prove clearly that electromagnetic action is also due to ethereal vibration.

² I. E. RECORD, vol. ix., n. 4 (April, 1888) p. 308.

proper motion has been discovered in many of them; and, were our instruments more perfect, might be detected in all. Our solar system is no exception to the rule; and when its centre of gravity is referred to as a fixed point in the sun, it is only for convenience' sake; for, like the stars, the sun itself, and its attendant retinue of planets, are revolving round the only fixed point in space—the centre of gravity of the universe.

It needs but little reflection to see that motion such as this cannot have been going on for ever in the past, and must eventually come to an end. With the abstract possibility of eternal matter we are not dealing here. That we freely concede; for where the Angelic Doctor¹ could not see a contradiction, we may be pardoned if we fail to find one. But whether existing as attenuated nebulous particles, or swarms of meteors, or as distinct solar and stellar systems, gravitating matter left to itself and moving in a resisting medium necessarily loses by the friction each second of time a part of its energy, and, owing to the resistance it experiences, is gradually drawn nearer and nearer to its centre of attraction. And as the earth and planets will one day end their career in the sun, for a like reason the sun and stars after a long but not indefinite period must come together and form a single mass round their common centre of gravity. The certainty of such a result in the future is evidence that the motion of these bodies had a beginning in the past; for however slowly they are approaching each other and parting with their energy, the process, if continued without limit of time, must have brought them to rest long ages ago. It is true that in falling together the sun and stars, as also the earth and planets, may produce by their collisions an amount of heat and rotation in the resulting mass sufficient to develop new stellar and planetary systems after the manner imagined by Laplace. Nay more, it is not inconsistent with the known properties of gravitating matter that the process may be repeated many million times in succession. Still the end is inevitable; for each time the store of energy is less than it was the preceding one. So long as there exists

¹ *Summa*, p. i., Qu. xlvii., art. 2.

a body moving in space, ethereal friction continues to fritter away its energy of motion in the form of low-temperature heat.

To suppose, as some have done, that the universe is infinite in mass in no way affects the argument. Such a conception, besides its many inherent difficulties, involves the diffusion of matter through unlimited space; and every point in that space would be a centre of gravity. In strictness, therefore, the universe would not have a centre of gravity at all; and each individual finite system of which the infinite whole is composed would be influenced only by the mutual interactions of its own constituent bodies. The earth and planets would revolve about the sun as if the solar system alone existed in space; and whether we conceive the sun as stationary, or as moving in a straight line in obedience to the law of inertia, the resistance of the ethereal medium would long since have exhausted their store of energy. In whatever light, therefore, the question is regarded, it is clear that a time must be admitted when the celestial machinery commenced its motion. From that moment to the present, slowly but incessantly, it has been running down; and it will continue to do so until the universe ends as it began in a state of tranquil repose—a state from which, if it then existed at all, it never could have emerged without some agent, different from matter, to give it the first impulse.

F. LENNON.

THE CELTIC PASCHAL CONTROVERSY.

IT is not easy to estimate the importance which in the middle of the seventh century attached to those questions regarding the celebration of Easter, by which, for a period, the peace of the Church of Great Britain was disturbed. The controversy was felt through many of the districts in which the Faith had but recently found a footing amongst the Saxons. It was also felt in those far earlier and more

flourishing missions in Wales, in Northumbria, and Caledonia, which had grown up under the fostering care of Irish monks; and unfortunately it was made the occasion of intensifying the feelings of hatred with which the subjugated Britons regarded their co-religionists and conquerors the Saxons. Even the apostle of England was powerless to remove those misunderstandings.

It should be remembered also, that as the great Celtic controversy divided the nation, so too it divided the household of the good King Oswy, Sovereign of the Saxon Confederation. Thus "two Easter festivals were celebrated" even in the royal household every year. In the monasteries, too, the question was fast leading up to a similar diversity of disciplinary observance. We find the young and imperious Wilfred scornfully rejecting at Ripon, the Celtic observances to which St. Hilda and her religious rigidly adhered, and which had been hitherto strictly practised at Lindisfarne and the other great northern monasteries.

Under those circumstances the king's anxiety to have the question finally decided, was very natural and intelligible. A conference was accordingly summoned by him, at which the nobility and representative men of the kingdom were required to attend, together with its leading ecclesiastics. It was in truth a national parliament, over which the king presided in person. The monastery of the royal Hilda, which flung its shadows from the frowning cliffs of Whitby, over the heaving bosom of the Northern Ocean, was then one of the most important in the north of England, and was selected as the most suitable place for the holding of this most important convention.

The king naturally looked to Colman, Abbot of Lindisfarne, then the only bishop of Northumbria, as the most suitable advocate of Celtic observances. His holy predecessors whose relics were treasured within the walls of his monastery, as well as the saints of his native land, were zealous supporters of the system he was now called upon to explain and uphold.

Though St. Wilfrid did not then hold so high an official position, he was well and widely known for his learning and

sanctity. His influence with the queen, his friendly intercourse with the young prince, his ardent and untiring efforts to supersede the Celtic customs by the adoption of the reformed Roman method, caused him to be regarded as the most suitable supporter of the opposite side. He was accordingly selected as its advocate by the king.

Broadly speaking, the sole question before the meeting was, whether the old Roman system for fixing the date of Easter, which was introduced into Ireland by St. Patrick, and then followed in certain portions of the Irish Church, was to be retained or superseded by the new and reformed Roman system. It is a matter of interest to know with certainty the views entertained by those representative men, on a question of such widespread and absorbing interest. And our interest will, perhaps, be stimulated, when we find that while both maintained antagonistic views, and with passionate ardour, both were ignorant of the real character of the question which they undertook to discuss. We have fortunately a detailed narrative of their views from the pen of no less an authority than Venerable Bede.¹

At the invitation of the king, the Bishop of Northumbria spoke in justification of the Celtic usages, and at the very beginning advanced his strongest arguments in favour of them. His method of celebrating Easter was sanctioned by the usages of his saintly predecessors. Was it not the system introduced by the great national apostle of Ireland, who brought it with the Faith from Rome? Was it not practised for the last two centuries by the saints of Ireland, whose names were venerated throughout Europe? Could they have erred? His resolution seemed, indeed, to have been already formed, and to have rested entirely on those grounds, for he adds: "In reverence for our ancestors we dare not and will not change." This argument, if inconclusive, was at least intelligible. But when he urges that his predecessors had but followed the example set them by St. John the Evangelist and St. Polycarp, he betrayed a lamentable ignorance of the origin and character of those usages.

Eccl. His., lib. 3.

Wilfred, in reply, referred to the existing practice in Rome, which was then adopted almost universally, and pointed out with unanswerable cogency, that they were only the Britons and Picts—the occupants of only a portion of “those islands, who foolishly persist in contradicting all the rest of the world.”

Not content, however, with this unanswerable argument, he advanced some additional statements which betrayed equal ignorance of the origin and growth of the controversy. He contended that his system of Easter observances had been established by St. Peter, with the approval of our Lord, and the sanction of Sacred Scripture. Not content with this groundless statement, he refers somewhat slightly, and perhaps offensively, to the Irish saints. He admits, indeed, that they were servants of God, who “no doubt loved him in their rustic simplicity with the most pious intentions,” but who might find in their ignorance the best palliation of their errors as regarded the paschal celebration.

There was no question of faith; neither was there any question of apostolic discipline, notwithstanding the statements of the disputants. The result of the decision, which was in favour of Wilfrid, tended, as might have been anticipated, rather to widen than remove differences. And what in effect can be less suggestive of harmony than the graphic picture of the result left us by Montelambert, which I take the liberty of transcribing here?—

“But Colman refused to recognise the decision of the Council. He could not resign himself to see his doctrine despised, and his spiritual ancestors depreciated. He feared also the anger of his countrymen, who would *not have pardoned his defection*. He determined to abandon his diocese accordingly, taking with him all the Lindisfarne monks. He left Northumbria for ever, and went to Iona to consult the Father of the Order or Family of St. Columba. He carried with him the bones of his predecessor, St. Aidan—the first Celtic evangelist of Northumbria—as if the ungrateful land had become unworthy to possess those relics of a betrayed saint, and witness of a despised apostleship.”

Erroneous in some respects as were the views advanced both by St. Colman and St. Wilfrid on this question, there can be but little doubt that they represented the views of numbers in the

Saxon and British missions at that time, on the same question. At least there can be no room for doubting that the indignant feelings of the Abbot of Lindisfarne were largely shared by his countrymen in England at the time. He seems to have thought that in Ireland too, the tone of feeling was similar. He was not aware, probably, that the system which he so earnestly advocated at Whitby, was rejected a generation earlier by more than half of Ireland.

But to understand clearly the extent to which certain views advocated at Whitby were erroneous, and unconnected with the true question at issue, it is necessary to have a clear idea of the origin and nature of that question. Such knowledge is also necessary in order that we may grasp the development and character of the controversy in Ireland. A brief outline of this large and complicated question will be quite sufficient for the educated readers of the RECORD.

The earliest authoritative legislation of the Church, on the Easter question, was at Nice, A.D. 325. There were many in the Eastern Church, at that period, who held that Christians were bound by the divine law to celebrate Easter on the same day as that on which the Pasch was celebrated by the Jews. This doctrine was condemned as heretical by the Council and was subsequently known as the *quarto-deciman* heresy. As a matter of mere discipline, it was enacted by the Council that the Easter Festival should be celebrated by the whole Church, on one and the same day; and that the day of its celebration should be the Sunday next after the fourteenth day of the first lunar month. It was also ordered that it should not be celebrated before the vernal equinox, lest the practice of Christians might ever correspond with the Jewish practice, as regarded the paschal celebration.

But against that *uniformity of discipline* of which the Nicene decrees gave such gratifying promise, there remained an unexpected difficulty. How was the first lunar month to be fixed? Was it by retaining the old Jewish cycle of eighty-four years? Or was it by adopting the reformed Alexandrine cycle of nineteen years? The high and well-established reputation of the Church of Alexandria on questions of astronomy, militated strongly in favour of the later

alternative. And, accordingly, to the Alexandrine Church was entrusted the duty of determining the time for the celebration of the Easter festival. It became its duty also, to give annually to the Pope timely intimation of the particular date; so that it might be published through him, in due course, to the universal Church. From causes which do not appear to be clearly stated, Rome, after following the Alexandrine system for a time, returned to the Jewish cycle. Meantime the Eastern, and some portions of the Western Church, such as Milan, retained and followed the Alexandrine computation. The old abuses, therefore, as regarded *uniformity of discipline*, become more marked than ever. In A.D. 387, Easter was celebrated at Rome on the 18th of April, while at Milan and at Alexandria, it was not celebrated till the 25th of the same month. Thirty years afterwards, owing to the same causes (A.D. 417) Easter was celebrated at Rome, nearly an entire month earlier than it was celebrated at Alexandria.

There can be no doubt that the system which prevailed at Rome in A.D. 417, was that which was introduced by St. Patrick into Ireland fifteen years afterwards. It was the system which continued to be observed at Rome until the middle of the sixth century, when the system of Dionysius Exiguus, which might be said to correspond with the Alexandrine, was adopted there.

But the universal adoption of the new Roman system should be of necessity a matter of some time. In France it was not universally adopted until the close of the sixth century. No wonder its adoption in Ireland should have been slower still, considering its relatively remote position from the great centre of Catholic unity.

But as St. Patrick had introduced into Ireland the method of determining the Easter festival which prevailed in Rome in his time, so too had St. Augustine brought with him to England the reformed system, which had been adopted at Rome but a little time previously. Thus the reformed system was established by St. Augustine throughout the Saxon Church in England; while the districts in which Christianity had been established earlier by the Celtic missionaries

retained the methods bequeathed to them by the apostle of Ireland. In England, therefore, from the beginning of the seventh century, the two systems were brought into very close proximity and inconvenient contrast.

We have seen that St. Colman left Northumbria for ever, proudly conscious that he had endeavoured to sustain a cause that was dear to his countrymen. On his return to Ireland, however, he was roused from his cherished illusion to a consciousness of the fact that the question had been long before discussed there, and that the large majority of his countrymen had adopted the new Easter discipline.

It was in the year 630 that a letter was addressed to the Irish Church by Pope Honorius the First, *recommending* the adoption of the new system but recently adopted at Rome. A synod was soon after convened at Old Loughlin, at which the Papal Rescript was considered. As might have been expected, considering the importance of the occasion, the attendance was large. The superiors of the most important religious houses in the southern division of Ireland were represented there. St. Lessarian presided; and the Roman system could have had few more influential advocates at the time than the Venerable Abbot of Old Loughlin.

The provisions of the Rescript, though vigorously opposed by St. Fintan Monu, were almost unanimously adopted. Deputies were immediately despatched to Rome to secure for the deliberations of the synod the sanction of the Holy Father. Such a course was in conformity with the customs of the Irish Church, and with the provisions of its most ancient and important canons. It is thought by some, and with a great show of probability, that Lessarian was one of the deputation. He received Holy Orders at Rome from the hands of Pope Gregory the Great, and was consecrated bishop by the reigning Pontiff, Honorius. It is even stated that he had been sent to Ireland as the Pope's Legate.

Having reached Rome towards Easter, the Irish deputation had ample opportunities of seeing the practices prevailing there, and of noticing the conformity to the Roman custom practised by the representatives of all other countries who happened to be then in Rome. After a considerable stay, they

returned to Ireland to testify to their fellow-countrymen that the decision of the Synod of Old Loughlin was in conformity with the wishes of the Sovereign Pontiff, with the existing practice in Rome, and with the almost universal practice throughout the Church. The new Paschal system was thenceforth followed throughout Ireland, except in the northern province and in some parts of the Province of Connaught.

The north was the stronghold of the Columbian monasteries, and Iona exercised over them the authority and influence of a parent-house. 'Through veneration for their holy founder those monasteries continued to uphold the discipline which he had taught them. They therefore objected to the reform, and the north continued to be the stronghold of the old Irish Paschal usages. Active influences were brought to bear upon them—not without some success. The Monastery of Durrow, though Columban, was induced by the learned and holy Cummian to accept the new system. This result of his zeal is said to have roused the anger of Segienus, Abbot of Iona, who seems to have considered the question more in the angry and factious spirit with which it was regarded in England than in the calm and pacific spirit in which it was discussed in Ireland. It is certain that he addressed to St. Cummian a letter of very strong remonstrance. It was this letter which drew from Cummian his celebrated Paschal Epistle, which he addressed to *Segienus and others*.

This justly celebrated epistle is one of the most remarkable productions of the age. The erudition displayed by the writer is marvellous in its extent and variety. It forms a complete refutation of his adversary; and it is also regarded as an exhaustive treatise on the various questions of Scripture, astronomical computations, history and patristic teachings, involved in the various phases of the question from its origin. For twelve months continuously he had devoted himself to the study of this great subject. He made himself familiar with the systems which in the past had regulated the celebration of Easter amongst the Jews, the Greeks, the Latins and the Egyptians. He was able to

quote the opinions held on the subject by Origen and Cyprian, Jerome and Augustine, by Cyril of Alexandria and Gregory the Great. And with a humility worthy of his great abilities, he states that he had also consulted the successors of St Ailbe. After a learned exposition of the growth and development of the controversy, he pointed to the existing practices of the Church of Rome, and in nearly all other countries, to show with unanswerable cogency the unfitness of maintaining in Ireland a practice at variance with the practice of the Universal Church. But the force of his unanswerable arguments was lost on Segienus and his monks of Iona, and, for a time, on a large number of the Columban monasteries.

On the other hand, a considerable number of the prelates and clergy of Ulster were opposed to this obstinate adherence to an obsolete practice, which was already exposing their country to serious misrepresentation. There can be no doubt that Ireland was injuriously affected, even in Rome, by those misrepresentations.

While this painful diversity of opinion prevailed in the North, it was deemed advisable by Thomian, Archbishop of Armagh, and other distinguished prelates and ecclesiastics of Ulster, to consult the Holy See once more¹ on the subject. From the text of the reply, it seems clear that the primate's letter had the signatures of four of his suffragans, with the signatures of a large number of doctors and abbots. This important letter reached Rome when the death of the reigning Pontiff, Pope Severinus, was imminent. The Pope's death, which occurred soon after, threw the responsibility of a reply, to a certain extent, on the cardinals or clergy of Rome, through whom the official business of the Holy See was transacted, pending the election of a successor to the late Pontiff. Towards the close of the year 640, and prior to the consecration of Pope John IV., the reply from the Roman clergy was forwarded to the primate and the others who had addressed the Holy See.

As found in Bede,² it is issued in the name of Hilarius, the Archpriest, "*Servans locum Sedis Apostolicæ*;" of

A.D. 640.

² 19 c., lib. II.

John, a Deacon and Pope elect; of John, the Primicerius, "at servans locum Sedis Apostolicæ;" of John, a Servant of God and Counsellor of the same Apostolic See. Referring to the death of Pope Severinus as the cause of the delay to the reply to the Irish letter, they at once distinctly charge some persons of the Ulster province, whom they do not name,¹ with an effort to renew the old quarto deciman heresy.

This charge is refuted by Lanigan. It is declared by Montelambert to be "most unjust." "The imputation of complicity," he writes, "in this heresy, made against the Celtic Church by the chiefs of the Roman clergy in a Bull addressed in 640, during the vacancy of the Holy See, to the bishops and abbots of the North of Ireland, was most unjust." The opinion of Cardinal Moran is practically the same. He writes: "The Roman clergy indeed replied; but as their sentence was directed against the Quarto-Decimans, the defenders of the old Irish rite deemed themselves free from all censure." Nor should it be forgotten that the letter is from the Roman clergy—not from the Pope. No such imputation was ever cast on Ireland by the Supreme Pontiff. At no stage of the controversy did the Popes deem it necessary to do more than advise their children of the Irish Church on the subject.

But though the diversity of practice continued for some time longer in Ireland, notwithstanding the decrees of the Synod of Old Loughlin, the teaching of Lessarian, the learning of St. Cumman, and the efforts of the "holy" Thomian and his associates to heal such wounds on discipline and charity as the controversy occasioned, it was only in some Columban monasteries. But the question seemed to have been no longer regarded there as a source of danger or of public interest.

As we have seen, it was not so in England. In that country the hostility which had manifested itself between the Celtic and Saxon Churches on the Paschal controversy, in the words of Montelambert "was but the outward aspect of the dissensions" of hostile races; or, as the same eminent writer still more clearly puts it:² "It was

¹ "Quosdam Provinciae vestrae."

² *Monks of the West*, vol. iv.

above all a struggle of race and influence"—a struggle intensified by the passionate ardour of such men as Colman, and the "ambitious fervour" of such men as Wilfrid. The antipathy usual between the conquerors and the subject-race, which manifested itself at Bangor, despite the charitable remonstrances of St. Augustine, were radically identical with the chief causes which caused Cuthbert and his monks to abandon Ripon, and Colman with his companions to leave Lindisfarne for ever.

J. A. FAHEY.

THE RECITATION OF THE DIVINE OFFICE.—II.

OUTSIDE of hypotheses that are purely speculative, there can be no difficulty about the *Intention* that suffices for the discharge of this obligation. As Lehmkuhl puts it, "*de hac intentione nemo sanæ mentis dubitare potest, si assumit consueto modo Breviarium, et recitare incipit, modo ne expresse ad alium finem lectionem assumat.*" A man is therefore bound to conclude that the presence of sufficient intention is involved in the act of his having taken up the Breviary rather than some book of lighter reading, unless he have a positive consciousness that he deliberately selected the Breviary for some specific object to which he had actual advertence then and there, and which of its nature excluded the pursuit of prayer. Lehmkuhl has made judicious choice of *incipit* and *assumit*; for, should a current of foreign thought supervene—such as a critical examination of the latinity, or a curiosity to become familiar with the secular and social life of the saint whose biography he is reading—such adventitious thought does not neutralise the original intention, unless when the object of somehow "*orandi Deum*" is formally and of deliberate purpose dismissed. Theologians therefore affirm the sufficiency of *virtual* intention—that is, of one that once had actual existence; that has never been wilfully recalled or superseded; and that survives even

“in applicatione potentiarum externarum, uti volunt Scotus, Suarez, Vasquez et multi alii.” As to the form of the original intention, “dici potest,” says La Croix (n. 1326), “sufficere intentionem implicitam, seu indirectam, uti si intenderem [1] colere Deum, [2] vacare Deo, [3], satisfacere officio, [4] explere obligationem, [5] *legere ne peccem*, etc. Hinc satisfacit, qui recitat cum confusa apprehensione, et proposito faciendi opus consuetum.” Indeed, so self-asserting and self-sufficing is this element of intention that for a man with the Breviary in his hand, and some portion of his obligation not yet discharged, it would be a positive difficulty to vitiate the intention that manifests itself in his act. The impalpability and shadowy dimensions of the intention which abundantly suffices are revealed in the following decision given by La Croix in a somewhat cognate case: “Si quis vespere recitat Matutinum et Laudes diei sequentis, *quamvis tunc de die crastina nihil cogitet*, satisfacit pro ea, quia orat intra tempus quo pro die sequenti orari permittit Ecclesia, quae non requisivit intentionem satisfaciendi, sed tantum ponendi opus debitum [n. 1329].

Far otherwise, however, are theologians accustomed to deal with the question of *Attention*, which, with hardly an exception, they elaborate at great length in illustration of its manifold phases and possible forms. It would be beside the purpose of this paper to follow them through all the distinctions they employ; but the reader will pardon me for recalling a few.

Premising that attention is synonymous with Advertence; it is primarily divided into *internal* and *external*, the former indicating a more or less energetic application of the mind (1) to the words which we recite, or (2) to the sense of those words, or (3) to God or some less exalted sacred object; while external attention consists solely and entirely in the abstaining from every outward occupation that would be incompatible with serious spiritual thoughtfulness. When there is nothing beyond external attention pure and simple, the mind, if occupied at all, is occupied in avoiding such outward pursuits as necessarily fix and absorb one's thoughts. It concerns itself with nothing higher, either as a motive or

as an object of reflection ; for, if it did, internal attention to that higher idea would *eo ipso* co-exist with it.

Having expounded the distinguishing features of those two distinct species of attention, theologians inquire whether the articulate recitation of the words of the Divine Office is possible while, all the time, there is an actual quiescence of the mental faculties, or an undivided application of the mind to objects in no way connected with that recitation. Many of them reply that the “vocalis pronunciatio” of necessity involves the action of the intellect and of the will, although we may not be able to perceive the agency of those faculties in “imperating” that particular act. If, they say, the mind be wholly slumbering or wholly absorbed in extraneous concerns, the tongue cannot be faithful in uninterruptedly vocalising all the syllables of a psalm (especially an unfamiliar psalm), as, *ex hypothesi*, it does. Faintly, perhaps, but effectively, intelligence must guide the tongue, or the result should be a confused jumble of sounds instead of a rational ordering of words. There can hardly be a doubt that the mind may devote its attention, in unequal measure, to more than one object at the same time. This truth is manifest to anyone who has seen people attending to and discoursing with others, while quite simultaneously they are pursuing unerringly, through all its mazes, some intricate and elaborate piece of operatic music. The will and intellect direct the tongue in its intelligent utterances, while they lead the fingers with marvellous inerrancy over the piano-board. Hence those writers tell us that it is impossible to dissociate internal attention—although it be so tiny and slender that we cannot grasp it—from an articulate reading of the Office. They, therefore, make no difficulty in inferring that, *posita et non revocata debita intentione*, the pronunciation of the words with mere external attention is a “cultus Dei,” and a true prayer.

Whatever may be said of the illustration drawn from the performance of the pianist, the argument does not seem to be conclusive. It may happen, and sometimes does, that a man *while sleeping* will repeat with enviable articulation all the psalms and prayers of an hour ; yet any one can see the

inconvenience of recognising in this automatic pronunciation of the words the agency of a responsible will, for by such an admission we should be obliged to invest with direct responsibility the reveries of every symmetrical dream.

Theorising apart, the question may be put in less equivocal form: "An recitans cum distractione voluntaria *satisfaciat praecepto?*" This is by no means another way of enquiring "an et quantum peccet qui sic recitat," for of the truth "quod peccat" there can be no doubt in view of the teaching of St. Thomas (to mention none of many *a priore* arguments), that "a person cannot be excused from sin if he voluntarily allows his mind to wander even during a prayer which is not of obligation." In reply to the question "an *satisfaciat praecepto*" we have Suarez, Vasquez, "et alii innumeri" (De Lugo) declaring that "*peccaret mortaliter qui voluntarie internam mentis evagationem et distractionem per partem Officii notabilem haberet.*" The "*fundamentum potissimum*" over which Suarez and the "unnumbered" theologians who agree with him construct their doctrine, is that "*attentio est de substantia orationis*": Where, therefore, there is "*per notabilem partem Officii*" deliberate inattention, there is *eo ipso* a proportionately notable and grave hiatus in the *substantia operis*, or, in other words, such an absence of valid recitation as amounts to a *materia gravis*. This reasoning is unimpeachable if it be true that "*attentio interna est de substantia operis,*" and on this point pivots the whole question in controversy.

For it must be confessed that the opposite opinion—which is satisfied with "*attentio externa*"—is also supported by many eminent theologians—by so many indeed that, tested by the standard of extrinsic authority, the two theories seem to be invested with an almost equal measure of probability. De Lugo roundly and vigorously protests that the "*potissimum fundamentum,*" on the alleged truth of which Suarez and the "innumeri alii" build up their teaching, "*non solum gratis, sed falso assumi;*" and in sustainment of his objection he manifests—to say the very least of it—exquisite dialectic skill. He argues (1) that if internal attention were really of the substance of prayer, the Sacra-

ment of Extreme Unction would be invalidly administered "quoties sacerdos ministrans sponte aliquam mentis evagationem admitteret," inasmuch as the form of that Sacrament, being deprecatory, is a prayer, and "*deleta substantia, deletur forma.*" Suarez and his "countless" associates in the opposite view cannot, however, admit this "absque maximo absurdo; esset enim contra doctrinam generalem omnibus Sacramentis, ad quorum valorem solum exigitur prolatio formae supra debitam materiam a ministro habente potestatem cum intentione faciendi quod facit Ecclesia; quae omnia tunc darentur" (*De Euch.*; D. xxii., S. ii., n. 30). He argues (2) "Orare est loqui cum illo quem oramus, representando ei nostra desideria." This, he maintains, is an adequate description of the "substantia orationis," and may be accomplished even in the midst of engrossing voluntary distractions, by reciting from memory or reading from a book or paper those prayers and petitions for the obtaining of which we have resolved to appeal to God. Something of the kind happens when suppliants are admitted to an audience of their king; they read at the foot of the throne the words of their memorial, while, all the time, their thoughts keep wandering among the splendours of the palace, or are perhaps paralysed in the unaccustomed presence of royalty. Lehmkuhl seems to adopt this argument, and endeavours to support it by adding: "quod in Officio Divino eo magis valet, quia Ecclesiae ministri non suo solum nomine, sed maxime nomine Ecclesiae preces ad Deum dirigunt: hinc fit ut irreverentia ministri deputantem non reddat Deo ingrati." (3) De Lugo and the other Externalists also argue that if internal attention were essential to prayer, the man who "recites" with a distraction that is altogether yet faultlessly involuntary, could not be said to discharge his obligation; for such recitation, not possessing the *esse orationis*, namely, internal attention, cannot be truthfully called a prayer. "*Destructa, licet inculpabiliter, rei essentia, res ipsa destructa manet.*" Nor, they say, is there any force in the reply that such a man prays with *virtual* attention; for virtual attention (at least in the case made) is not distinguishable from the initiatory *intention* of praying,

the forming of which is in every instance presupposed, and the continued existence of which is perfectly compatible with a subsequent voluntary concentration of the mind on alien objects.

Whichever doctrine is true—and both opinions are admittedly probable—the following principles are established in the course of the controversy:—

(1.) “*Voluntaria distractio est semper peccatum et intrinsicè malum.*”

(2.) According to De Lugo, etc., the voluntary distraction always involves, but cannot exceed, the guilt of venial sin; although, of course, it easily engenders a long and lamentable chain of venial faults.

(3.) Suarez and the other advocates of the more rigid view, detect in voluntary distraction “*per notabilem Officii partem*” the guilt of mortal sin—worse (as implying positive guiltiness) than the deliberate omission of that *pars notabilis*.

(4.) Most of those writers, however, practically modify their teaching by requiring that the “*voluntarie distractus*” should not alone advert to the fact that his thoughts are engaged about secular matters, but also, and in addition, that he should advert to the *concrete fact* that this aberration occurs at a time when his attention should be fixed on the discharge of his sacred duty. “*Talis distractio, licet sit voluntaria, prout est inhaesio in aliis rebus, tamen prout distractio ab Horis non est voluntaria, nisi advertat se per illas deficere a requisita attentione.*”

(5.) A further manifest modification is indicated by La Croix in the distinction which he draws between various parts of the Office: “*Ubi in Horis continentur historiae, increpationes, adhortationes, bona proposita, etc., sufficit illa dicere tantum materialiter et recitative. E contra, hymni, psalmi, antiphonae et preces recitandae sunt significative, si adsit intentio orandi, gratias agendi, laudandi Deum, et attendatur ad externam prolationem.*”

(6.) If we inquire which of those largely conflicting doctrines receives in modern times the more general acceptance throughout the Church, we shall have it with sufficient

certainly by ascertaining the teaching propounded in works so universally accepted as those of Gury and of Lehmkuhl. The former, having duly weighed the intrinsic arguments for each opinion, concludes: "Ergo satis est, si habeatur attentio materialis; sufficit enim [ad substantiam praecepti adimplendam] *attentio ad verba* cum intentione generali colendi Deum [vel evitandi peccatum]. Imo neque requiritur attentio ad singula verba, sed sufficit attentio moralis et generalis, qua quis curet omnia dicere cum intentione orandi." Lehmkuhl writes in practically the same strain: "Quare ad substantiam Divini Officii dicamus satis probabiliter sufficere cum intentione orandi observasse attentionem 'externam,' seu sub gravi prohiberi quominus inter Divini Officii recitationem eae actiones fiant quae necessario internam attentionem graviter impediant."

Finally, before concluding this paper, it may be interesting to redeem a promise made in its predecessor with reference to the Office which a *peregrinus* (for example, a priest on vacation) may read. The teaching of the "complures theologi," recommended by La Croix, is sufficiently plain and among the reasons which, they assure us, justify the "mutatio Officii" is "si alibi existas ubi sit Officium diversum a tuo, quamvis non diu, sed peregrinando ibi existas." In strict interpretation the principle involved in this teaching would perhaps justify the "mutatio Officii" even during a day's sojourn in a place where the Calendar is different from our own; and there are theologians who extend the privilege so far. Lehmkuhl gives a Decision of the Sacred Congregation of Rites (12 Nov., 1831), to the following effect:—"Beneficiati tenentur semper ad Officium propriae Ecclesiae; simplices vero sacerdotes"—that is those, even parish priests, who do not enjoy a benefice to which the obligation of reciting and applying the hours is attached—"conformari possunt Officio loci ubi morantur; vagis consultius est ut dioecesis propriae calendario utantur, quia secus magna confusio oriretur." There seems to be nothing, therefore, to prevent an Irish priest—sojourning at Harrogate—from reading the Office prescribed for the diocese of Leeds. But what if it be *notabiliter brevius*? He may avail

himself of the privilege of reciting the shorter Office, just as he would without scruple enjoy that other privilege of taking a meat dinner permitted in the place of his sojourn, on a day that is observed as one of fasting and abstinence at home.

C. J. M.

THE DIOCESE OF DUBLIN IN THE EIGHTEENTH CENTURY.

V.

THE OLD CHAPELS OF DUBLIN.—(CONTINUED).

ST. MICHAEL'S—Next in importance to the Cathedral is St. Michael's. It began as a domestic chapel in the palace of the bishop. "A primaeva fundatione cappella extitit infra palatium St. Laurentii." Such is the record in *Repertorium Viride* (1532). It was subsequently annexed, as a dependant chapel, to the Cathedral, and finally in the time of Archbishop (Richard) Talbot, A.D. 1417, it was advanced to the dignity of a parochial church, but remained incorporated to the Cathedral, and was administered by a Vicar appointed by the Prior and Convent. The territory assigned to it as a parish in all probability had previously formed part of the Cathedral parish, as the right of sepulture was reserved, in the Charter of Foundation, to the Cathedral as the *Ecclesia Matrix*. In 1541, Henry VIII. by Charter, assigned this church, together with those of St. Michan and St. John, to the three principal Vicars-Choral of Christ Church, and Archbishop Brown constituted them Prebends. John Curragh, a member of the transformed community, was the first Vicar-Choral, (Dean's Vicar), and was inducted into the Rectory of St. Michael as his Prebend. His position in the New Chapter is best ascertained from the words of the Charter. "That John Curragh, Priest, first of the Vicars-Choral, be Sub-Dean and have a place in the Chapter, and a voice in the election of Archbishop and Dean, and

that the Church of St. Michael, Dublin, now erected into a Prebendal Church, with its tithes, be assigned to him, together with £4 from the above sum (Vicars-Choral Fund) for a stipend." John Curragh or Corragh, as we learn from the Obit Book (p. 20), died in 1546, and was succeeded as it would appear by Christopher Moore, who, as Dean's Vicar signed the order promulgated by Archbishop Curwen for regulating the Masses and Divine Office. This order though not dated, must have been subsequent to 1556, when John Moss, the Treasurer, had already died, as his successor E. Kerdiff appears in it. Moore was made Precentor in 1560, a dignity which he appears to have retained but a few months, but with his departure from St. Michael's, Catholic worship in this Parish Church was brought to an end. The parish was small, covering but five acres and two roods.¹ In the Report of 1630 it is stated that "most part of the parishioners are Recusants." In 1766 it numbered 897 Protestants to 1,902 Catholics. In 1798, according to Whitelaw's tables, the total population was 2,599; in 1871, the last census taken before the Disestablishment, it counted 1,042 Catholics to 107 of all other denominations, and in 1881, these totals had dwindled to 971 Catholics and 104 of all other creeds. Of the old Church of St. Michael the Report of 1630 says it was in "good repair and furnished with ornaments befitting." Towards the close of the seventeenth century, the church had to be extensively repaired and a new steeple or tower was then built. But towards the end of the last century the Church had again fallen into such a state of disrepair that the marriages, baptisms, and other ceremonies, had to be performed in the Lady Chapel of Christ Church. In 1815 it was rebuilt, but on a different plan, the old seventeenth century tower remaining unaltered; and finally, at the restoration of Christ Church, due to the munificence of Mr. Henry Roe, the building of 1815 was demolished, to make way for the

¹ The western boundary of St. Michael's Parish started from Merchant's-quay through Skipper and Schoolhouse Lanes to High-street. The eastern boundary was Rosemary-lane. On reaching Cook-street it deflected eastwards to Winetavern-street, and by its west side went up also to High-street, of which it included both sides, between those two points.

existing Protestant Synod House, the old tower being incorporated in the new building. Thus the old Church of St. Michael dating from the 11th century no longer exists.

ST. OLAVE'S.—This Parish Church stood at the lower end of Fishamble-street, then known by the name of St. Olave's or, corruptly, St. Tullock's-lane. It was dedicated to St. Olaf, or Olave, (presumably by the Danes of Dublin) King and National Saint of Norway, portion of whose relics were preserved in the Cathedral close by. According to Stanihurst in his *Description of Ireland*, "the paroch (parish) was meared from the Crane castell, to the fish-shambles, called the Cock Hill, with Preston his Innes, and the lane thereto adjoining." With the aid of Mr. Gilbert we can define these points. The "Crane" was at the foot of Winetavern-street, and was used for a considerable period as the Dublin Custom House: the "Cock Hill" ran across the top of Winetavern-street: "Preston his Innes," was over against Isod's Tower [Essex-gate] and extended nearly to the Liffey, the "lane thereto adjoining" being the present Upper Exchange-street. This was the extent of St. Olave's Parish. It belonged to the Monastery of St. Augustin, in Bristol, and anciently paid ten marks proxies, "*sed hodie*," Archbishop Allen adds "*viz valet ad sustentationem unius cappellani*." In the taxation of 1294 it was returned as not being able to support the charges.

With the suppression of St. Augustin's Monastery in Bristol, the Church or Chapel of St. Olave was also suppressed and sequestered to the Crown, the parish being united to that of St. John. In 1587 the church was converted to profane uses, and in 1612 granted with "the site and churchyard" to Christopher Byssie, Esq. Mr. Gilbert in his valuable *History of Dublin*, from which I am quoting freely, tells us that the Parish of St. Olave was "frequently referred to in legal documents of the seventeenth century; and so late as 1702 the Churchwardens of St. John's leased to Alice Dermot, at eight pounds per annum, "an ancient house, called the Priest's Chamber of St. Olave's, alias St. Toolog's, situate in Fishamble-street, the lessee undertaking to erect a new house on the site."

ST. JOHN'S.—“*Ecclesia St. Joannis de Bowe or Both-street* [ancient name for upper part of Fishamble-street] *imprimis dicebatur Baptistae, nunc autem Evangelistae, et est haec tertia Ecclesia incorporata Priori S^mae Trinitatis a conquestu.*” (Archbishop Allen’s *Repert. Vir.*) From the conquest, therefore, this Church and Parish of St. John belonged to the Prior and Convent of the Cathedral. In the year 1500 the church was re-built from the foundation by Arnald Usher, and in 1541 it was appropriated to one of the Vicars Choral of Christ Church, as in the case of St. Michael’s. The first Prebendary under the new arrangement was Christopher Rathe, a member of the ex-religious community. It was decreed “that the Chancellor should have the Vicar-Choral to correct the Latin of the Choir Books; that Christopher Rathe be appointed to such office as Minor Canon, and that the Church of St. John the Evangelist be assigned to him, together with a stipend of 4 marks Irish from the sum aforesaid..” In Curwen’s Order, Rathe appears as Precentor (an office which he resigned in 1560), and was succeeded in the Prebend of St. John’s by Edward Elles (Ellis) with whom ends the record of Catholicity in St. John’s. The parish, very small originally, became somewhat more extensive than that of St. Michael’s when St. Olave’s Parish was absorbed into it. With Rosemary-lane as its western boundary, the river on the north, and Essex-bridge street as its eastern boundary, it included most of Winetavern-street, all Fishamble-street, Copper-alley, Upper Exchange-street, and met its eastern boundary, Essex-bridge street, at the exit of Lower Exchange-street. In 1294 it is returned as unable to support the charges. “The Church” we are told in 1630, “is in good reparacion and decencie, most of the parishioners are Protestants, and duly frequent their parish Church, yet there are great store of Papists there.” In the return of 1766 we have 1965 Protestants given to 2331 Papists, and in 1798 the total population strangely enough remained the same. In 1871, the religious census gives 2278 Catholics to 437 of other creeds, and in 1881, 2139 Catholics to 116 of all other creeds. In 1680 the Church

was "resolved by the parish to be in great decay." It was re-built in 1682, and again falling to decay about the middle of the last century, and the parishioners being unable to defray the expense of re-building it, the Irish Parliament granted a sum of one thousand pounds, and subsequently a second thousand for the edifice that subsisted in Fishamble-street up to a few years ago, when it was finally demolished, after having been closed up as useless for many years previous.

ST. MARY DEL DAM. "A considerable portion of the southern side of the acclivity at present known as 'Cork Hill,' was anciently occupied by a church dedicated to the Virgin Mary, the precise date of the erection of which has not been recorded; but it most probably was founded before the twelfth century." Thus writes Mr. Gilbert, in the first chapter of vol. ii. of his *History of Dublin*. In a deed executed by St. Laurence O'Toole in 1179, the name of Godmund, Priest of St. Mary's, is found subscribed as a witness. By the Charter of Archbishop Henri de Loundres, this church, which from the contiguous mill-dam acquired the name of "St. Marie del Dam," (a name fairly well preserved to us in the designation of the street leading from Cork Hill "Dam-street," or "*Dame-street*,") was assigned to Ralph de Bristol, first Treasurer of St. Patrick's Cathedral as portion of the prebend or *corps* of his dignity. This was the smallest parish in the city, comprising only the occupants of the Castle, "*cum paucis aliis*," as the *Repertorium Viride* informs us. In 1294 it was unable to support the charges. It was possessed, however, of one carucate of land called Tackery, not far from Carrickmines, and a house occupied by a goldsmith on the eastern side of the city pillory. Archbishop Brown, in Henry VIII's reign, united the parish to St. Werburgh's, and in 1589 the then Treasurer of St. Patrick's demised to Sir George Carew on lease, the Church and Churchyard of St. Mary's. Shortly after it came into the possession of Richard Boyle, first Earl of Cork, who erected upon its site the mansion known as "Cork House," whence the adjacent locality was denominated "Cork Hill." In 1706 a large portion of this house was transformed into the celebrated "Lucas's Coffee House," and in 1768, old Cork House

with the contiguous buildings, which had long obstructed the thoroughfare, were finally demolished under the Act for making wide and convenient passages to the Castle. The sum paid to purchase then existing interests amounted to £8,329 3s. 4d., of which £3,251 10s. 0d. was allocated to the Treasurer of St. Patrick's by reason of his claim to the site of the Church and Churchyard of St. Mary as portion of his prebend. Not too bad a return from such a small prebend. The diadem, used at the coronation of the impostor Lambert Simnel, was taken, we are told, from a statue of Our Lady venerated in this church, and in the following year (1488) Sir Richard Edgecombe, the Commissioner of Henry VII., held a conference in it to receive into grace the Prior of Kilmainham and the Chief Justice of the Common Pleas, both of whom had supported Simnel. The city gate immediately adjoining was, from its vicinity to the church, called "Dame's Gate," and up to the time of the Reformation a statue of Our Lady was located in a niche over the gate entrance, the pedestal and steps of which were still visible in the lifetime of Harris, before the removal of the gate at the close of the seventeenth century. Now that "Cork House" is gone, there seems no reason why the name "Cork-hill" should remain; and our City Fathers, whose place of meeting (the City Hall) occupies the very site of St. Mary's Church or Churchyard, might do worse than revive and perpetuate the memory of the devotion of our ancestors to our Blessed Lady by changing the name to "St. Mary's-hill."

ST. WERBURGH'S.—This was a church erected shortly after the Anglo-Norman settlement, and dedicated to St. Werburgh, patroness of Chester, from which town many of the new colonists had come to re-people the city decimated by a plague. Archbishop Allen tells us that it belongs to the Dignity of the Chancellor of St. Patrick's, although he adds, "at its first foundation *this* church is not mentioned, but the Church of *St. Martin* (*de qua infra*) therefore, after the event, it is named and confounded with the previous as if they were one." This leads me to speak of St. Martin's Church. It is a well-known fact in Irish his-

tory that our forefathers cultivated a great devotion to St. Martin of Tours, the uncle of St. Patrick, and in many places are to be found churches to St. Martin and St. Patrick almost side by side. In the north of England, where some of St. Patrick's biographers would fix his birth-place, two contiguous villages preserve this tradition in their names—*Patterdale* and *Matterdale*, corrupted, as many think, from Patrick's dale and Martin's dale. No wonder then, that our Fathers in the Faith, when they raised a church to St. Patrick on the island made by the divergent streams of the Poddle river, also raised one to his uncle, St. Martin, in the immediate vicinity. Archbishop Allen describes the Church of St. Martin, in 1532, as being "*juxta murum et molendinum de Pole in parte australi*"—that is, near the city wall and the Pole Mill on the southern side; in other words, outside the city wall beside the mill at the Pole Gate, or, as it was afterwards called, St. Werburgh's Gate, just where Werburgh-street ends and Bride-street commences. "Hodie," he adds (1532), "*hujus Ecclesiae vix remanent vestigia. Sed modo consolidatur cum dicta altera [St. Werburgh's] vicina, tanquam una de quatuor capellis unitis Dignitati Cancellariae S^{ci} Patritii.*" One of the great miracles proved in the Acts of the canonisation of St. Laurence O'Toole was his raising to life Galluædus, the priest of St. Martin's Church. In a Christ Church deed of 1272, the *parish* of St. Martin is spoken of and the lane leading to St. Martin's Church. But, as we see, in 1532 scarce a vestige of it remained, and it was only accounted as a chapel of St. Werburgh's. Of this, as above recited, the Chancellor of St. Patrick's was rector. In 1311 St. Werburgh's was accidentally burned down, together with a good portion of the city; and in 1479, as given by Gilbert, we have a grant of a messuage, called Corynghan's Inns, to furnish a priest to chant in the Chapel of St. Martin, in St. Werburgh's Church, for all Christian souls. Previous to the absorption of the Parish of St. Mary del Dam, St. Werburgh's Parish must have been very small—in fact, little more than Werburgh-street, a portion of Skinner's-row, (Christ Church-place), and all Castle-street, with the lanes and alleys intersecting. As a tangible ground for this

conjecture, a valuation made in the thirty-eighth year of Henry VIII. states that the tithes and oblations are of no value beyond the alterages assigned to the curate and repair of the chancel. But united to St. Mary's, which included the Castle, afterwards made the residence of the Viceroy, it became an important parish. In 1630 the church is returned as "in good repair and decency" with but twenty-eight Catholic householders in the parish. In 1766 the return is 2,079 Protestants and 1,619 Catholics. In the beginning of the last century the church was reported "decayed, ruinous, and unsafe," and the parishioners being mostly shopkeepers who paid great and heavy rents, the king, in 1715, granted the plot of ground on which the Council Chamber formerly stood, towards the rebuilding of the church, which was accomplished three years later. But the steeple, 160 feet high, being found in a dangerous condition, was removed in 1810, and the church front left in the truncated condition in which we see it at the present day. In 1798 the total population was 3,629, and in 1871 it was in the proportion of 2,309 Catholics to 592 of all other denominations, including the residents of the Castle; figures which remained nearly unaltered in 1881.

ST. NICHOLAS WITHIN.—The Church of St. Nicholas was one of the oldest in Dublin, being built by Donatus, first Danish Bishop of Dublin in 1038, contemporaneously with Christ Church, though it would appear then to have been only a chapel on the north side of the Cathedral. By the Charter of Archbishop Henry, as we have seen in the preceding paper, it was appropriated to the Economy Fund of St. Patrick's Cathedral. In 1479, by Patent from King Edward IV., a chantry was founded of one or two chaplains in honour of God and the Virgin Mary, in the Church of St. Nicholas, near the High Cross of the City, and was endowed with lands and tenements to the yearly value of £13 6s. 8d. to celebrate divine service for the benefit of the souls of the founders, and for those of all the faithful departed. The Church of St. Nicholas was rebuilt in 1707, but being neglected, and not wanted, was unroofed in 1835. An unsightly remnant of it is still

permitted to exist on the left side of Nicholas-street. The church gone, the chantry remained, that is to say, the lands and tenements to the value of £13 6s. 8d., which in process of time increased in value to £325 at time of disestablishment. The last possessor of this handsome sinecure was the notorious Thresham Gregg. This would appear to have been the only chantry in Ireland that escaped confiscation. An unsuccessful attempt was made in 1840 to recover in law this endowment and have it applied to its original purpose, for, the appointment of the chaplain is elective, and by some oversight in the Statute, the constituency is not exclusively Protestant.¹ In 1532 the revenues of St. Nicholas are described as *satis exiguae et exiles*, and in 1630, "the most of the Parishioners were Papists." In 1766 the religious census makes them nearly equal, 526 Protestants and 527 Catholics, but in 1871 it numbered 1,499 Catholics, whilst the Protestants had diminished to 172. In 1881, this further diminished to 109, whilst the Catholic population fell to 1,458.²

What destruction of churches and uprooting of land marks dogged the footsteps of the Reformation in Dublin! Of the seven churches that were raised up by the piety of our ancestors and were in existence and maintained in 1540 within the area of the city we have just travelled over, only two remain, Christ Church Cathedral,—thanks to the munificence of Mr. Roe,—and St. Werburgh's. All the rest are gone. Even St. Werburgh's has ceased to be an independent parish and forms a union with St. John's and St. Bride's.

Passing out through Dame's gate, which lay across Dame-street from about Crane-lane to the opposite side, we at once entered the Parish of St. Andrew.

ST. ANDREW'S.—It was a suburban parish, with a few houses close to the city wall and as far as George's-street, but from that along the river side to Ringsend, a void country district reserved for pasturage, save for the

¹ It might be worth while if the legal efforts already made were renewed and seconded, at least until it be clearly proved in law that the Church Representative Body is the only lawful claimant to this annual £325.

² See *Irish Builder* for January and February. 1889.

three religious communities within its boundaries of which I shall come to speak presently. The church and church-yard lay on the right side of the road as you quitted the city, about midway between Palace-street and George's-street, where Castle-market formerly stood,—a site now occupied by Messrs. Callaghan's extensive premises. It is supposed to have been founded in the time of the Danes though no mention of it is made in any existing record earlier than the time of John when Lord of Ireland. In the Register of the Priory of All Hallows we find a grant made to this Priory in 1241 described as being "in the Parish of St. Andrew Thingmote."¹ It would appear from the number of churches that sprung up in the eastern suburbs of Dublin that the citizens elected that district as a favourite rural outlet so early as the thirteenth century. Indeed, Richard Stanihurst says: "As an insearcher of antiquities may conjecture, the better part of the suburbs of Dublin should seeme to have stretched that waie." So that at that early period St. Andrew's may have been fairly populated; "but," as Stanihurst continues, "the inhabitants being dailie and hourelie molested and preided by their prolling mounteine neighbours, were forced to suffer their buildings fall in decaie, and embaied themselves within the city walls." The parish church seems to have fared no better than the parishioners, and in the reign of Edward VI., "John Ryan, a Dublin merchant, obtained a lease of the Rectory and Chapel of St. Andrews, the cemetery of said chapel, etc., for the yearly rent of £24 0s. 4d." This lease is accounted for when we remember that this rectory belonged first to the Precentor of St. Patrick's, and subsequently to the Precentor's vicar; but the chapter being dissolved in 1547, and its property sequestrated to the Crown, St. Andrew's dilapidated church was, in Edward the Sixth's reign, in the market. The parish was united to that of St. Werburgh. However, in 1631, the then Precentor of St. Patrick's filed a bill in the Exchequer for the restoration of

¹ Thingmote, a Scandinavian term signifying a mound or mount, used by the Danes as a place of judicature.

² *Description of Ireland* in Hollinshed, vol. vi., p. 25.

this church, and in the course of the inquiry it transpired that the Parish Church of St. Andrew "is now, and for many years last past hath beene used for a stable for horses for the Lords Deputies and other Cheefe Governors of this kingdom." The Lords Deputies were evicted as a result of this process, and all that belonged to the church restored. In 1665 an Act of Parliament was obtained re-establishing the Parish of St. Andrew, which had been united to St. Werburgh's by Archbishop Browne, and the church was re-edified, not on the old site however, but where the present Protestant Church of St. Andrew stands. It was built in the form of an ellipse, and, needing to be rebuilt late in the last century, the elliptical form was preserved, and might be recognised, in our own days, as the "Round Church" which only gave place to the modern structure a few years ago.

In Charles the Second's reign, the "prowling mountain neighbours" having been finally disposed of, the citizens plucked up courage to venture outside their walls, and so rapidly did streets and houses grow up in this direction that it was found necessary, in 1707, to divide St. Andrew's (Protestant) Parish, and erect the more easterly portion of it into the new Parish of St. Mark. In the Report of 1630 we have no mention of the church or parish of St. Andrew, for the reasons already given. In 1766 the Protestant population largely predominated, numbering in both parishes (St. Andrew and St. Mark) 1,247 Protestant *families* to 936 Catholic families. In 1871 the totals were 20,461 Catholics and 5,247 of all other denominations, and in 1881, 19,294 and 3,913 respectively. The old Parish of St. Andrew contained within it three venerable religious communities, the first place amongst which must be assigned to the Priory of All Hallows, situated on the ground now occupied by Trinity College.

ALL HALLOWS.—This priory was founded by the unfortunate Dermot MacMurrough, King of Leinster. Possibly it was in penance for some of his many misdeeds. It was a community of Canons Regular, under the same rule of Arroasia as the Canons of the cathedral. It subsequently acquired very large possessions and endowments, in addition to those

bestowed upon it by MacMurrough. For an account of these, as well as for its general history, I must refer my readers to the *Register of the Priory of All Hallows*, edited for the Irish Archæological Society by the Rev. Richard Butler. On the 16th of November, 1538, Walter Hancock, the last prior, together with Robert Dowling, John Grogan, James Blake, and John Barrett, members of the community, signed, in presence of many witnesses, the document of surrender of all their property to the *invictissimo principi et domino nostro Henrico octavo*. This valuable property was given by the king to the City of Dublin as a reward for its loyalty during the rebellion of Silken Thomas, and the city, later on in the century, re-transferred to Queen Elizabeth the site and ambit of the church and priory, whereon she founded the present University of Trinity College. The death of Walter Hancock, the last Prior is recorded in the Obit Book of Christ Church as occurring in 1548.

THE AUGUSTINIANS.—“On that portion of the southern bank of the River Liffey, at present occupied by Cecilia-street and the northern part of Crow-street, a monastery was erected about the year 1259, by one of the family of Talbot, for Friars of the Order of Augustinian Hermits. Of this establishment no records are now known to exist.” (See Gilbert, vol. ii. p. 170.)¹ In the thirty-third year of Henry VIII. the site and precinct and all hereditaments of said Monastery were granted to Walter Tyrrell, merchant, for the sum of £114 13s. 4d. In 1627 they are found in the possession of William Crow, who built a mansion thereon, and gave his name to Crow-street. In process of time part of the mansion became Crow-street Theatre, and later on Crow-street Theatre gave way to the

¹Some short time ago a paper was read in the Royal Irish Academy on an ancient Seal, which was assumed to have been the Seal of this Community, but on examination it was found to be the Seal of the Provincial, who resided in England, as England and Ireland at the time formed but one Province. The Provincial at the time of the suppression was George Brown, whom Henry made Archbishop of Dublin, and who designedly or otherwise put the Seal in his pocket and brought it away with him to Dublin. As tradition relates that Brown frequently officiated in St. Nicholas' Church, he left the Seal after him, and it continued to be used by the Churchwardens of St. Nicholas' as their Seal of office. It is now in the Royal Irish Academy.

Cecilia-street School of Medicine, which is now the Medical School of the Catholic University of Ireland.

ST. MARY DEL HOGGES.—The third religious community within the bounds of Saint Andrew's Parish was the Nunnery of St. Mary del Hogges, also founded and endowed by Dermot MacMurrough. Mr. Halliday, in his *Scandinavian Kingdom of Dublin*, so well brought out by Mr. J. P. Prendergast, maintains that the derivation of Hogges is "Hogue," or "Hog," an Icelandic or Norwegian term meaning a hillock or mount. That such a hillock was in the immediate neighbourhood of Suffolk-street, even up to the time of Charles I., he abundantly proves, and this Convent being close to it was quoted as St. Mary del Hogges, and the pasturage in front received the name of Hoggen Green (now College Green). By this means also it was distinguished from St. Mary del Dam, and from St. Mary del Ostmanby (Mary's Abbey). I prefer this derivation to that given by Dr. Lanigan, especially as a manuscript in the British Museum states that it was reserved for "those who desired to live single lives after the death or separation from their husbands," adding as a memorable instance the case of Alice O'Toole, "sister to the Archbishop of Dublin (St. Laurence), who in one night's time left her husband and conveyed all his wealth into this abbey, and it was not known for seven years' time where she went, or how she conveyed away this wealth," till Laurence O'Toole's death, when she appeared at the funeral, and so was discovered. Alice O'Toole was married to the profligate MacMurrough, who abandoned her and married the daughter of O'Carroll. This convent owned a considerable stretch of land from Hoggen Green on to and beyond Merrion-square. It was of course suppressed, and the property sequestered by Henry VIII. Mary, or Margaret Guidon, was the last Abbess. The roofing and building materials were carried away by the King's Sub-Treasurer, William Brabazon, (ancestor to the Earl of Meath), to be used in repairing the Castle of Dublin, whilst in 1550 a petition was forwarded by Richard Fyant and others, to have the site and precinct conveyed to them, wherein they might establish some useful industry, a petition which was immediately complied with.

ST. GEORGE'S.—Somewhere about the middle of South Great George's-street (originally called George's-lane) there stood a parish church dedicated to St. George the Martyr. It was incorporated with the Priory of All Hallows by Henri de Loundres, Archbishop from 1213 to 1238. A guild of the Corporation of Dublin was associated with this chapel, and on the feast day the Mayor and city officials proceeded thither with much solemnity to make their offerings. At the suppression of All Hallows, it too was suppressed, and its rectory granted by Henry VIII. to the City of Dublin. "The chapel," wrote Stanihurst, "hath been of late razed, and the stones thereof, by consent of the assemblie, turned to a common oven; converting the ancient monument of a doutie, adventurous and holie knight, to the colerake sweeping of a puffloafe baker."¹ The Parish of St. George was necessarily small, and about the time of the Restoration, was added to St. Bride's, which by this accession has William-street as its extreme eastern boundary.

ST. STEPHEN'S.—The Chapel and Parish of St. Stephen's was contemporaneous with the founding of the Leper Hospital, some time in the thirteenth century. Archbishop Henry obtained a Bull from the Pope authorising the erection of an hospital for lepers on the Steyne;² but unless this district can be conceived as having extended to Stephen-street from the river, the hospital on the Steyne seems never to have been erected, and it may be presumed that this of St. Stephen realised the original plan. It possessed a good deal of land in its immediate vicinity (Mercer's Hospital is supposed to cover the site), notably the "*viridum S^{ci}. Stephani*"—St. Stephen's-green—and in the County of Dublin about 60 acres in the Townland of Ballinlower, which, from its belonging to the Lepers' Hospital, was called Leperstown, now Leopardstown.

This chapel and hospital were administered by a priest who had the title of *Custos*, or Warden of St. Stephen's.

¹ Description of Ireland in Holinshed, vol. vi., p. 27.

² The Steyne was the district in front and on the north side of Trinity College to the river.

The patronage of the Wardenship was vested in the Dublin Corporation. In depositions taken on the 3rd of June, 1508, by the Archdeacon of Glendalough, the name of John English, one of the parties to the suit, is given as Canon of St. Patrick's and "Custos of the Lepers of St. Stephen, near Dublin." He was succeeded by John Triguram, Prebendary of Rathmichael, and Triguram by Thomas Talbot in 1538 "Parson of St. Steven's bysides Dublin." The curacy or wardenship of St. Stephen's continued in Protestant hands up to Dr. Nathaniel Foy in 1678, when by Act of Privy Council he got the three parishes of St. Bride, St. Michael le Pole and St. Stephen united, and the two latter churches were ordered to be "for ever hereafter, enclosed up and preserved from all common and profane uses." Much of its property lapsed to the Corporation who in return for certain rights and privileges, endowed with portion of it, the King's or Blue Coat Hospital. But it might be worth while enquiring what has become of the "rights and privileges." They are detailed in Whitelaw's *History of Dublin*. The Parish of St. Stephen extended from Wicklow-street to Cuffe-street north and south, and eastward included St. Stephen's-green and portions beyond it.

St. PETER'S.—What with impropriations and appropriations of churches and tithes to the two Chapters, and to the several religious houses, this was the only parish and church in or around the city, in the immediate gift of the Archbishop. Allen in the *Repertorium Viride*, says of it: "*Ecclesia de St. Petro, Rectoria est collatione Archiepiscopi, licet autem est tenuis, vulgo dicta S^{ca}. Petri de Hulla, in cujus parochia domus Fratrum Carmelitanorum.*" It must necessarily have been small, crushed in between St. Bride's, St. George's, St. Stephen's and St. Kevin's, having what was afterwards called Aungier-street and Redmond's-hill as its principal thoroughfare. The church, according to Speed's Map, must have stood, as you enter Aungier-street from George's-street, on the right hand or western side, but no trace of it remains. In 1640 a Protestant Rector is found nominated to St. Peter de Monte, but with it he had also St. Bride's, St. Michael's and St. Kevin's. This is the last

mention we find of it. In 1680, by Act of Council, this old Parish of St. Peter, that of St. Stephen and that of St. Kevin, were all united into one (Protestant) parish, under the title of St. Peter, which now has its parish church at the top of Aungier-street, with St. Kevin's, St. Stephen's (Up. Mount-street), Trinity Church, Rathmines, and Sandford Church, as chapels-of-ease. Moreover, in 1707, simultaneously with the erection of St. Mark's, a large portion of this new Parish of St. Peter was detached, and formed into the (Protestant) Parish of St. Anne, with its Parish Church in Dawson-street.

THE CARMELITES.—In the year 1278, according to Archdale, the Carmelite Friars, represented to King Edward the First, that by several grants they had procured a habitation for themselves in Dublin and proposed thereon to erect a Church. The King approved, but the citizens obstinately and successfully opposed the project. The Friars thus foiled, applied with better results to Sir Robert Bagot, Chief Justice of the King's Bench, who built a Monastery for them in the parish of St. Peter, on a lot of ground which he purchased from the Abbey of Baltinglass. In 1333, a Parliament was held here, and the son of Nicholas O'Toole was murdered as he was leaving the house. In the thirty-first year of Henry VIII. this Friary was dissolved and surrendered, John Kelly being the last Prior. It was first granted to Nicholas Stanyhurst, but in Elizabeth's time to Francis Aungier, who was created Baron of Longford, and gave his name to Aungier-street and Longford-street. By an almost singular course of events the same community of Carmelite Friars finds itself once again established on its old ground, and the street on which its Church fronts has been known as White-Friars-street from the thirteenth century.

ST. PAUL'S.—There remains but the ruined Church of St. Paul to speak of. It was amongst the early endowments of Christ Church Cathedral, but whether from its exposed position, being at the southern extremity of this suburb or for other reasons it was allowed to fall into ruin. In a Deed of 1275, we have a bequest made to the "Recluse of St. Paul;" in Archbishop Rokeby's enumeration (1504) of the Cathedral property, it gives among others, "the place

where St. Paul's Church was founded," and Allen in 1532, describes it as *vasta*. All traces of it are now of course gone, but all the old documents place it in the immediate vicinity of St. Peter's.

I have now gone through all the denominations of parishes and communities that formerly occupied the ground now covered by the two parishes of SS. Michael and John and St. Andrew. The suburban Churches, as we have seen, all disappeared at the Reformation, and until the re-erection of St. Andrew's in 1660, this whole district, as far as the State Church was concerned, was left practically derelict. It 1615 there were in Dublin nine State-Church Clergy serving fifteen churches including Donnybrook. In that year Thomas Smith, F.T.C.D. was curate of St. Bride's, St. Michael le Pole, St. Stephen's, St. Catherine's, St. James's, St. Kevin's and St. Peter de Monte. In the Royal Visitation he is called a "sufficient man" !!! No doubt this suburb was sparsely inhabited, for when the mountaineers could encamp with safety on Stephen's-green, as they did after the outbreak of 1641, it was not likely to tempt the citizens out from the shelter of their walls. Hence in the re-construction of Catholic parishes under Archbishop Mathews, in 1615, the entire area, from Schoolhouse Lane on the West to Baggotrath on the East, formed but the one Parish of St. Michael or SS. Michael and John.

✠ N. DONNELLY.

THE BISHOP OF SALFORD AND CHURCH LIBRARIES.

AS Secretary of the Church Library Association of the Diocese of Salford, and as Inspector of the Branch Libraries attached to the same, I have had opportunities of making myself intimately acquainted with its work and its methods of working. These, in obedience to the wishes of the Bishop of Salford, I now venture to place before your readers.

If any should ask the reason for connecting the name of

the bishop with this article, the answer in brief would be this, that the association is one of his own creation, and the general lines on which it works have been directly suggested by him. Moreover, the very ideas contained in the following paper, the arguments by which the existence of such libraries is justified, are drawn from his written or spoken productions. My task has simply been to cull the fairest blossoms of that richly fruitful mind, and to arrange them for the comfort and edification of others.

The association is in the fifth year of its existence, and is therefore, we may presume, rapidly approaching the years of stability and discretion. During those few years of life, many years have been lived ; for the gentle, sweet, although powerful influence of spiritual reading has been brought to bear upon many souls in many parishes of the diocese. The advantages offered by the association were a minimum of expense for a supply of standard works, carefully selected, sufficiently numerous, and thoroughly catalogued ; an approved and well-tried system of management, for which all the necessary stationery and apparatus were provided ; lastly, a spiritual encouragement in the shape of indulgences granted by the Holy Father, who heartily blessed the undertaking.

These advantages, superadded to an eagerness which was ready to grasp at any proposal that promised to benefit the souls entrusted to them, won the hearty concurrence of all the rectors of missions in Salford, Manchester and Blackburn. They enrolled themselves and their assistants as members of the association, undertaking, at the same time, to establish a branch library in their church. Of the many missions not yet represented, some are gathering together the means wherewith to purchase ; others are already well-supplied from other sources ; the rest are mainly the smaller missions, where the numbers to be benefited are less numerous, and therefore the expense proportionately beyond their reach.

The association, when first started, proposed to itself merely a diocesan field of labour ; but now that the wants of the diocese are for the most part supplied, and the

“machinery”—raised not without much thought, anxiety and labour—is still in working order, the council have determined to widen the field, to cast aside all barriers, and to offer its advantages to the English-speaking world. The RECORD seemed to be the most suitable channel for bringing the association under the notice of the clergy; and therefore I was instructed to petition the Rev. Editor to allow a place in its columns for the following account of—

THE CHURCH LIBRARY ASSOCIATION.

The association owes its conception to a full realisation of the truth contained in those words of our Lord: “Man liveth not by bread alone, but by every word of God.” If this be so, then must the word of God be brought within the reach of the great masses of our Catholic people, and even to their very homes; so that, whilst sustaining their external life with earthly bread, they may nourish their inner life with the bread of truth eternal. They must have at hand both the bread of the body and the bread of the soul. The Church is indeed concerned that her children should not suffer from bodily starvation; but far more concerned is she that their souls should be, in the words of the Psalmist, “filled with marrow and fatness.” This generous nourishment of the word of God would they find in spiritual reading; and, therefore, to bring spiritual books within easy reach of every Catholic, is the great end of the association.

In the commission given to Ezechiel to go forth and preach, the Spirit said to him: “Open thy mouth and eat what I give thee.” And the prophet tells us how he “looked, and behold a hand was sent to me wherein was a book rolled up. And I opened my mouth, and He caused me to eat that book. And He said to me: ‘Son of man, thy belly shall eat and thy bowels shall be filled with this book which I give thee.’” (*Ezech.* ii. and iii.) Surely the same promise is made in due proportion to all who feed upon the bread of life contained in spiritual books. Nor will the experience be without its delights; with the same prophet will they be able to

cry out : " And I did eat it, and it was as sweet as honey to my mouth."

" To find meat and drink, clothing and the like " (says the bishop in a pastoral letter to his flock), " you are under an imperious necessity for yourselves and for your children. This compels you to enter into active business relations with the world. Suddenly you find yourself in a whirl of activity, a vortex of business. The affairs of the world are telegraphed in upon the soul all day long. Local interests, the prospects of trade, the hopes of a change, the chances of a strike, the tittle-tattle of the day, such a one's biting tongue, such another's power to baulk or injure you, the getting together a little more capital, the taking another house, the making trial of another change, the anxiety arising from the visible approach of loss, perhaps of ruin—all these things seem to overlay the soul, and to blot out all joy in the life of faith. Then new discoveries in trade and science, lectures, articles, paragraphs assailing faith ; the dominant irreligious opinion among fellow-workmen—all these things not to speak of domestic and personal cares, are borne in upon the mind, day by day, year by year, as though life were to last for ever—as though there were nought to live for but to hear and to know, to get and to hold, and to become wedded to a world that perisheth.

" Why are so many without the bloom and freshness of health upon their soul ? It is because they never read a spiritual book.

" Why are you often sad within yourselves—feeling a void and a craving which nothing satisfies ? It is because you have not learnt that your happiness in God is to be found through books.

" Why are you weary of nothing so much as of religion ? Because you have never seriously cultivated a taste for the word of God and spiritual reading."

The idea of the association thus conceived, was rapidly developed by many other considerations peculiar to the age in which we live.

" Look " (says the bishop) " at the peculiar dangers of the rising generation. Every child in the land is now sent to school for six or seven years. The law declares that every child shall read ; that the first 4,000 available hours of his life shall be occupied in acquiring secular knowledge, and forming secular tastes. Before the State had trenched upon the right of the parent, the child grew up learning to read and cultivating its taste upon works of literature which were full of religious instruction, and instinct with the truths of faith. Now this is forbidden, and religious instruction and spiritual tastes must be acquired by other means and at other times, at the beginning or end of the day, as something apart and extra. . . .

" When the child leaves school, it is to be launched, so far as reading is concerned, upon a sea of secular literature ; the Press

pouring out its contents like a flood, and public free libraries are established out of the rates in every great centre. Where are God's honours, God's revealed truths championed? Popular literature discourses of the world—its successes, its works, its hopes, its histories, its heroes, its follies, its passions, its temptations, its seductions: these are its themes. The great God who made us, our Blessed Redeemer, His maxims, His faith, His salvation, and His souls, are deliberately ignored, as out of place, if they are not derided or denied."

How many thousands of Catholics are there in our large parishes who never hear a sermon; by choice or through necessity they frequent the early Masses, which at most will not admit of more than a few minutes of instruction. How many leave the confessional with the best intentions, and the strongest of resolutions for a new life, but quickly fall away, because they have no spiritual book at hand wherewith to feed their souls day by day and strengthen their good resolutions?

By such reflections as these the association already conceived, was now brought to the birth, and in the year 1884 made its first appearance in the shape of a unanimous meeting of the rectors of Manchester and Salford, who threw themselves into a scheme for supplying the Catholic people under their care with religious books. The christening of this new living formation presented no difficulties, and it was duly registered as the "Salford Diocesan Church Library Association."

The usual period of inactive infancy was in this case to be considerably shortened, and life was to be a reality indeed. Its first great work was to be the establishment of Church Libraries in as many parishes as possible in the diocese.

Some may ask what is meant by a Church Library. A Church Library is so called in the first place from the nature of the books admitted; they must be books suitable for reading in church, or treating of such subjects as form fitting themes for a pulpit sermon or instruction. Under this category will of course come not only ascetic works and Hagiography, but also treatises upon Church history and upon the religious controversies of the day. It is called a Church Library in the second place because it is well nigh imperative that it should

be placed inside the church and as near to the door as possible. This point is insisted upon with great emphasis; it is felt to be almost essential for its success that it should be placed in a conspicuous place, within sight and easy reach of the people. Many libraries have been known to fail, because they were not placed on the thoroughfare of the people. Place them in the sacristy, the presbytery, or the school, and as a rule they will be doomed to failure.

"See how it is in trade; it is a well ascertained fact that even a couple of steps into a shop insensibly deter a multitude of purchasers from entering—they pass on. Men of business will give immense sums of money for a site *on* a thoroughfare, and nothing for a site that is but ten yards *off* it, or out of sight. We must count with human nature as it is, and if we wish to create a taste for spiritual reading we must put the books on the way of the people, make it easy to get them, and difficult to avoid a constant invitation to use them. When the Manchester Reference Library was in Campfield, 63,957 books were referred to in the course of the year; the year after its translation to a rather more central site the number rose to 186,448, and last year (1883) it reached 252,648."—(Extract from a Pastoral of the Bishop of Salford.)

The success of a business varies with the nature of the supply and the extent of the demand; while the demand more extensive according as the supply offers greater advantages of choice or of terms. Keeping these principles well in view, the committee, selected this first year by the bishop himself, to be afterwards elected annually by the members—both clergy and librarians, as well as benefactors—from the rectors, spared no pains to gather together a library of standard religious works at a strictly economical figure.

A small fund would of course be required to float this new enterprise; ready money was to be one of the baits by which it was hoped the publishers would be drawn to reduce to a minimum of profit the price of their publications. The fund was forthcoming; a small sum was raised by subscriptions, to this was added the amount of lenten alms for the year, while a further loan of some £200 brought up the available means of the society to about £450. With this sum in hand the committee hesitated no longer.

The Catholic publishers were at once called upon to forward their catalogues and to quote their terms. The latter being satisfactorily arranged, two members of the committee were asked to make a selection of 250 volumes, while other two consented to draw up rules for regulating the libraries which were to run mainly on the lines followed by the free libraries of Manchester and Salford. When all these points had been maturely considered it was found that the Committee were able to offer a library of 250 volumes, with all the necessary apparatus (without book-case), such as catalogues, printed and blank, a copy of the rules, and of "Instructions for Librarians," cards of membership, labels, prayers, registers, India-rubber stamp, &c., for the sum of £10, thus allowing a discount of more than fifty per cent. upon the retail price.¹

Any casual visitor to Bishop's House, Salford, privileged to be admitted beyond the entrance hall, would certainly at that time have paused and hesitated, and possibly have meditated a hasty retreat, so strongly did it bear resemblance to the store and show-rooms of a large publishing firm. Had he mistaken the door of a warehouse for the door of the episcopal residence and seminary? The building, it is true, is ecclesiastical, the inmates are in the garb of priests, or at any rate of clerics, but why these unwieldy packages, why these piles of volumes bound and unbound, why this incessant hurry and bustle? The answer to our readers is now well known, but to our casual visitor it was necessary to explain that an enterprise of no mean proportions was being attempted—of supplying the larger missions of the diocese with books for spiritual reading.

¹ This enormous discount was possible owing to the fund previously mentioned. Thirty-nine libraries were purchased and their sale price so fixed as to recover the amount (£200) of the loan only. Of these thirty-nine, six only remain which may be secured upon the terms mentioned above. Such low terms, however, could not be guaranteed after the sale of these has been effected, without the creation of another fund, which in this diocese, now that its own wants are satisfied, can hardly be expected. But in addition to the advantages offered by a library already carefully selected and catalogued, with all the apparatus required for working it, we can promise that the cost of books and stationery complete will not exceed seventy-five per cent. upon the retail price of the 250 books.

On every side were cases—a few still packed, more already unpacked—from the different Catholic publishers Burns and Oates, Gill, Duffy, Richardson, Washbourne, &c., these were the names staring boldly at you from many a label. A little further on and you could hear the hum of many voices; willing hands and intelligent heads are busy sorting the unpacked works. After that they will arrange them according to the catalogue—already drawn up and numbered—into separate libraries of 250 volumes a-piece, ready for conveyance to one or other mission.

In one corner lies a strong box, capable of containing a full library; in this the books are packed and despatched to their various destinations, the box, of course, to be afterwards returned. Along with the books will be sent also two packets of labels; one contains 250 green labels, to be pasted on the corner of each book, giving the name of the special branch library, as also the conditions upon which the books are lent; the other packet contains 250 star labels, to be fastened to the backs, and to bear the number of the books. A borrower's register, to receive the names and addresses of those who have qualified themselves to make use of the library, each borrower requiring a guarantee from the clergy or seatholder, a teacher or an apparitor or collector; a lending register, to record the books actually borrowed, as well as the borrower; a set of 250 cards of membership, to be signed by the guarantor and to bear the name and address of the member thus qualified; a book of "Rules," a book of "Instructions to Librarians," a blank catalogue for any additional works not entered in the printed catalogue, an India-rubber stamp, etc., make up the complement of the library.

The supply was thus secured, but now for the demand. The rectors of the different missions were then invited to adopt the system, and sixteen answered promptly to the call, and purchasing libraries at once opened them for the benefit of their people. This number was raised to twenty-two in the succeeding year (1886), while 1887 added three more to the list. At the end of 1888 the number stood at twenty-eight, not including five which, with the permission of the council, had been sent outside the diocese.

To gauge the benefits accruing to souls from these libraries belongs only to God; man cannot do it. But knowing well that "when we pray we speak to the spouse, and when we read the spouse speaks to us," as St. Jerome says, we may say in general that every book read "worketh unto profit." Hence it is not without interest to learn the number of books borrowed each year, as well as the number of borrowers. They are as follows :—

	1885	1886	1887	1888
No. of new members	1,722	1,604	1,890	2,228
No. of books lent ...	8,592	19,351	19,388	21,215

We are frequently called upon to give a reason for not admitting harmless books of a miscellaneous character upon the shelves of the Church Libraries. That reason is not to be found in any objection we have to such books; on the contrary, we believe them to be not only instructive, but, even from a spiritual point of view, to be at least negatively profitable, seeing that they satisfy without danger a craving which might otherwise seek gratification in idle and dangerous publications. The reason lies in the very end proposed by the association, which is to cultivate a taste for spiritual reading. What a little patronage, save that of the dust, would fall to the share of the religious books if they were found side by side with works of fiction, it is not difficult to conjecture. Even amongst religious publications the tendency in the borrowers is to select those that contain more interesting and exciting narratives.

To sustain the interest of the various branch libraries is, as must be evident to all, the point of paramount importance. It rests mainly with the librarians, aided and encouraged by the clergy of the mission, who by an occasional notice from the pulpit, reminding their flocks of the existence of the library, with a few words from time to time upon the value of spiritual reading, swell considerably the number of applications. In addition to this, the Church Library Inspector visits each library once a year, and reports the results to the bishop. Though this inspection is intended merely to encourage, it acts as a spur to greater efforts, and

the librarians are proud to show the good work done during the previous year.

Each year, moreover, a report is printed and published in the name of the council, and an annual meeting is also held, to which are invited all the clergy of missions to which Church Libraries are attached, as also the librarians. Over this meeting the bishop presides, who, when the business has been transacted, invites and takes part in a free discussion, after which, addressing a few words of thanks, exhortation, and encouragement, he dismisses the members with his blessing.

It was at the last general meeting that the suggestion of extending the work of the association was laid before the members. This is referred to as follows in the following extract from the last report, with which we bring this article to a close :—

“The council entertain the idea of extending the work of the association beyond the limits of the diocese, and even, if found desirable, to all English-speaking countries. Other dioceses and other countries could establish libraries with equal success, though it would demand much time, labour, and thought to select books, to make the terms with the publishers, to systematise the working, &c., but as in this diocese that task, not without considerable difficulty, has been accomplished, others might wish to enjoy the advantages, which, except in a few instances, have been limited to the Salford Missions. This proposal was laid before the members assembled in their general meeting on the 7th of December last, and was received with an unanimous approbation. Applications, therefore, for libraries may be made to the Secretary of the Church Library Association, Bishop’s House, Salford.”

THOMAS CORBISHLEY.

BUENOS AYRES.

ON account of the late exodus of our people, the first of its kind, and so unexpected in the largeness of its numbers,—on account also of the newness of its direction, and the varying reports regarding the kind of its destination,—some facts and statistics regarding Buenos Ayres, its

extent, climate, inhabitants, and resources, may not be unwelcome to the readers of the RECORD.

The name Buenos Ayres belongs equally to a city and a province; just as Dublin is the name of a city and of a county.

THE CITY.

The city of Buenos Ayres is beautifully situated, so far as the picturesqueness of its position and the facility of approach to it are concerned. It stands on the southern shore of the Rio de la Plata, or river of silver; for such the first explorers (the Spaniards) considered the river to be, as they looked upon it from the broad ocean, lying like a placid belt of silver, glistening in the rich sunlight of this almost tropical region of Southern America. There are one-hundred miles from the city to the mouth of the river, and yet the waters stretch across a space of no less than thirty-six miles wide in front of the flat-roofed colonnaded terraces that form the only background to this spreading sheet of silver. The city bore originally in Spanish the name of *Cuidad de la Santissima Trinidad* (the City of the Holy Trinity), and it was the mariners that gave to the port the title of *Santa Maria de Buenos Ayres*, or St. Mary of the Favouring Gales.

It is situated in somewhat the same latitude south ($34^{\circ} 36'$) as Gibraltar is north; but the fact of its being in the southern hemisphere makes the temperature much cooler than that of the same latitude in the north.

It was founded in 1535 by a Spaniard, Don Joze de Mendoza, from whom another city in the republic derives its name. Its history during the two following centuries may be said to be that of one of the distant dependencies of Spain. If any use were at any time made of it, it was (as is the case with colonies generally) to make what money could be made in it, and hasten out of it. In the beginning of the present century however, it obtains a connexion with lands nearer home, and thereby acquires a warmer interest. It was the time of the Peninsular war. Spain was the ally of Napoleon, and English men-of-war were sent out to harass

the Spanish colonies. Admiral Beresford (in 1806) reduced Buenos Ayres, planted the Union Jack on its level strand, and required the good citizens to swear allegiance to King George, which they did with wonderful alacrity. The English commander was highly elated, and sent home despatches of the tenor of his feelings, but before the despatches reached their destination he was sent flying from the place by an uprising of the Creoles and the native races. This was not French Canada of an earlier century; Buenos Ayres was no Grande Prè with its forest primeval, its murmuring pines and its hemlocks; and the inhabitants of the place were in consequence left to take care of themselves.

Having experienced their own power, the native party thus formed felt inclined to dispute all foreign yoke, be it England's or be it Spain's. It now became England's cue to encourage instead of attack, and so we read that on the 9th July, 1816, the United Provinces of the Plata proclaimed their independence, and that Admiral Brown assisted thereat.

Fresh troubles, however, broke out among the provinces themselves, and in 1825 a new republic was organized. All this is the history of Buenos Ayres, just as it is of the provinces; and while it is disturbed and inconstant in the last degree, it must not be forgotten that here at home in staid old Europe even then times were very much troubled and disturbed.

In 1829 appeared General Rosas, a name of terror, even in that land of daring and unscrupulous men. He was at first accorded extraordinary powers by the United Provinces, and exercised them most moderately, even to resigning the presidency and withdrawing into private life; but in 1835, on his second election, he took the title of Dictator, and from that till 1847 reigned, says Mr. Parish, one of the country's historians, "like a madman." On the 3rd February, 1852, by the aid of the Emperor of Brazil, the tyrant was defeated, and fled to England!

Urquiza was then elected president. Buenos Ayres objected to the election; two battles were fought, in which Buenos Ayres was victorious, and in consequence the National Government of the Confederation was transferred

to Buenos Ayres, with General Mitre as president. The Legislature continued to assemble at Buenos Ayres until 1884, when La Plata became the place of meeting, although Buenos Ayres continues the capital.

The following were the succeeding presidents in their order:—Mitre was succeeded by Sarmiento; Sarmiento by Avellaneda, during whose election some violent rioting took place, and in 1880 Roca became president. From that time to the present there has not been any serious disturbance—the raids and incursions of the native Indians being the only approach to an attempt at war.

When we come to consider Buenos Ayres as a province will be the time to speak of the constitution, legislature and internal policy of the republic; now we have to speak of the city, as it presently stands, its buildings, markets, harbours, exports, imports, factories, industries, and people.

The population of the city of Buenos Ayres is equal to that of Dublin and its suburbs; in the area of ground covered by the buildings it is much larger. One very significant fact with regard to the population is that in a dozen years or so it has all but doubled itself.

In 1869 it stood at ...	...	177,787
In 1882 it reached close on ...	...	352,000. ¹

And this is the case with several of the Argentine towns. Buenos Ayres is by far the largest city in the republic; indeed, it might be said, to be equal to all the others taken together, in wealth, population, and importance. One of its admirers writes of it: "In the refinement of its society, progressive spirit of the people, and activity of trade and industry it yields to no other city on the continent, and has earned the title of 'the Athens of the South.'"

About a third of the inhabitants are of European descent; and, strange to say, though discovered by the Spaniards, and first colonized by them, the Italians count the highest of all European nationalities, Spaniards next, French then, Germans, Basques, some Irish, English, and a few Scotch. The population of the province of Buenos Ayres, as also of the

¹ (Dublin by itself is about 250,000),

whole republic (Buenos Ayres being but one of the provinces of the republic), will, perhaps, come in opportunely here.

In 1869 the province of Buenos Ayres stood at 495,107. From that time it has been receiving an addition annually of from 20,000 to 30,000, and now stands about double of its population in 1869. The province, be it understood, is just twice as large as Ireland—Ireland, in area, being 32,000 square miles; whereas Buenos Ayres is 63,000 square miles.

The population of the whole republic in 1882 arranged according to nationalities stood thus:—

Native-born Argentines	...	...	1,907,000
Italians .. ..	...	...	339,000
Spaniards ... ..	...	...	161,000
French ... ..	...	...	153,000
English, Irish, Scotch	...	...	51,000
Swiss and Germans	...	...	54,000
All other nationalities	...	...	165,000
Total			2,830,000

The estimate of 1885 gives the population of the republic at 3,000,000, *i.e.* exclusive of Indians. It is said that, roughly speaking, the yearly immigration into the republic is now not far off 100,000. In the thirteen years between 1872 and 1885 the numbers are most striking; they began at the low figure of 9,153, and in the last year reached the astounding total of 103,189; that is in that small space of time the immigration into the republic multiplied itself eleven-fold.

Mr. Mulhall in his work on *The English in South America*, says that in 1878 there were 30,000 men of British-Empire descent in the province of Buenos Ayres alone. The different nationalities may be said to be scattered through the republic thus:—In all the provinces bordering on the river the inhabitants may be looked upon as of European origin; the first colonists sailed in their ships up the river, and settled down on the banks or in the immediate neighbourhood. In the interior is the old Indian stock, or the mixed descendants of the tribal race and the *conquistadores* or first conquerors. The negroes, imported as slaves,

have given their quota to the population in their own unadulterated colour, or mixed with the more pleasing hue of the white man. The South of Europe has contributed (as we have seen), in a very large proportion, its share of the population. All these races, with the exception of the native Indian, are found represented in the city of Buenos Ayres, and taking into consideration the untaught licence of the African, with the hot passions of the children of the Mediterranean, and the already degraded habits of the refugees that fly to it as a sanctuary of safety, one would be over-sanguine indeed that could augur favourably of the morals of the capital of La Plata.

A story, perhaps somewhat characteristic, like all stories, and perhaps somewhat exaggerated, is told in private circles. A large cattle-breeder came on business to the city. Like all the others staying at the hotel he slept on the flat roof. Asking a friend to call him early, as he wanted to be away to his business, he received the advice to be as nearly the last to rise as he could possibly manage. "For," said his mentor, "there is not one of them there that has not a revolver under his pillow, and if he sees you passing anywhere near his bed, he will think, or pretend to think, that you mean to rob him, and——!"

It must be remembered also that although at the first glance the increase in the population speaks in favour of the place, yet that very rapid increase (like the sudden and abnormal rising or falling of the pulse or temperature in a sick person) is in itself suspicious; and particularly when that increase is due to the fact that the emigrants who go there have to be helped out or taken out gratis, and are unable of their own resources (as in the case of our poor people) to go elsewhere.

THE BUILDINGS.

In the vicinity of Buenos Ayres there was not a stone to raise the walls nor a tree to make the roofs or doors of the houses. Both had to be brought from a long distance—the stones, either as ballast from Europe, or as freight from an island (Martin Garcia) forty miles away, and the trees from

the interior. When we come to speak of the nature of the soil of the province it will be seen why this is so. The city is, however, very handsomely arranged—built in regular blocks of about one hundred and fifty yards square, with open spaces or lawns adorned with water jets and decorated with what shrubs they can induce to grow. Tramways are laid in nearly all the streets, and as the ground was quite level there was little or no expense in laying down the rails, and comparatively little in working them. Of late years the value of property is greatly increased. The principal buildings are the Roman Catholic cathedral and the other Roman Catholic churches through the city, the Protestant and Presbyterian places of worship, a foundling hospital, an orphan asylum, the university, a military college, several public schools, banks, printing establishments, and the Government offices.

The manufactures and industries, as also the exports, of a country must be largely comprised of things indigenous to the soil. Up to this the principal product of the country has been its live stock—its cattle, sheep, and horses; and hence we find its exports consist of hides, beef, wool, skins, tallow, and horsehair—all in an unmanufactured state. To these are to be added precious metals, which come from the interior; and in very recent years refrigerated meats to European countries. Its principal imports are cottons, linens, woollens, jewellery, perfumery, and timber. At times the necessities of a city's population will evoke industries which naturally do not appertain to it; and thus we find among the created manufactures and industries of Buenos Ayres, such wares as cigars, carpets, furniture, boots and shoes. But there is no doubt that tanning leather, and the industries arising from bone-manufacture will greatly increase in the immediate future, where the material for both is so ready and so abundant.

The custom-house duties in 1860 were but £800,000. The custom-house duties in 1870 were £3,500,000.

In 1873 the value of imports were £11,886,861; whereas exports were but £6,886,506.

The harbour of Buenos Ayres is but very indifferent; the

conformation of the land is so very level that the strand runs away out miles and miles to sea ; so that vessels have to be unladen by carts going out into the waters, and taking the cargo ashore. It has other disadvantages also ; being so very broad and shallow it is very much at the mercy of the winds : if the tide sets in with a strong easterly wind, the estuary overflows its banks, and great damage to property ensues ; if westerly winds prevail, and a going tide, it is left, far away as the eye can reach, "a bleak shore alone" indeed.

Its rival (Monte Video), on the opposite side of the river, is much better situated, and is fast coming neck and neck with it in the export trade ; but there is (practically) an illimitable extent of country at the back of Buenos Ayres, and all the land commerce of that vast district will have to pass through it, so that it can afford to smile at the pretensions of its neighbour over the way.

Water-supply and sewerage are two very important items in the well-being of a city's population. Up to recent years Buenos Ayres was supplied in a very primitive way : a rude and singular kind of cart brought the water from the river La Plata, and hawked it round the streets ; now, however, a very fine system of water-supply is in operation, and so far as such things can be made satisfactory in warm climates, it leaves nothing to be desired. As to its sewerage, from from what has been said regarding the extraordinary local formation of the land, any thoughtful person can draw his own conclusions.

It is unnecessary for the scope of this article to enter on an examination of its monetary system.

Before taking leave of the city of Buenos Ayres, we have to imagine our poor people, after a long and wearisome journey, coming to its threshold, and we have to consider what fate awaits them there. Suppose an emigrant vessel coming to the port of Cork or Dublin from some distant country intending to land its human cargo on the wharf. Perhaps there are men standing idle in the streets, or loitering lazily in the shade of some of those beautiful blocks or squares. It is true, Government is bound to give them work for two years in order to recoup

itself for the expenses of their passage. There is a certain anchorage in that. But what work will it set them to? If slaves were still imported, they might be expected to do all the drudgery, and leave for the noble white man something more exalted. What will our young men be put to? What will our middle-aged and elderly (for they take them out in whole families, the grandfather and the grandchild), what will they do? Into which of these houses—all these houses containing not far off from half a million of people—will our girls be sent? Who will look after them; who will counsel them? If they fall sick, who will nurse them? Is there a single face in all that multitude of human beings that will smile on our people at their landing? Is there a single hand stretched out to welcome them? Is there a single tongue to speak of the old green hills, the chapel, and the hearthstone they have left behind?

But it is idle pursuing reveries like these. Our people will not be left in Buenos Ayres. That were too rich a blessing! The Argentine Government in all likelihood has other ends in view as we shall see later on.

PROVINCE OF BUENOS AYRES.

The Argentine Republic consists of fourteen provinces, the largest and most important of which is Buenos Ayres. To anyone accustomed to our velvet sward and rolling country, the appearance of the landscape of this singular province would seem strange and extraordinary in the last degree. From one horizon to another it is but one level plain. Sea and sky is all that one sees in the middle of the ocean; land and sky is all that one sees here. These vast plains, analogous to "the prairies" of America, and to "the bush" of Australia, are called Pampas: *terra deserta, et invia, et inaquosa*. "The general appearance of the country," says Mr. Mulhall, "is that of a vast plain covered with grass or 'thistles,' and almost destitute of trees."

In a moment we shall see what *the grass* is like; but we want to know the nature of the soil or plain itself first, before speaking of its covering. It is the opinion of

Darwin¹ that all this land had lain formerly submerged beneath the waters, and that by some effort or upheaval of nature it was raised several hundred feet from its original bed—one hundred feet in the region of Buenos Ayres (he says) and four hundred feet in the direction of Patagonia. It is believed that at one time the Pacific and Atlantic oceans were connected by a strait where now the river Santa Cruz flows.

Mr. Parish, the historian of the Republic writes:—

“These vast plains appear to have been upheaved at least 1,400 feet before the period of the gradual upheaval above mentioned, as indicated by the present gigantic boulders, which have been transferred on icebergs sixty or seventy miles from the parent rock. The enormous layers of gravel and sand on the plains, and even on the hills of Patagonia, give evidence of its having at one time formed the bed of an ocean, which rolled against the Andes or intervening ranges of hills.”

And the shifting soil, which is found deposited to the depth of thirty or forty feet on this extent of country, is declared by Mr. Darwin to be the silt of the river La Plata, and that the river from time to time had been shifted from its position by the gradual elevation of the land. It is hardly necessary to speak at further length on the soil; all that is required to be still remarked is, that these vast plains or pampas extend over a region of country four hundred miles broad, by seven hundred miles long, and containing at least 1,500,000 square miles; that is, almost equal to half the area of the continent of Europe.

The next thing to be considered is the herbage or covering of the country; then, its natural produce, as well as its powers of producing; and, after that, the animals that are found there, tame or wild, native or imported, and these will include beasts of prey, as also reptiles; lastly, its inhabitants, temperature, climate, and general adaptability for human habitation.

The word “pampas” is derived from the Quichua language, and signifies a valley or plain. The country districts

It may be remarked that it was here while making a voyage of exploration that Darwin first obtained fame. See his biography, recently published; also, his *Geological Observations in South America*.

are known also by the name of "the camp;" and the word "camp," to our ears, brings up ideas of fortifications, and tents, and soldiers, and accoutrements of war, whereas it is but an abbreviation of the very harmless word "campos," meaning in Spanish a plain.

There are two kinds of pampas—the fertile and the barren; neither of which is capable of bearing trees. We are acquainted in this country with the pampas grass; it is from the pampas it derives its name. This is the only herbage or covering of these vast plains. Professor Lorentz thus describes it in the fertile districts:—

"Coarse and scattered tufts of hard and dry grasses cover the yellow clay like thousands of little islands. At the place where their formation is most pronounced, the earth is cracked between the tufts, and is often washed away by the rains; so that the grasses are left as little eminences, the interstices sometimes being filled up with smaller species."

Winter (or our mid-summer) is the time the greatest rainfall takes place. The grasses are then washed into the earth, and the whole place assumes a dark, sodden look. In spring (that is, our autumn) the grasses shoot out, and seem like the sprouts of young turnips; the whole country then wears a bluish or dark green hue. This is the most enjoyable season of the Buenos Ayres' year. As summer comes on, the heat grows unbearable, and the "turnips" start up into a field of thistles ten or eleven feet high, covered with sharp thorns, and forming such a jungle that man or beast cannot pass through. The colour of the landscape is now dark brown: this is our Christmas. Then the thistles ripen, and, like a nobler order of creatures, wear on their brows crowns of silver. After this they droop and die, and the tropical rains coming on, wash them back again into the earth.

Having seen what the fertile districts are like, it is hardly necessary to describe the barren; for if these things take place in the greenwood, what in the dry? "The sterile pampa has a peculiar kind of vegetation consisting, for the most part, of *hard plants with long thorns*." (*Countries of the World*, Cassell & Co.)

The next thing to be seen is the supply of water for

cattle as well as for human use. There are places hundreds of miles away from any running water. Small lakes or ponds are to be found here and there ; but as these depend on the rain-fall for their supply, they are full after rain, when water is least wanting ; and in time of drought, when water is most wanting, they are but dried-up, repulsive-looking eyesores. Taking, for instance, the province of Buenos Ayres, the northern part of it is high, and in a dry year millions of horned cattle will die for want of water ; the southern portion, on the other hand, is low and marshy, and in the wet season it is scarcely habitable. So great is the heat, that it cracks up the soil, and the country is, in consequence, unable to bear trees, the want of which in turn makes the whole place more exposed to the heat of the sun.

The soil, furthermore, is so porous and so thirsty, that the rain at once gets to a depth at which it is of no use to grass or vegetation, whose roots do not penetrate so deeply ; and what little remains on the surface is exposed to such heat, that it is rapidly evaporated. M. Revy, one of the explorers of this country, mentions a singular fact with regard to this extraordinary evaporation. He says that in the province of Corrientes, although the river Paranna drains a basin of country 500,000 square miles in area, yet it does not increase one pintful in volume, since (to use his own words) "it loses by evaporation as much as it gains by the great tributaries that fall into it."

In some of the interior provinces, such as Entre Rios (*between the rivers*) and Corrientes, the country is more like an European landscape than in Buenos Ayres. There is an alternation of hill and dale. The grass grows rich and soft and green. Trees are found, especially by the waters' edge, in abundance ; and the flat, one-storied houses, seen nestling in the luxuriant meadows, with a tropical sun pouring down its effulgence upon them, and the peach-tree, or the fig or the pear, or the beautiful tree of Paradise, or the cool, refreshing ombu with its dark shade, and singular form, thirty feet high, with drooping leaves, seven or eight feet long and four or five inches thick, protecting or adorning the place, form a picture of Arcadian beauty and peace that nowhere else might be seen.

The pampas, however, are capable of rearing stock. In fact, large herds are raised there every year. When the pampas grass is a certain age, they manage to cut and preserve it; and, when constantly grazed on, it loses (it is said) to a great degree its natural wildness, and becomes shorter, more compact, and more nutritious. In parts, also, the country is broken up and tilled. Generally speaking, whatever agriculture there is, is on the east coast: all the interior being used for grazing purposes.

The province of Buenos Ayres alone supports about 45,000,000 sheep; and the quantity of wool is said to be about 160,000,000 lbs. It is easy for any one to find the money value of that; but it must be remembered, in making the computation, that wool in warm regions is not so good as that of a colder climate.

The number of sheep in the whole republic is supposed to be about 75,000,000, and their value about £22,000,000.

By the latest census, the number of goats in the province is said to be about¹ 2,863,227. Goatskins are very much used for saddle covers.

Pigs make only the small total of 257,368. Few need to be told the use of "the pigskin." Horses exist in the greatest abundance—"in enormous quantities," says a native writer. The number of horses in the republic is said to be 5,000,000, and their value is estimated at the extraordinary sum of £4,500,000, or about 15*s.* a horse. The breed, however, has become very much deteriorated. The horse is more generally found in Buenos Ayres.

In the provinces the ass and the mule are also found, and generally used as beasts of burden. The former is said to number 266,927, the latter 132,125.

The horned cattle come next in number to the sheep:—

Cattle in Province of Buenos Ayres	...	6,000,000
„ Republic	... ..	18,000,000

Their value can be computed by estimating a cow at

The numbers cannot be given accurately, as they have no such means of obtaining them as we have. Even when making sale of a large herd of cattle, they separate off a number, and give them *al corte*—i.e., be the same more or less; and the buyer takes them *al corte*.

from 16s. to 25s. a head. The stock on a country farm (or *estancia*) will often be as numerous as 10,000; and these are divided off again into herds of 2,000 or 3,000, each sent off to its separate pasturage. Statistics like these remind one of the days of the old patriarchs—Abraham, Isaac, and Jacob; “and he was rich in sheep and cattle and horses.”

Of the purchase of a farm and its stock in the Province of Buenos Ayres, a computation is given in *The Countries of the World*, the figures being taken from the official *Blue-book* of the Central Argentine Commission at the Philadelphia Exhibition thus:—

“A square league—that is, 6,500 English acres—of pasture land costs, according to its distance from Buenos Ayres, from 20,000 to 50,000 dollars in gold. This sum also includes the necessary buildings, which are usually of a *very primitive description*. Taking the purchase money at 40,000 dollars, and the capital to be devoted to the purchase of stock at 20,000 dollars, the following is the way the money would require to be laid out:—

10,000 sheep (<i>al corte</i> —be the same more or less)	...	...	12,000 dollars.
1,000 horned cattle	...	...	6,000 ”
800 mares	...	...	1,200 ”
50 saddle horses for the use of the establishment	...	...	800 ”

The first year of the place would produce the following returns, according to the same authority:—

2,500 sheep, sold to the “grease foundries”	...	...	5,000 dollars.
1,000 sheep <i>al corte</i> to traffickers	...	...	1,200 ”
150 horned cattle for the butcher	...	...	2,100 ”
100 ” <i>al corte</i> to traffickers	...	...	600 ”
25 mares	...	...	100 ”
			—9,000 dols.
4,000 lbs. of wool	...	...	4,800 dollars.
300 ” hair	...	...	60 ”
			—4,860 dols.
Expenses—A manager	...	...	240 dollars.
Two servants	...	...	280 ”
Six shepherds	...	...	1,020 ”
Sundry expenses	...	...	320 ”

The profits at this computation would give from 20 to 25 per cent. on the outlay. It is said that *estancias* yield an income of even 35 per cent. All the time, however, it must be borne in mind that, while the estimate may be correct, it does not come from an unprejudiced source.

What is done with all these animals? The carcases are comparatively worthless; it is the hides or covering that is of value. Taking the flesh of the animal or the carcase, numbers die of want of water, and the flesh, after an hour or so, is valueless. Some of the flesh is used as food for the owner and the employés; but the greater portion is sold to the grease factories. Here the carcase is boiled down whole—horned cattle, sheep, goats, pigs, and even horses. Mares are never used as beasts of burden or for riding; they merely breed or are sold to the grease factory, where the carcase is boiled down, the hide separated from the hair and preserved, and the hair, teased and prepared, is exported as a commodity of itself, from which we have our curled hair and hair covering.

As a specimen of how scarce fuel is in or about Buenos Ayres, and of what little value they account the flesh of an animal, they will often in the factory take one of the dead carcases and fling it into the lagging furnace to rouse up its latent heat. Coals must be brought from other countries, and wood from the interior. This increases very largely the expenses of fire-work in the factories. In the country places, where there is no timber, the droppings of cattle, baked as they are in the hot sun of that climate, supply the material for cooking. How provident nature is! If this were a cold climate, the scarcity of firewood alone would render it almost uninhabitable.

The native animals which the settler finds of use are the lama, the alpaca, and the vicugna. The alpaca is about the size of our sheep, but has a longer neck and a more graceful head, with large, lustrous eyes. It is of various colours—yellowish brown, sometimes grey, almost white, sometimes black. Its wool is of the most beautiful texture, silken to the touch, and seems to the eye as if intermingled with gold. The wool grows seven or eight inches every year, and if the

animal be left for some time unshorn, it is found twenty or twenty-five inches long, and sometimes even thirty. About 3,000,000 lbs. of alpaca wool is exported annually.

The lama is like the alpaca, and some naturalists consider them of the same species. 'Unlike the alpaca however, the male lama is used as a beast of burden. It stands about three feet high at the shoulder, and can carry about eight stone weight, at the rate of twelve or fifteen miles a day. It is found to be very useful in the mining districts, and in mountainous regions. Its wool is not so good as that of the alpaca. The vicugna is like the lama and alpaca, but more graceful in appearance than either. Its wool is short, crisp, and very fine. The *estancieros* choose the time of the year when the wool on the animal is most abundant; they then go out in parties and shoot it down. The finest shawls are made of its wool.

This country produces one of the most singular freaks of nature in the detestable little animal designated (and with propriety) the skunk. It is about the size of our cat, of a brownish or dark colour, and covered with a kind of beaver or fur with long hair. The settlers hunt it with dogs for the sake of its skin. It will let the dog approach almost within bound, when it will discharge a fluid of a most offensive smell. The effect of it on the unwary dog is that he ceases from pursuit, and rubs his nose on the ground, until the blood comes from his nostrils. Nothing yet invented or discovered can move the malodorous smell from clothing or furniture.

Of those animals which form the pest of the Argentine Republic, the biscacha is the most general and the least useful. It is the prairie dog of South America. It burrows holes in the ground, and the horseman finds it dangerous and troublesome work to get along through this network of pitfalls. There is also the armadillo, but the inhabitants console themselves for his burrowing propensities by the savoury dish he makes when cooked. The armies of ants that infest the country are a great destruction to every green leaf and tree. There are besides peculiar kinds of ants and mice that swarm around the dwelling-place; away

out in the lonely places and in the darkness are the jaguars and tigar cats; and in the marshy places, river-hogs, pumas, and serpents are to be found in abundance. For a magnificent description of these animals see Baron Humboldt's "*Travels and Researches*," chap. xvi.

Among the birds and feathered game of the pampas may be mentioned the partridge, duck, and a horned kind of plover called the terostero. The partridge and an ostrich-like bird called the rhea are the two principal birds of game on the pampas. In the interior, near the region of the mountains, the condor is a great pest. It swoops down on the young cattle, drags out their tongue to prevent their cry, and soars away with them to its eyrie on the mountain. On the pampas there are two birds, lesser in size than the condor, but of habits very similar—the pampas hawk, which picks out the eyes of the young lambs, and then carries them away to a place of security; and the carrancho which greedily seizes on every bit of rotten meat or other carrion or stale garbage flung out from the estancia.

But, of all pests, worst and deadliest is the human beast of prey that dwells in the savage wilds and fastnesses of the interior. The Indians are intractable, and there is no peace, no protection, no security from them. "The climate, though on the whole healthy and agreeable, is yet by no means steady or uniform. In general every wind has to a reasonable degree its own weather—sultriness coming from the north, freshness from the south, moisture from the east, and storms from the west." (Chamber's *Encyclopædia*.)

Its magnificent rivers, and its singular Falls at Guayra above Corrientes are among its great natural wonders. At thirty miles away the noise of the Falls is heard like thunder; at three miles off one can hardly be heard speaking. M. Revy says that a million tons of water falls every minute a distance of sixty feet. In approaching the Falls, the river contains more water than all the European rivers collectively, and the current hurries along at the speed of a train going forty miles an hour.

The Argentine Republic consists of fourteen provinces—near to the Atlantic Ocean, and bordering the River La Plata

are the four littoral provinces—Buenos Ayres, Santa Fé, Entre Rios, and Corrientes (of the seven currents). Lying under the Andes are four more—Rioja, Catamarca, San Juan and Mendoza. In the centre are four others—Cordova, San Luis, Santiago del Estero, and Tucuman. The two northern provinces, Salta and Jujuy, complete the number.

The provinces select two hundred and twenty-eight delegates, and these elect the President, who holds office for six years. Congress consists of two chambers—the Senate numbering twenty-eight, and the House of deputies eighty-six. Each member is paid £700 a year. The second article of the constitution stipulates that “the Federal Government shall maintain the Apostolic Roman Catholic Faith.” The Republic has a small standing army, and a navy of about thirty-nine ships of war. Each province has its own internal government as in the United States.

It appears that there is going to be no diminution in the emigration from Ireland towards Buenos Ayres. Every day persons are to be seen at the agency office here in Limerick. I have asked the agent, whether it is the State Legislature of Buenos Ayres or the government of the Argentine Republic that has paid the fare of the emigrants, and he has informed me that it is the Republic. Now this makes matters much more serious, as it means that the poor immigrant who is at the disposal of the government for two years may be sent anywhere over a tract of country from the Atlantic to the Andes, half as large as Europe. I have abstained up to this from giving any opinions; for, it is not opinions but facts that are wanted. This, however, I think, may be hazarded that the government will employ the immigrants on those works which serve to promote the internal interests of the Republic. In our day railways hold the first place in promoting these interests. It used be said of the great Pacific Railway from New York to San Francisco that every yard of it marked an Irishman's grave. God grant the same be not said of the great internal railways of South America.

There are then the great mines—the silver mines, and the salt mines; both of which remain unworked for want of hands. Salt is one of the great necessities of the country,

yet salt has to be imported in immense quantities from Spain, although their own country could supply all they want, and export a surplus. Their wool is exported, and brought back in the shape of cloth. They have no mills, and the cost of erecting them or working them would be too great—labour being so dear. They have hides and tanning material in abundance and super-abundance, and yet they have to export their hides and import their leather.

No country with a home government at the head of it could allow such a state of things to continue. There is scarcely a doubt, but it is to some of these works our poor people will have to go. If they had capital, education, or trade, they might not be so much pitied; but having very little or none of these, they are tremendously handicapped, and the bulk of them will remain nothing else but hewers of wood and drawers of water.

Under foreign taskmasters, unacquainted with their language or their character, their material condition cannot be but bad; and as a result of their mixing with a society tainted in religion and habits, their moral condition seems much more gravely to be deplored.

R. O'KENNEDY.

THEOLOGICAL QUESTIONS.

I.

PARTIES ERRONEOUSLY REPUTED TO BE MARRIED.

“Will you kindly solve these difficulties. *Ex Confessione Sac.*—I come to know parties, reputed to be married, but not “*de facto*.” They now have remorse and wish to be married. They never went through any form of marriage. One of them is unable to leave his room. How am I to act, so as to keep the matter private? I presume I must get Dispensation in Banns, and permission to have the ceremony in the room of the Sponsus.

“What about the witnesses—I presume there must be two. How and where is the marriage to be registered?

2nd. Suppose I had this knowledge *extra Confessionem Sac.*, what would be the difference?

3rd. "Is there any case *with us* in which the *Testes* can be dispensed with?"

I.

Independently of the sacramental *sigillum*, natural justice would oblige the confessor to safeguard as far as possible the character of this wretched couple, and to marry them with all possible privacy.

1. The confessor must get permission from his penitents to use his sacramental knowledge for the purposes of the marriage. He must not use this knowledge beyond the limits of his permission.

2. He must get a dispensation in the Banns.

3. Abstracting from diocesan legislation, I think he requires no permission to perform the ceremony in the room of the Sponsus. "*Matrimonium*," writes De Herdt, "*juxta rituale, in ecclesia maxime celebrari decet. Haec verba praeceptum prae se non ferunt.*" Again the *Maynooth Statutes* (n. 109) prescribe, "*Matrimonia fidelium, extra casum necessitatis, vel gravem aliam causam per Episcopum determinandam fiant semper in ecclesia.*" The Rubric therefore does not impose a precept; and the Synod does not require the marriage to be celebrated in a Church (1) in a case of necessity; (2) for some grave reason to be determined by the Bishop. The case contemplated is manifestly a case of necessity.

4. It is necessary to have at least two witnesses.

5: We may apply to the celebration and registration of this marriage, what Cardinal Caprara wrote regarding the revalidation of certain invalid marriages, "*si nullitas matrimonii occulta sit seu communiter ignoretur, matrimonium coram proprio paroco, adhibitis saltem duobus testibus confidentibus contrahendum est, adnotata deinde revalidatione in secretorum matrimoniorum libro*" (apud Carriere, n. 1455, et Gury, 892). The marriage, therefore, should be registered in some private register, to prevent the possibility of future infamia to the contracting parties.

II.

"Suppose I had this knowledge *extra Confessionem*?" The obligation of the *sigillum* would not of course exist, but if their previous sinful state were not publicly known the natural law would oblige the priest to marry the persons with as little injury to their character as possible, and to abstain from revealing their past sinful state even after their marriage. The witnesses too would be bound by this natural obligation, but of course not by the *sigillum*. Otherwise there is no substantial difference between the cases.

III.

"Is there any case *with us*," &c.?

It is not necessary, I am sure, to note all the cases where the law of clandestinity does not bind. But practically in this country there is no case, in which the witnesses can be dispensed with, when two Catholics are getting married, who have not gone through the form of marriage, even invalidly, before their parish priest or his delegate and two or more witnesses.

II.

OFFERINGS GIVEN ON THE OCCASION OF MARRIAGE.

"Please answer the following in next issue of RECORD:—Does an offering made to the officiating priest on the occasion of marriage or baptism become part of divisible dues? Perhaps one or two cases in point will best illustrate my question. 1st. Parties living in a country district wish to be married in Dublin. The usual marriage fee is arranged and paid before they leave home. Immediately after the ceremony they give to their parish priest, who accompanied them, a sum of money which is considerably more than sufficient to defray the expenses of his journey. Does this sum or any part of it become divisible dues? 2nd. When the bride and bridegroom, after a marriage in their own parish, have left the church and are about to drive away, they offer a money present to the priest who assisted at the ceremony. This is not accepted by him though he knows that it is offered out of personal friendship. He is then asked to take it and distribute it in charity. Would the priest have been justified in accepting this present for himself, or should he, had he

accepted it, make it divisible dues? Was he justified in accepting it as charity? Or was he *bound* to take it when first offered, and share it with his curates?

B. B.

I must confess to be rather imperfectly acquainted with the local laws and customs which regulate the distribution of offerings given on the occasion of administering the sacraments. The offerings, however, given on the occasion of marriage and baptism are generally regarded in this country as divisible dues.

Before replying to the specific questions raised by my correspondent, I purpose to make a few general observations on the subject matter of this query.

It is forbidden under pain of suspension to refuse to administer the sacrament of baptism on the pretext of the insufficiency of the *honorarium*. It is also forbidden on the same penalty to refuse to assist at a marriage, unless on receipt or promise of a certain sum of money or its equivalent. But in those parts of the country, where the offerings given on the occasion of marriage, constitute an important part of the priest's income, it is generally arranged before the ceremony how much the contracting parties are to give the officiating priest.

Complications however sometimes arise. For example, if the arrangements made before marriage, include the application of Mass for the contracting parties, a difficulty will arise about the stipendium of the celebrant. How much, it will be asked, shall the celebrant get from the marriage offering for celebrating Mass for the newly-married couple? Of course the stipendium should be determined by diocesan law or the custom of the diocese about nuptial masses.

Again, practices unworthy of the priesthood are conceivable; the celebrant may suggest a small marriage offering—the divisible offering—on the rather certain expectation of receiving a rich gift for his own private use. In some dioceses the danger of such a practice is obviated by a diocesan law providing that all offerings given on the occasion of marriage are divisible dues. And the words "*occasione matrimonii*" are very widely interpreted so as to

include all offerings whether given as a matrimonial stipendium, or as a gift to the celebrant at the marriage.

To return to the questions: (a) "Parties . . . wish to be married in Dublin. The usual marriage fee is paid before they leave home. Immediately after the ceremony they give to their parish priest a sum of money considerably more than sufficient to defray the expenses of his journey. Does any part of this sum become divisible dues?"

1. In the absence of diocesan law no part of this money necessarily becomes divisible dues. The *usual marriage fee* had been paid. Why then should the parish priest be obliged to divide and give to his curates a part of the money he got for travelling to Dublin?

2. Suppose a diocesan law requires all the money given on the occasion of marriage to be divided, would the parish priest be bound to divide this money? I think ordinarily he would not be bound.

In the present case the usual marriage fee had been paid. Had the parties been married at home the curates would not have fared better. Again the law is made to prevent the danger of abuse; but there is very little danger of abuse in connection with those who come to Dublin to be married: the cases are rather rare. Lastly and chiefly we are not to consider the expenses of the journey alone. Such a diocesan law would allow a *honorarium* from the marriage offering if the marriage agreement required the celebration of Mass. Similarly it would allow a liberal gratuity for a journey to Dublin. A priest gets half a-crown to say a low Mass, what would he expect to say a High Mass? What would he expect to drive a few miles and say Mass in a private house in the morning? Estimate, therefore, the priest's personal labour in coming to Dublin by the standard of the *labor extrinsecus*, of driving to a private house in the morning, to say Mass, and it will be admitted that generally speaking a parish priest is not bound to divide such an offering with his curates.

If the sum were extraordinary the matter should—in the hypothesis of a diocesan law—be submitted to the bishop.

(b) "When the bride and bridegroom after marriage in their own parish, have left the church . . . they offer a money

present to the priest who assisted at the ceremony. This is not accepted though known to be offered out of personal friendship. He is then asked to take it and distribute it in charity. Would he be justified in accepting it for himself, or should he—had he accepted it—make it divisible dues? Was he justified in accepting it as charity? or was he *bound* to take it and share it with his curates?"

I assume that the usual marriage fee was paid. In the absence of diocesan law the priest could accept the money for himself; or he could accept it as charity and so distribute it; or he could refuse to accept it. The curates had no right to the present that was offered to the parish priest solely on the ground of personal friendship.

Suppose the priests of the diocese were bound to divide all the money received *occasione matrimonii*?

1. If the parish priest accepted the money even as a personal gift he would be bound to regard it as belonging to the divisible dues. 2. He would not be bound to accept it as a personal gift. This diocesan law would not oblige him to receive as divisible money what was offered as a strictly personal gift. 3. He might accept it as charitable money and so distribute it. This law would compel him to divide only the money given for his own or his curate's use on the occasion of marriage.

D. COGHLAN.

LITURGICAL QUESTIONS.

THE CEREMONIES OF SOME ECCLESIASTICAL FUNCTIONS.

CHAPTER III.—THE PREPARATION FOR MASS, AND THE PROCESSION TO THE ALTAR.

SECTION I.—THE PREPARATION.

On the vestment-bench the deacon's vestments are laid to the right, the sub-deacon's to the left of the celebrant's.

When the celebrant comes to the bench the sacred ministers, already vested in amice, alb, and girdle, salute him,¹ and assist him to vest.² The vesting of the celebrant having been completed, he assumes his biretta, and stands with his hands joined in front of his breast, or resting on the bench until the master of ceremonies gives the signal for moving. Meanwhile the deacon and sub-deacon, assisted by the acolytes, array themselves—the former in maniple, stole, and dalmatic, the latter in maniple and tunic. If the celebrant is covered, as it is right he should be, the sacred minister may also cover,³ unless they are to proceed immediately to the altar.

The acolytes carrying their candles, and the thurifer having his hands joined in front, place themselves either beside the sacred ministers or behind them, according to the circumstances of the sacristy. If they are in a line with the celebrant and sacred ministers, the first acolyte is at the deacon's right, the second at the sub-deacon's left, and the thurifer is beside the acolyte whose place is nearest the door leading to the sanctuary. If they are behind, the first acolyte stands behind the deacon, the second behind the sub-deacon, and the thurifer stands between the two acolytes. The master of ceremonies, whose duty it is to give the signal for proceeding to the altar as soon as the clergy have taken their places in choir, stands where he can most conveniently discharge this duty.

At the signal from the master of ceremonies the celebrant and his ministers uncover, and make, accompanied by the master of ceremonies and the inferior ministers, a profound inclination of the head⁴ to the crucifix. The ministers salute

¹ De Conny, Liv. II., ch. ii., art. 2.

² See page 275.

³ De Conny, *loc. cit.*

⁴ Falise, Part I., chap. i., sect. ii., n. 6. Quarti, Part II., Tit. ii., n. 1. De Herdt., Tom. i., n. 199. Many authors, however, direct a profound inclination of the body to be made. Such, they say, is the inclination which should always be made to the cross or crucifix. The Rubric (Tit. ii., n. 1) simply says *facta reverentia*. This phrase, as Falise (*loc. cit.*) with great show of reason contends, would seem to imply only an inclination of the head.

the celebrant with a medium inclination of the head, which the celebrant, still uncovered,¹ acknowledges by a slight inclination.

SECTION II.—THE PROCESSION TO THE ALTAR.

In going to the altar the thurifer walks first, keeping his hands joined in front. He takes holy water at the door or the sacristy, where a small font is fixed in a convenient place. After him are the two acolytes with their candles. They walk side by side, and do not take holy water. The master of ceremonies follows. At the door of the sacristy he presents holy water to the sub-deacon who comes next him. The sub-deacon does the same to the deacon, and the latter again to the celebrant. All uncover when receiving the holy water.

Having arrived at a convenient place for saluting the choir, the master of ceremonies and the first acolyte step a little to the right, the second acolyte and the thurifer a little to the left, and between them the celebrant, with the deacon on his right and the sub-deacon on his left, takes his place. Standing thus in a straight or slightly curved line the celebrant and sacred ministers uncover, and all together salute both sides of the choir with a moderate inclination of the body,² beginning with the side which they approach first in coming from the sacristy. The choir responds by a similar inclination, and the celebrant and his ministers, resuming their former places, go to the foot of the altar. Here they take up the same relative positions which they had when saluting the cross of the sacristy; that is, either all in a line, the celebrant in the centre, on his right the deacon, thurifer, and first acolyte, and on his left the sub-deacon, master of ceremonies, and second acolyte; or, the two acolytes with the thurifer between them behind the sacred ministers, and the master of ceremonies at the left of the sub-deacon, or wherever he finds most convenient. The

¹ De Herdt, Tom. i., n. 306.

² Bourbon, n. 344, who adds, "Telle paraît être la pratique commune."

³ Authors generally.

accompanying plan will make these directions more easily understood :—

(1)	FIRST STEP OF ALTAR						
	2 A.	M. C.	S. D.	C.	D.	Th.	1 A.

(2)	FIRST STEP OF ALTAR			
	M. C.	S. D.	C.	D.
	2 A.	Th.	1 A.	

Having arranged themselves in one of these ways all genuflect, if the Blessed Sacrament is in the tabernacle; if the Blessed Sacrament is not in the tabernacle the celebrant salutes the cross of the altar with a profound inclination of the body; but all the others, including the deacon and sub-deacon, genuflect.

CHAPTER V.—FROM THE BEGINNING OF MASS TO THE INCENSATION OF THE ALTAR.

The Celebrant having saluted the altar makes the sign of the cross on himself in the usual way while saying the words *In nomine Patris, etc.*, and says alternately with the deacon and sub-deacon the antiphon *Introibo*, and the psalm *Judica*. At the *Gloria Patri* he makes a profound inclination of the head, then repeats the antiphon, makes the sign of the cross at the *Deus in adjutorium*, and inclining profoundly says the *Confiteor*.

The Deacon and Sub-deacon make the sign of the cross along with the celebrant, and repeat the responses in a medium tone of voice. They incline the head profoundly at the *Gloria Patri* and again make the sign of the cross at the *Deus in adjutorium*.

The Master of Ceremonies, having placed the birettas on the bench, kneels *in plano* on the Epistle side, and in a subdued tone says the responses along with the sacred ministers.

The Acolytes, after genuflecting, carry their candles to the credence, place them on the posterior angles, and kneel near the credence with their faces towards the altar, and each

beside his own candle. They make the sign of the cross and join in saying the responses.

The Thurifer, when he has genuflected to the altar, proceeds immediately to the sacristy to get the censer and incense in readiness.

The Choir kneels when the celebrant and his ministers salute the altar. The clergy sign themselves at the beginning and at the *Deus in adjutorium*, but do not incline at the *Gloria Patri*.¹

The Celebrant remaining profoundly inclined says the *Confiteor*, and at the words *vobis fratres, vos fratres*, turns slowly, first towards the deacon, then towards the sub-deacon. When the ministers have finished the *misereatur tui* he stands erect.

The Deacon and Sub-deacon inclining moderately² towards the celebrant, who is still profoundly inclined, say the *misereatur tui*, then inclining profoundly towards the altar, they say the *Confiteor*, turning towards the celebrant at the *tibi, pater*, and *te, pater*.

The Master of Ceremonies, and the Acolytes accompany the sacred ministers in words and actions.

The Choir says the *Confiteor* along with the ministers, and though kneeling inclines profoundly.³

The Celebrant while saying the *misereatur vestri* turns towards the deacon and sub-deacon as at the *Confiteor*,⁴ at the *Indulgentiam* he makes the sign of the cross on himself.

The Deacon and Sub-deacon remain inclined until the celebrant has said the *misereatur vestri*. At the *Indulgentiam* they stand erect and make the sign of the cross.

The other Ministers and the Choir accompany the sacred Ministers throughout.

The Celebrant and all the Ministers make a moderate inclination of the body at the *Deus in adjutorium meum*.

(To be continued).

¹ Bourbon, n. 361, note. S. C. R. Aug. 12, 1854. *Lucionem* ad 65, apud Bourbon, n. 354, note.

² De Conny, loc. cit.

³ Bourbon, n. 361. Bauldry, Part I., chap. xvii., n. 20.

⁴ Falise, Cærem, Epia. De Carpo. Part II., chap. ii., art. 2, n. 134.

AN ORATORY WITHOUT A PUBLIC ENTRANCE ONLY A PRIVATE ORATORY.

Would you kindly offer an answer to the following query?

“ Does a public entrance to a Chapel afford any advantages or privileges not possessed by a Chapel or Oratory without such an entrance ?” “C.”

Any building dedicated to divine worship and having no public entrance is nothing more than a *private* Oratory; having a public entrance such a building would be at least a public Oratory. A public entrance, therefore, confers those privileges which public Oratories enjoy, but of which private Oratories are deprived. To celebrate Mass in a public Oratory the permission of the Bishop of the place is sufficient; while for celebrating in a private Oratory permission must be granted by the Pope himself. In public Oratories legitimately erected Mass may be celebrated on all feasts of the year; in private Oratories, on the other hand, Mass cannot be celebrated, without special licence *ad hoc*, on several of the principal feasts; as Christmas, Epiphany, Easter, &c.

WHAT IS MEANT BY A “PRIVATE” MASS?

“ A constant reader of the RECORD asks for information as to the exact meaning of the terms used in the Ordo, in *Missa privata*, as he is at times in doubt as to the necessity of saying the prayers ordered to be said only in *Missa privata*, e.g., the commemoration of Saints on the Visitation, July 2nd.”

The phrase “Private Mass” has two meanings which must be carefully distinguished. A Mass is private as contradistinguished either from a public Mass, or from a solemn Mass. A public Mass is that which is celebrated in a Church or public Oratory, and at which the general body of the faithful are invited to attend, while a private Mass is one that is either celebrated in a Private Oratory, or, if celebrated in a public Oratory or Church, is one at which the faithful are neither invited nor expected to assist. “From the beginning of the thirteenth century,” writes Le Brun, “and

even from an earlier period, a Mass celebrated in any Church in presence of all the people, both men and women, has been called a public Mass, to distinguish it from Masses sometimes called private, because celebrated either in private chapels, or for deceased persons in presence of their relatives and friends alone, or in Monastic Churches."¹ Public Masses, as Cardinal Bona remarks,² are so called not precisely from the place in which they are celebrated, since formerly public Masses were celebrated in the Catacombs and in secret and most remote places, but from the assembly of the people offering the Mass along with the priest.

As distinguished from a solemn Mass a private Mass is usually defined to be that in which the celebrant is not assisted by a deacon or sub-deacon, in which there are no chanters, and only one mass-server.³ By 'chanters' in this definition, are to be understood chanters singing alternately with the celebrant; for music and singing in which the celebrant takes no part, do not of themselves constitute the solemnity of the Mass. Neither will the presence of more than one acolyte or mass-server suffice to render the Mass solemn. One mass-server is sufficient in a private Mass, and only one is permitted, unless in community or parochial Masses, or at a Bishop's Mass, when there may be two. It is in this latter signification that the phrase *Private Mass* is used in the Directory or *Ordo*. Our esteemed correspondent will, therefore, please understand, that when the *Ordo* directs certain prayers to be said in *Missa privata*, they are to be said in every Mass that is neither a Solemn or High Mass, nor a *Missa cantata*, whether that Mass be said in the priest's private oratory, in a convent chapel, or a parish church; or whether it is said on a week-day with no one present but the mass-server, or on a Sunday in presence of a large congregation.

D. O'LOAN.

¹ *Explicatio Missae*, p. 3.

² *Rerum Liturgicarum*, l. 1, c. 13, 3.

³ " . . . privatam [missam] vero quae sine diacono et subdiacono, et cantoribus, uno tantum ministrante celebratur, sive aliqui fideles ei intersint, sive nullus adsit, sive solus celebrans communicet, sive sint aliqui communicantes." (Card. Bona, *loc. cit.* 5).

CORRESPONDENCE.

LETTER FROM THE RIGHT REV. DR. HOWLEY, PREF. APOST.
NEWFOUNDLAND ON THE INDULT OF 1862.

[With great pleasure we publish the following interesting letter from the Right Rev. Dr. Howley, Prefect-Apostolic, Newfoundland. Our Right Rev. and esteemed correspondent settles once for all the question raised about the interpretation of the Indult of 1862, and mentions several items of special interest to the priests of Newfoundland.]

“SANDY POINT, BAY ST. GEORGE,

“WEST NEWFOUNDLAND, Feb. 10th, 1889.

“REV. DEAR SIR,—I take the liberty of addressing you on a subject discussed in the I. E. RECORD for January, 1889, viz., that of the Indult of 1862, regarding Requiem Mass, *presente cadavere*. I was myself particularly interested in the discussion, as I had just received from Propaganda a corresponding Indult for the priests of this Mission.

“Throughout the whole of Newfoundland the Irish *Ordo* is used, but I was in doubt as to whether we, with the concession of said *Ordo*, received also all the Indults and other favours—Indulgences, &c.—and also whether we were bound by the restrictions, &c., such as fasts; and if not, I asked for the privilege conferred on Ireland in the Indult of 1862.

“I was answered by the S. Congregation of Propaganda, to the first part *negative*, and in reply to the second I received the Indult.

“The question raised by your correspondent was this. As in the petition of the bishops it is asked if in places where on account of the scarcity of priests—*Ob sacerdotum inopiam*—High Mass (*Missa solemnis*) could not be celebrated, Low Masses might be read (*legi possint Missae privatae*). The S. Congregation granted the privilege *juxta preces*. *Ergo*, argues your correspondent, *several* (or at least more than one) Low Masses can be read, as the *preces* are for *Missae*.

“You show that this interpretation is incorrect,” and give reasons. Even if the words as quoted in the Directory are correct, the words *Missae privatae* in the plural refer evidently to the words *in iis locis*, viz., Requiem Masses may be read in these places, *i.e.* one in each. The very nature of the request would show it, because the favour is granted only *ob inopiam*

sacerdotum. Hence, if there were several priests to say several private Masses, then they would be obliged to sing the solemn Mass, and the favour even of saying one private Mass would not be available.

"In the Decree which I have received from Propaganda. The petition or *preces* was formulated, not by me, but by the authorities there, and it runs thus, *legi valeat Missa privata de requiem*, in the singular. But I see Canon Keogh in the *Ordo* for 1889 declares in a note that the Decree is to be understood *de unica Missa privata*. It seems strange that any other idea could have arisen in any one's mind.

"I remain, Very Rev. Dear Sir, in haste,

"Yours sincerely,

"M. F. HOWLEY, D.D., P.A."

CIVILIZATION OF PRE-CHRISTIAN IRELAND.

"VERY REV. DEAR SIR,—As a student of Irish history, I feel bound to utter a word of protest against Father Curry's easy assumption, in his article in the last number of the RECORD, of the complete barbarism of Anti-Christian Ireland. No one thoroughly conversant with our early history, and surely no one acquainted with our early literature, would dream of comparing the Irishman, say of the first century with 'the unreclaimed New-Zealander.' To pass over other proofs of our early civilization, why the very music and legislation, whose origin the article would date from the coming of Christianity, go to prove that Ireland was far indeed removed from barbarism in Pagan times. Irish music was not the growth of a few years. Long before the Christian Era we know that the Irish *aos ciuil* had the three famous compositions, the *Suantraighe*, the *Gentraighe*, and the *Goltraighe*,—compositions whose various nature and acknowledged power argue a respectable acquaintance with the rules of musical harmony and composition.

"And 'the laws of consummate wisdom' which were in force in St. Patrick's time were (according to an almost cotemporary tradition) but slightly changed from the Pagan code, to meet the requirements of Christian ethics, and of justice stricter than that taught by Cormac or Ollamh Fodhla.

"It is hard to see the Irishman, even as he was before the light of Christianity reached him, placed in the same category with the savage New-Zealander, whose chief music is the whizz of his boomerang and whose will is his only law.

"I remain, Very Rev. Sir, yours respectfully,

"G. M. N."

DOCUMENTS.

S. CONGREGATION OF RITES.

SUMMARY.

I. Vestments to be worn by a bishop when making the visitation in his cathedral or other notable church.

II. Anniversary Mass for election and consecration of the bishop of the diocese on a *major double* feast, or within a privileged octave.

III. Can Mass *de requiem* be celebrated, *praesente cadavere*, on Feasts of St. Joseph and of St. John Baptist?

IV. Feast of Commemoration of St. Paul in concurrence with the Office of the Most Precious Blood.

V. Patronage of St. Joseph in concurrence with St. George, patron of the province.

URGELLEN.

Hodiernus Magister Caeremoniarum Ecclesiae Cathedralis Urgelensis de mandato sui Rmi. Episcopi insequentia Dubia Sacrorum Rituum Congregationi pro opportuna resolutione humillime subiecit, nimirum:--

DUBIUM I. An Episcopus in actu Visitationis Cathedralis Ecclesiae vel aliarum Insignium Ecclesiarum suae Dioeceseos, indui possit, ad maiorem solemnitatem, amictu, alba, etc., cum pluviali et mitra, ad portam ipsius Ecclesiae, antequam aspersorium accipiat ac thurificetur, prout alicubi factum est?

DUBIUM II. 1° Utrum recurrente officio duplici majore non de praecepto, cani possit in Cathedrali pro Anniversario electionis et consecrationis Episcopi Dioecesani?

2° Potestne cantari in die infra Octavam privilegiatam, quando praedictum Anniversarium incidit in ipsam?

DUBIUM III. Quum non idem sentiant Rubricistae circa Missam *de Requie*, corpore praesente, in Festis S. Joseph Patroni Ecclesiae Catholicae et Nativitatis Sancti Joannis Baptistae, ideo ad uniformitatem in praxi stabiliendam quaeritur:

1° Utrum Decreta Sacrae Rituum Congregationis IN VERONEN. diei 7 Februarii 1874, ad I., nec non IN LUCIONEN. diei 28 Decembris 1884, ad VII., ita absolute intelligenda sint, ut nulla ratione nulloque in casu permittatur sollemnis Missa *de Requie*, praesente cadavere, in Festo S. Patriarchae Joseph, necne?

2° Utrum Missa *de Requie* cani possit in Nativitate S. Joannis,

ubi solemnitas hujus Festi translata invenitur ad sequentem Dominicam? Et quatenus negative:

3° An eadem Missa etiam in praefata Dominica censenda sit prohibita? Et quatenus affirmative:

4° An praedicta Missa cani possit die Dominica iis in locis, ubi quamvis generaliter translata sit solemnitas festi Nativitatis S. Joannis ad sequentem Dominicam, prout fit in Hispania ex Decreto S. R. C. diei 2 Maii 1867, tamen populus, nihil curans nec memoriam habens de ea translatione, fere eodem modo ac antea Nativitatem S. Joannis recolit?

DUBIUM IV. An in Vesperis Commemorationis S. Pauli Ap. in concurrentia cum Officio pretiosissimi Sanguinis D. N. J. C. fieri debeat commemoratio SS. Petri et Pauli per antiphonam communem *Petrus Apostolus*, etc.?

DUBIUM V. Ubi Patrocinium S. Joseph colitur sub ritu Duplicis I cl., quomodo ordinandae Vesperae in concursu cum Officio S. Georgii Mart., Patroni Principatus Cathalauniae, quod quidem celebratur sub ritu eodem cum octava, absque tamen apparatu et feriatione: num integrae de Patrocinio cum commemoratione S. Georgii? an vero e contra?

Et S. R. C. ad relationem infrascripti Secretarii, exquisitoque voto alterius Apostolicarum Caeremoniarum Magistris, omnibus mature perpensis ita propositis Dubiis rescribendum censuit, videlicet:

Ad I. Serventur dispositiones Pontificalis Romani, in Ordine ad visitandas parochias.

Ad II. Affirmative, juxta Decretum IN MECHLINIEN, diei 12 Septembris 1840 quoad primam partem; Negative, et fiat commemoratio sub unica conclusione quoad secundam partem.

Ad III. Affirmative, ad primam quaestionem; Negative ad secundam; Affirmative ad tertiam, juxta Decretum IN NAMURCEN, diei 23 Maii 1835; et Affirmative ad quartam.

Ad IV. Detur Decretum IN MELITEN, diei 24 Martii 1860.

Ad V. In usu Vesperae celebrentur integrae de S. Georgio, cum commemoratione Patrocinii S. Joseph.

Atque ita rescripsit et servari mandavit, die 20 Aprilis 1888.

A. Card. BIANCHI, S. R. C. Praefectus.

NOTICES OF BOOKS.

AN EXPOSITION OF THE GOSPEL OF ST. JOHN. By His Grace the Most Rev. Dr. MacEvilly, Archbishop of Tuam. Dublin: M. H. Gill & Son. New York: Benziger Brothers, 1889.

HIS GRACE, THE ARCHBISHOP OF TUAM, enjoys the proud distinction of being the first Catholic who has written a Commentary in the English language on the Gospels and Epistles. With the present volume on St. John, the illustrious author completes the exposition of the Gospels, having in 1862 published a volume on St. Matthew and St. Mark, and three years later a second volume on St. Luke. The exposition of the Epistles, Pauline and Catholic, was published in 1856, in two volumes, while His Grace was President of St. Jarlath's College, and was received with such favour, that in a comparatively short time, it reached a third edition. The rapid sale of his first work both convinced the author of its merits and usefulness, and rendered it almost a sacred duty with him to supply the public want thus manifested with a similar exposition of the remaining books of the New Testament.

This duty His Grace has not shirked. Though burdened with the cares, and occupied with the labours inseparable from his exalted office, he has already succeeded in bringing his truly noble work almost to a close. We say "almost," for we still await the exposition of the Acts of the Apostles, which His Grace has promised to give to the public.

Public opinion, as we have seen, had borne eloquent testimony to the intrinsic merits of His Grace's work on the Epistles long before he proceeded with his labours on the Gospels. The same tribunal has pronounced a similar judgment on these labours. The first edition of the work on St. Matthew and St. Mark was sold within the year after its publication, and the volume on St. Luke has already reached a second edition. We confidently predict a like reception for the present volume.

His Grace's object in writing his commentaries] was "to furnish the intelligent laity and reading portion of the Catholic community with a thoroughly Catholic exposition, in their own language, of one of the most important portions of the SS. Scriptures, and to supply the ecclesiastical student with a compendious treatise from which to draw materials, at a future day, for instructing others."

This two-fold object made it necessary to combine the popular with the scientific method of exposition; to make the exposition readable for persons untrained in accurate criticism, while rendering it at the same time useful to biblical students. The favour with which the commentaries have been received affords the best proof how successfully this object has been attained.

The form of the present work does not differ substantially from that of its predecessors, though in one direction a decided improvement has been introduced. In this, as in the volumes on the Synoptic Gospels, is given an analysis of each chapter at the head of the commentary on that chapter; but whereas, in the earlier volumes only the English version of the Sacred Text is printed; in the present we have, in addition to the English, the text of the Vulgate. Moreover, in the other volumes the text of each chapter was divided into sections, each of which was printed only at the beginning of the exposition of that section; but in the present, the full text of each chapter, first from the Rhemish version, then from the Clementine Vulgate, is printed before the analysis and exposition of the text. Finally,—and this we consider the most useful improvement—along the margin of each page in the present volume are printed—again, both in English and Latin—the portions of the text commented upon in that page. We are firmly convinced that many who read commentaries on the Scriptures fail to grasp the meaning of the Inspired Word, because they fail to study the text itself along with the commentary, and to examine the text minutely by the light which the commentary affords. But when the text, as in this volume, is printed on the margin, and is, therefore, under his very eyes, the reader of the commentary can have no possible excuse for not referring to it, and convincing himself by attentive reflection on it, of the soundness of the commentator's reasoning. To the ecclesiastical student the presence of the Vulgate text is specially useful if not absolutely necessary, both because that is the text which he must explain, and because many obscure and un-idiomatic phrases in the English version are rendered easily intelligible by reference to the Latin.

In style and method the present work resembles those which have already come from the pen of the learned Archbishop. The style is clear, rather than elegant, simple, rather than ornate; and, therefore, calculated rather to convey intelligibly the writer's meaning than to please the fastidious hunter after fine phrases. The method is a skilful combination of the paraphrase with the critical exposition. The following extract, taken at random, is a fair specimen of both the

style and method. On the words of our Lord (xiii., 26), *He it is to whom I shall reach bread dipped*, His Grace writes:—"The prevalent custom in the East was to use the hand as the instrument for conveying food to the mouth. It was also customary to have a dish filled with some *sauce*, into which all were wont, in common, to dip pieces of bread before eating it. Hence, when our Lord says, '*he that dippeth his hand with Me in the dish*,' etc. (Matthew xxvi., 23), he only refers to the traitor in a general way, as forming a part of the company and as one of His intimate friends. Now He gives a secret, special intimation by saying, '*he to whom I shall reach bread dipped*,' and suiting the action to the word, handed it to Judas Iscariot. From this John clearly saw Judas was the person referred to. Very likely, Judas, purse-bearer and almoner to our Lord and to the Apostolic College, occupied a place near our Lord, St. John being on the other side of Him, as it would be difficult to reach a morsel except to one immediately near Him. This distinction, both as to the place he held, and the handing a morsel dipped, which was also regarded as a privilege and mark of special favour, only helped to aggravate the heinous ingratitude of Judas."

We are glad to find that His Grace lends the weight of his authority to that interpretation of chapter vi, 27-47, according to which this portion of the chapter, as well as the concluding verses, is to be understood of the Blessed Eucharist. In this he disagrees, it is true, with writers so renowned for biblical scholarship as Wiseman and Patrizzi, but he has on his side other writers not less renowned, among whom may be mentioned A Lapide, Toletus, Beelen and Corluy. In the opinion of the authors from whom His Grace differs, our Lord does not in the words contained in this part of the Gospel speak of the Blessed Eucharist, but only of faith in Himself. One of the arguments against this interpretation is thus given on the page before us (119).

"From His saying, that faith is the chief work or *means* necessary for securing this food, it would seem to follow that the food itself is not faith, that faith is distinguished from the food as *means* from the *end*, this food being no other than His own adorable body and blood which is given as the reward of faith, and, therefore, distinct from it."

We can merely call attention to the admirable proof of the Real Presence, drawn from the words of the sixth chapter, and printed as a special dissertation at the end of the commentary on that chapter. The proof is illustrated by a telling comparison, and the one objection from the words *spiritus est qui vivificat*, etc., to which Protestants

have so doggedly clung, is simply annihilated by our learned author's close reasoning and copious illustration.

We are sorry we cannot always accept the interpretation His Grace seems to favour. For example, he adopts the interpretation first given by St. Augustine, and followed by Toletus and Patrizzi, of the well-known words *quid mihi et tibi mulier?* This interpretation makes these words mean, "What is there common to you and to Me," that is, in the matter of performing a miracle, which is a work solely of My Divine Nature, and not of My Human Nature, in which alone there is anything common to you and to Me. This interpretation may, and no doubt does, "vindicate our Lord's filial devotion to His Blessed Mother," to use His Grace's words, but we candidly confess that, in our opinion, it does so by giving to our Lord's words a meaning they were never intended to convey. For as Corluy says, "*usus loquendi hunc sensum non omnino admittere videtur.*"

There is one omission in this work which we hope to see supplied in the next edition—the omission namely of all or most of the *critical* arguments for the authenticity of those parts of the fourth Gospel which are rejected by some modern pseudo-critics. Regarding the Deutero-canonical verses (vii., 53—viii., 11), the author does little more than remark that "no Catholic can question their authenticity after the solemn declaration of the Council of Trent." This, no doubt, is quite true, though it is little over twenty years since the learned, and thoroughly orthodox Vercellone published a special dissertation to show that the declaration of the Council of Trent did not make it obligatory on Catholics to accept these verses as inspired Scripture. Vercellone's opinion we believe to be false; but that notwithstanding we hold, that in these days of "progress," whether real or supposed, when every belief, however, ancient or sacred it may be, is submitted to the most searching and rigorous examination by bitter but able opponents, it is expedient to place within the reach of our educated Catholics every facility for enabling them "to give a reason for the hope that is in them."

We need not recommend this volume to our readers. The high reputation for biblical criticism, which its illustrious author enjoys, stamps it with a far higher recommendation than any words of ours could convey. May he yet have many years to complete and perfect the great work of his life, which though a labour of love "was no easy task, yea, rather a business full of watching and sweat." (ii. Mach. 2, 27.):

D. O'L.

A THOUGHT FROM ST. VINCENT DE PAUL FOR EACH DAY OF THE YEAR. Translated from the French by Frances M. Kemp. New York, Cincinnati, and Chicago: Benziger Brothers.

THE views and sentiments of great men deserve, no doubt, a considerable share of public attention. It is interesting, as well as instructive, to learn what such as these have thought and felt in circumstances differing perhaps but little from our own. If this be true of great men in general, it applies with additional force in the case of the saints. Of all great men, they unquestionably must be considered the greatest.

The little book here noticed cannot, therefore, fail to furnish us with ready and abundant interest. As the title indicates, it contains for each day of the entire year a thought from the great "Apostle of Charity," St. Vincent de Paul. Amid the cares and sorrows of worldly life thoughts like these will help to cheer and encourage us, as well as to remind us of the one sole end of our existence here on earth. The little book will therefore be read with pleasure and profit by all, and we heartily wish it every possible success.

GLITTERING STARS ON OUR LADY'S MANTLE; OR, SELECT ILLUSTRATIONS OF MARY'S GREATNESS AND GOODNESS.
By Rev. Thaddeus, O.S.F. Mechlin: H Dessain.

THIS little volume can be read by all with pleasure and profit. It is partly devotional and partly historical, containing as it does a short method of making a Novena in preparation for some of the Principal Feasts of Our Lady, together with a concise account of the origin and progress of some of the devotions and prayers in her honour. The whole work is replete with much useful historical information on the principal Feasts of the Blessed Virgin.

LIFE OF ST. JOSEPH. By Edward Healy Thompson.
London: Burns & Oates, Limited.

Some months ago a work appeared which has supplied a want deeply felt in this country by those who love St. Joseph. It is no easy task to write a full narrative of a life which, after that of Mary, was the most closely wedded to the Incarnate Word. Such a life is indeed "hidden with Christ in God." From the scant Gospel reference, the biographer finds little contemporary material to build the entire fabric of a life. But the chief groundwork of a life of St. Joseph is found in the "voluminous theology which saints and doctors have grouped around him."

The book before us may be divided into three parts. The *first* part expounds the singular predestination of St. Joseph. From his close connection with the Word made man, St. Joseph derives his transcendent power and dignity. The *second* part tells the story of the saint's life, as sketched in the writings of doctors, theologians and contemplatives. The *third* part narrates how devotion to St. Joseph was ever a prominent feature of the Church. The star had set, yet an effulgence which was not to grow dim, but brighten after the lapse of ages, rested in its wake. "Patron of the Universal Church" is the title which our own age has conferred on this wonderful saint.

The *Life of St. Joseph* comes to us from the pen of Edward Healy Thompson. The author tells us the sources whence he drew the *proximate* matter of what he modestly calls a composite work. The name of Mr. Thompson is a sufficient guarantee that the materials have been judiciously selected, and the work skilfully performed.

We thank the author for this valuable book which he has presented to English readers, and with him we earnestly pray St. Joseph to bless a work devoted to his honour. Those who love to fully learn the dignity and holiness of the great patriarch will find in this book useful and interesting reading.

HIS VICTORY. By Christian Reid. Notre Dame, Indiana :
"Ave Maria" Press.

CHEAP, healthy literature is one of the greatest needs of the present day. This is especially true of the department of fiction, where modern novels exert such pernicious influence. Hence any effort to supply this present want by furnishing cheap and at the same time profitable reading cannot too well deserve our warmest approbation.

Of such a kind is the little book before us. Simple and unpretentious, it proposes to give, under a slight tinge of romance, a brief and faithful record of the struggles of an unbeliever towards the light of faith. All this is, however, told with rare attractiveness and here and there in language full of delightful imagery.

There is just one drawback : the book contains no chapters, but forms one continuous narrative from beginning to end. This fact robs it of a quality so essential to pleasure—that of variety.

THE IRISH ECCLESIASTICAL RECORD.

MAY, 1889.

ST. PATRICK'S NATIVE TOWN AND STREET.

I.

IN the year 1756 a curious print, called the "puzzle," was first given to the world. It was a transcript of an epitaph, and, by the aid of a skilful engraver, was made to wear an archaic appearance. The "puzzle" was addressed to "the penetrating geniuses of Oxford, Cambridge, Eton, and to the learned Society of Antiquaries." It ran thus:—

"BENE
A. T. H. TH. ISST.
ONERE. POS. ET
H. CLAUD. COS TER. TRIP
E. SELLERO
F. IMP
IN. GT. ONAS. DO
TH. HI.
S. C.
ON. SOR
T. J A. N. E."

The "puzzle" was effected by a strange use of capitals and stops, and by the strange division of words; and it remained a riddle till a key was supplied by its witty, mischievous author. He tells us that the simple epitaph, read without regard to the stops, capitals, or division of words, ran as follows:—"Beneath this stone reposeth Claud Coster, tripe-seller of Impington, as doth his consort Jane."

II.

I never call to mind the "puzzle" without thinking, as truth is said to be stranger than fiction, that what design did do for the "puzzle," time, with its changes, may have done for the beginning of St. Patrick's "Confession." This opens with the statement that our saint was the son of Calpurnius, who lived in Bonaventaberniae, and had a farm close by where he himself was made captive. But, as there are some differences in the five extant copies or originals, if such I may call them, of the "Confession," I give the puzzling passage from each, designated by a letter in alphabetical order:—*The Book of Armagh* MS. (A), *The Bodleian* (B), *The Brussels* (C), *The Cottonian* (D), and *The St. Vedast* MS. (E). I shall subsequently quote them by reference to their respective letters:—

Copy A states that the saint's father was from "vico Bannavem Taberniae villulam enim prope habuit ubi ego capturam dedi."

Copy B gives "vico Benaven Taberniae," etc.

Copy C has "vico Ban navem thabur indecha,"¹ etc.

Copy D has "vico Banavem Taberniae," etc.

Copy E gives "vico Bonaven Taberniae," etc.

III.

Whoever carefully reads the text of the "Confession" sees that its original copyist was not, in the division of words, guided by any fixed standard. Nor is it unlikely that the saint himself wrote without our usual division of sentences. His ideas and words are saturated with Scripture, which appears to have been an ante-Hieronymian version, or the *Itala*. Now, the most famous copies of this version were the *Vercellian* and *Veronese Codices*, written respectively at the end of the fourth and beginning of the fifth century. These Eusebian recensions were used by St. Hilary of Poitiers and St. Martin of Tours; and these, like the *Book of Armagh*, are in two columns in each page: while giving entire sections with-

¹ "Ut procul," it continues, "a mari nostro quem vicum constanter indubitanter comperimus esse ventre."—*Documenta de S. Pat.*, p. 21, learnedly edited by Rev. E. Hogan, S.J.

out a stop or division, the recensions exhibit the peculiarity that each column, though beginning with the last syllable of a word, gives this syllable with a capital letter. On this principle *ven-ta* would be written *ven-Ta*. But whether or not St. Patrick modelled—and it is very likely he did—his style of writing on these recensions of Scripture, it is certain that the *Book of Armagh* makes a strange use of capital letters, and exhibits a division of words which is at variance with grammatical sense.¹ We find the name of Christ written with a common *c* (fol. 21, *ba*), and an unimportant adjective begun immediately with a capital letter. From all this we may infer that a strange use of stops and capitals, with a strange division of words, has helped to make the beginning of the “Confession” a riddle.

IV.

In addition to the elements of obscurity operating on the “puzzle,” we may, in considering the “Confession,” include two others—the unnatural multiplication of consonants and the indistinct character of the letters. Firstly, we may observe that mediæval writers doubled the letter *n*, as in the word *Channa* for *Cana*; they needlessly inserted the letter *p* in such words as *columpna* (pillar), *dampno* (loss), and *sompno* (sleep), and they unaccountably duplicated the letters *s* and *t*. Thus we meet with the forms *aelessia* and *semitta*. The result is that the first *e* in *aelessia*, constantly in use in the *Book of Armagh*, derivatively short is made long, and the second *e* derivatively long is thus made short.

Secondly, in the *Book of Armagh* attention is frequently directed to the uncertain character of the words. Thus is *Ebmoria* doubtfully given, the place of St. Patrick's consecration. In the proper word *Eburo-briga* the characters *ur* were mistaken for the letter *m*.

A like mistake happened to a learned Oxford professor when editing the *Stowe Missal*. Owing to the effacement of the letters he gave as part of a prayer in the Canon of Mass “*mina directis*,” but a correspondent pointed out to him

¹ Fol. 13aa makes “in terram ore campi” read as “in terra more campi;” and fol. 22aa gives “cum tot millia hominum.”

that the proper reading was *in via*, a usual phrase, which he adopted: the *m* in *mina* was mistaken for *in*, and *ina* for *via*, as *v* and *u*, which is like *n*, had only one and the same form.¹ Let us now apply these observations to the passages on St. Patrick's birthplace, and we shall find the description attributed to the saint in his "Confession" to resolve itself into

" *Bona venta Burrii*, ac,"

and the alleged *nentur* of Fiacc to result in "*Venta*."

V.

1. By a comparison of copy A with C (see Sec. II.) we can observe there was no fixed standard for the division of words in the "Confession." For while the former gives the saint's birthplace in two, the later gives it in four words. 2. We may observe that copy C uses a common *t* in *thabur*, whereas copy A uses a capital *T* in *Taberniae*. But the Fourth Life (*Tr. Thaum.*, p. 35), uses a common *t*. 3. While copies A, B, D, E, differ from C in the division of words, they differ from each other in the various forms *Bannavem*, *Bonavem*, *Benaven*, and *Bonaven*. We are warranted then, for the causes in operation on the "Confession" in general and on the particular passage under consideration, in giving *Bonaventa* as a part of the phrase.

Before establishing the correct reading of the rest of the passage I may, though it is not necessary for my purpose, account for the variants in *Bonaven*. I have already pointed out (Sec. IV.) the tendency to multiply consonants, which explains the duplication of *n* in *Bonna*. Besides, words in course of time came to be viewed phonetically, that is, as pronounced rather than as originally written, and thus the short sound of *o* in *Bona* would easily lead to the duplication of *n*.

The tendency of *venta* to assume an aspirated termination, as in *ventha*, appears from the form *thabur* (see Sec. II.), and was quite common in the middle ages. Thus in the preface to copy C we find the Irish mentioned in the same page and

¹ *Corpus Missal*, p. 4, edited by F. E. Warren, 1879.

by the same writer as Scotos, Scottos, and Scothos.⁴ In like manner the *Book of Armagh* variously gives the name *Mateus*, *Matteus*, and *Matheus*. While then, as instanced in these words and in *semitta*, (see Sec. IV.) a writer may now use two *t*'s or an aspirate in the forms *ventta* or *ventha*, so by and bye he may use only one *t* as in *Bonaventa*; and the other *t* being mistaken for the last stroke in the letter *m* (see Sec. IV.) would give not *Bonaven* but *Bonavem*.

VI.

Having fixed the correct reading of the first part, I take up the last part of the puzzling phrase. The termination *ac* had been mistaken for *ae* in *Taberniae*, and this has been translated by the old and modern biographers as "plain of tents;" but there is no such Latin word, and even though there were such a word the meaning given to it is a vague and useless characteristic of a description in Great Britain.

And if now, for a moment, we turn from the text to the context we are driven to reject *taberniae*: otherwise the next sentence is meaningless. The saint tells us his father was of Bonaventa, and had a farm hard by where himself was made captive. [*fuit . . . , ac villulam enim prope habuit ubi ego capturam dedi*]. The conjunction *ac* couples the verbs *fuit* and *habuit*, and the word *enim*, as in several passages of Scripture familiar to St. Patrick (*John ix.*, 30) was used in an affirmative sense. But all who have been blind to *ac* and made *villulam* begin a sentence had either to ignore *enim* or translate it wrongly. Ware suggests *enon*, a name for the farm, instead of *enim*, while Lanigan says it is redundant. All other writers give to *enim* a causative meaning and translate: "for he had a farm hard by." This is unnatural, for the having a farm is no reason for being a native of it. The converse would be more natural. The conjunction *ac* was unnaturally attached to the preceding word—*berni*. Of this we have proof in the text and context of copy C (sec. II.). This instead of *Taberniae* gives *thabur indecha*, and states "it was not far from (*ut procul*) our sea." The

⁴ *Documenta*, &c., p. 12.

phrase should be *haut procul*; but the *ha* separated from *ut* was annexed to the preceding word *indec*, and the phrase then became *thabur indec-ha*. Copy C which terminated the phrase originally in *ec* (*thabur indec*) gave the *c* correctly but mistook *a* for *e*; whereas the other copies with the termination *ae* (*Taberniae*) gave the *a* correctly but mistook *c* for *e*. There need not be a shadow of doubt then that *ac* was the original reading. In fact the *Third Life* gives (*Tr. Thaum.*, p. 21) not "*Taberniae*" but "*Tabuerni*" = *Taburni*.

VII.

Now that we have eviscerated *Bona venta* . . . , *ac* out of *Bonaventa* *berniae* the intervening part of the word naturally becomes *Burrii*. Once the copyists fancied the words to mean "tents," it was almost inevitable that they would give *berni* rather than *burni* or *burrii*: yet the force of evidence drove the author of *Third Life* to give to the word a termination—*berni*—at variance with his understanding of it. With all their prejudices in favor of the wrong reading the *Lives*, second, third, fifth, and sixth (*Ibid.*, pp. 13, 21, 51, 65) give *burni*. The letter *n* in the supposed *burni* was mistaken for *r* and *i*, as the whole phrase should be "*Bonaventa Burrii ac*,"

Bonaventa had the same *raison d'être* as *Beneventum* in Naples, or *Benvenuti* in Etruria. A colony settling in Usk, some half-dozen miles from Caerleon, may not have inaptly called the new settlement *Bonaventa*. While three of the five divisions into which Great Britain had been divided were named from the Cæsars or Emperors, two of them were called the *Britanniae*—*Britannia Prima* and *Britannia Secunda*: the latter nearly corresponded with the present Wales, of which Caerleon was the capital. St. Patrick more than once states that he was of the *Britaniæ*; and the *Book of Armagh*, or, more correctly, *Patrician Documents* (p. 24) state that the saint having left home in Britain for the Apostolic See immediately and "*accordingly* crossed the southern British sea, and proceeded to cross the furthest Alps." This statement could never have been made in reference to North Britain.

VIII.

Nentur, an alleged birth-place of St. Patrick, is only a corruption of *Venta*. The word is variously written Nemthur, Nemthor, Nenthor, Nenthur, Nentur. The *Fifth Life*, by Probus, (*Tr. Thaum.*, p. 51) who substantially gives the *Book of Armagh*, states that St. Patrick's father "was of the street (vicum) Bannave of the Tiburnian region, not far from the western sea, which street (vicum) we have certainly ascertained to be of the Nentrian province."¹ This is only a corrupt transcript of copy C (see sec. II.). For this copy states that Calpurnius was of the street *Ban navem thabur indec*, not far from the Irish sea, and that this street was unquestionably *Venth*a. Now if it were true that *Banna (vemtha) bur indec* were the street, it was wrong in the next line to state it to be *ventha*. In like manner Probus having stated that Calpurnius was of the street Bannave of the Tiburnian region (*sic*) mentions in the next line that this street was of Nentrian (*sic*) province. Probus mistook *ventha* for *Nentra*. The letter *u*, of the same form as *v*, was easily mistaken for *n* (see sec. IV.). Hence the *Four Ancient Books of Wales* which copy the error of the Irish scholiast give *nevtur* for *nentur*: just so was *nentur* mistaken for *ventur*, having previously attached to it a supposed *r* of the next word.

Furthermore, Irish MSS. have given *hurnia* (*D. Review*, April, 1880) as St. Patrick's birth-place. This is additional proof in favour of our division of the sentence. The effaced Irish *b* in *Burrii*, mistaken for *h*, gave *hurni* (*a*); and when *Burrii* began with a capital letter, the *B* mistaken for *R* and annexed to *venta* or *nenta* gave us *nentur*.

The various forms *Venta*, *Venth*a, *Vemta*, deformed fragments of the varieties of *Bonaven*, appear in *Nenthur*, *Nentur*, and *Nemthur*. The *Nentur* of Fiacc is a reflection of the *Venta* in the "Confession;" and the several changes in one as closely affect the other as the body affects the shadow. Unnatural unions were the fruitful source of confusion. *Bona* was united to a part of *ventha*; a part of this was united to *Burrii*;

¹ "De vico Bannave Tiburniæ regionis haud procul a mari occidentali quem vicum indubitanter comperimus esse Nentriæ, &c."

Burrii, or its supposed representative, absorbed the next word *ac*, and, *ac* being mistaken for *ae*, time with its changes completed the bewildering transformation—*Bonaven Taberniae*.

IX.

The old Lives gave wrong readings and perpetuated them by their glosses. They explained *Nempthor* by a "holy tower," and thus sent biographers to Tours in search of "St. Patrick's flowers:" they gave to the word an Irish derivation, though treating it by the insertion of *p* as a Latin word (see sec. IV.) And even if we were to admit their reading *Taberniae* and its explanation by "plain of tents," it could lead only to contradiction. For some of the most eminent of modern historians, followers of the Alclyde theory, place *Taberniae* south, while others of them place it north, of the Clyde; and even some of these place *Taberniae* on the right, while others place it on the left of the river Leven.

X.

Again, the texts or translations given by the old and modern biographers force them into wrong meanings of a plain word; for they at one time explain *vicus* by a "village," and at another time by a "city;" they knew that the saint's father, of senatorial rank, dwelt in an important town, and they felt that a passing reference to a "village" in a vast nation was ill-suited for purposes of identification. But the usual and etymological meaning of *vicus* is a street or range; and this meaning is warranted by Scriptures, which were St. Patrick's classica. Thus Hesebias was lord of half of the street (*vicus*) of Ceila in Jerusalem;¹ and thus did our Divine Lord direct Ananias to meet Saul in the street (*vicus*) called "straight." The translation then of the puzzling passage runs thus: "My father, Calpurnius . . . was (*fuit*) of the range *Bonaventa* of Usk-town, and (*ac*) had indeed a farm hard by where I was made captive."

This plain statement sets to rest the Scottish theory of the ancient Irish scholiast. The worthlessness of his testimony has already been shewn up in the RECORD, (June, 1888), which gave a list of his errors, not yet exhausted. For

¹ II. *Esdras*, iii., 2; *Canticles*, iii., 2; *Acts*, ix., 2 and xii., 10.

without mentioning all his mistakes, the scholiast in his statement that British princes were St. Patrick's captors, and that his father was slain on the occasion of his capture, is contradicted by the *Book of Armagh* and the saint's "Confession." Finally, we have seen by this paper that *Nentur* on which the Alclyde theory was founded, is a corrupt reading.

XI.

Having established from the text and context of the opening of the "Confession" that Usk-town (Burrium) was St. Patrick's birth-place, I need not draw out the historical argument in its favour. I shall not dwell either on the fact that the saint was from a country which had a well-established Church for generations previously, while there is no mention of a single missionary being then in Alclyde; that St. Patrick had to learn the Irish language though it was the same as that spoken along the Clyde; that spiritual labourers had to come from Wales to help St. Patrick in gathering in the rich harvest in Ireland; that, on the death of the saint, the Irish Church looked to Wales as the cradle of its Christianity for supplying the second Order of Irish saints that the saint's father, as of senatorial rank, had to live in or near a municipal town, which Alclyde never was; or, finally, that Coroticus, a Welsh prince, who carried off captive St. Patrick's neophytes, was acknowledged by the saint to have been his fellow-countryman.

XII.

In looking to our saint's description of his birth-place, at once so simple and clear, it is matter for wonder that its meaning could have been missed. It is matter for regret that the old Lives represented *Bonaven* as a name unassociated with any known language—Latin, Irish, or British, and *Taberniae* as a non-descript compound of these languages. A little reflection ought to have convinced them and us that an important town in a Roman colony, whose ordinary language was Latin, had had a classical name, that the saint who wrote his "Confession," as he states, not only for the Irish, but also for his Gaulish brethren and British relatives, had employed Latin as the fittest form for

enshrining its most interesting portion, and that, while the rest of the "Confession" inclusive of the names of places and persons was woven on a uniform Latin pattern, the description of his birth-place was not of a mystic, piebald character. However, let us not be severe towards ourselves. With lights that only deepened the surrounding gloom, it was not easy to scatter the mist of ages. And as we have restored the correct reading and found its meaning, we may console ourselves by the conviction that a chapter of controversy opened a thousand years ago is closed at last and, let us hope, for ever.

SYLVESTER MALONE.

THE TEMPORAL POWER.

EIGHTEEN years have gone by since Victor Emanuel, in defiance of an oft-repeated promise, and of a solemn treaty concluded in 1864 with the Emperor Napoleon, marched against Rome. On the 20th September, 1870, he attacked the city, entered through a breach in the wall near Porta Pia, and made the Papal palace, at the Quirinal, his residence. The Pope, who for over eleven centuries had been king of Rome, was obliged to retire within the Vatican, where he has remained a prisoner ever since.

At first the usurpers showed some outward display of respect for the Supreme Pontiff. They passed laws to protect him, and offered him an annual sum of money to compensate him for the kingdom they had usurped. This, of course, was indignantly rejected. It was well known that 200,000,000 of Catholics, all the world over, had felt keenly the insult offered to their chief. This display of generosity was prompted by selfishness. They knew that many crowned heads, and powerful popular leaders, sympathised deeply with the venerable representative of what Macaulay styles the noblest and most ancient of all dynasties. Very little further provocation would cause the Pope to be reinstated; and then it would be impossible to dislodge him again. Hence that respect shown by men who hated him in their hearts.

But it did not last long. When people began to grow accustomed to the existing state of things, the laws passed to protect him were disregarded and grew into disuse. Every means was used to make his position more difficult. He was insulted in the public papers, and represented as the arch-enemy of his country. False and malignant interpretations were put on his every word and action. No means were taken to prevent dignitaries of the Church from being insulted and calumniated in Rome. New laws were made to persecute the clergy, or anyone daring to defend the right of the Church. This state of things has been going on increasing till at last the Pope himself has declared his position to have become simply intolerable, and seems to think the time at hand when he must quit the Eternal City to reside elsewhere until something is done to improve his position.

Things have taken a serious turn; and when affairs of universal interest take a serious turn, men's curiosity becomes stirred up about them. What will the Pope do? Will he abandon his claim to the temporal power, or could he do so since the latter belongs to the Church? How did the Popes do without the temporal power in the first centuries, and could they not get on as well now? Is the temporal power necessary for the Church, and how is it related to the spiritual? Had the Pope originally a legitimate right to be king? Is there any practical remedy for the present state of things? All these questions crowd into the mind; and, unlike other topics, it is not easy to get satisfactory answers. In trying to give some information on these matters, we shall consider the temporal power from four points of view, which will embrace all the above queries:—

1. Was the Pope's original claim to the temporal power legitimate?
2. Is the temporal power necessary for the Church?
3. Is there any inconsistency in having the temporal and spiritual power centred in one person?
4. What is the present position of the Pope, and what practical remedy can be proposed?

I.

One of the wonderful works of Providence is certainly the origin and growth of the temporal power. It came when needed, and grew with the increasing necessities of the Church. Christ employs twelve ignorant men to teach a difficult and severe doctrine to a voluptuous world. The new doctrine condemns what the Gentiles have been taught to adore. It forbids the customs they have become passionately attached to. It denounces the vices in which they are sunk. All the power of kings and the ingenuity of men is brought to play against this hated creed, but it prevails. Its teachers are tortured and murdered, but it prevails the more. It becomes a crime, punishable by death, to embrace it; but it goes on prevailing amongst those very people who so hate it. It spreads over the earth like the sunshine bursting out from beneath a black cloud, that no obstacle can stop as it runs over the land. The Emperor of Rome holds sway over the whole world, and all his immense power is directed against the new religion. Blood flows in torrents. Soft children, delicate maidens, and decrepit old men, are tortured in the most brutal manner, and put to a lingering death; but they stand intrepid before the fierce executioners. All the efforts of furious autocrats—all the power of man—was impotent to prevent the spread of that doctrine that a higher power was planting. This was the period in which God showed His own power, and the divinity of His religion. It had no human help to promote its propagation. On the contrary, all earthly power combined to attempt its destruction.

Then came the period in which the temporal power began to appear. The blood of the martyrs had taken root, the Church was planted and rapidly increasing, purified by ten of the most inhuman persecutions that disgrace the history of mankind. Rome was the centre of the ancient world, and all peoples converged to that centre. The supreme authority was there. Edicts and orders went forth from it throughout the empire. An unseen hand had led Peter to Rome to collect the infant Church around him within its precincts. For a time the Church and State existed within the same city in a con-

dition of bitterest hostility towards one another; the one persecuted in the catacombs; the other lording it over the whole world above ground. But, in the wonderful decrees of Providence, that order was destined to be reversed. Like the Infant Jesus flying into Egypt by night from Herod, so the Church had to hide from the tyrants of the first centuries; but the voice of the angel came telling them to come back, "for they were dead that sought the life of the Child."

The scene changes. The persecuted Church emerges from the catacombs. The emperor is no longer a tyrant and persecutor, but a friend. The magnates of the world no longer vie with each other in insulting the Christians, but in honouring them and enriching their chief. Hundreds of wealthy nobles give all or a great portion of their possessions, to the successor of St. Peter. Those possessions increase rapidly, and bring with them great power and influence. This great change came about as quietly as the passage from night to morning, and all through the influence of that same divine religion.

During the first three centuries, while the Church was being planted, temporal power would have been more injurious than beneficial to it. It would have left it open to discussion whether its propagation was due to the influence of that civil power, as is the spread of Mahometanism and Protestantism, or to the Divine aid. During that period, therefore, all human power was turned against it. God had designed to show the divinity of His religion by causing it to propagate without the aid of human authority, and in spite of the greatest obstacles. That was the period during which it was to "sow in tears that it might reap in joy."

But now the Church was spread far and wide. Its miraculous propagation had established its divinity. Heresy and schism were yet unknown; but it was on the eve of serious dissensions. It was time that he, for whom Christ prayed "that his faith fail not," and who was commanded "to confirm his brethren," should be free and have power to act.

Constantine was converted about the year 308. From that period the temporal power of the Popes began to date.

They were not yet kings; but their power increased rapidly till it became all but kingly. Their influence in civil matters became imperceptibly stronger and stronger. Not that they usurped the civil authority. They were too weak to do so, even if they tried. It was the Emperor Constantine who himself placed that power in their hands, and increased it till they became virtually kings. He ordered all churches destroyed during the persecutions to be rebuilt; allowed churches to accept donations and legacies; contributed large sums of money and corn to the clergy and Christians;¹ and exempted the Church from taxes and contributions which were specially burthensome on pagan temples.² The Jews were forbidden to exercise violence against the Christians, or to retain them as slaves, or even to offend them indirectly.

The Christians were most generous in contributing to the Church. Many of them gave all they had, and great numbers left large legacies. St. Luke relates in the *Acts* how, even in the Apostles' time, when the Church was still hidden in the catacombs, "as many of the Christians as were owners of lands or houses, sold them, and brought the price of the things they sold, and laid it down before the feet of the Apostles."³

The Christians were then few, and were outlaws, and could not legally possess. But now their number was legion, and the laws were reversed. How they made use of their privileges is attested even by the pagan writer Ammianus Marcellinus.⁴ Constantine, moreover, ordered that all property, of whatever description it might be, whether houses, fields, gardens, &c., taken from the Christians during the persecutions, should be restored.⁵ He presented Pope St. Sylvester with a generous annuity of 500,000 francs, or about £20,000. The Christians were exempted from the discharge of burthensome public offices in the year 313.⁶ Three

¹ Euseb. *Vita Const.* M. ii., iv.

² Cod. Theod. xi., 1, 1.

³ *Acts* c. iv., 34.

⁴ Lib. xxvii.

⁵ *Omnia ergo quae ad ecclesias recte visa fuerint pertinere, sive domus, ac possessio sit, sive agri sive horti, seu quaecumque alia nullo jure, quod ad dominium pertinet, immunito, sed salvis omnibus atque integris manentibus, restitui jubemus.*—Euseb. *Vita. Constantini*.

⁶ Cod. Theod. Lib. xvi., tit. 2, lex 1, 2; Euseb. H. c. x., 7; Sozom. i., 9.

years later (316), he ordered that the Church might lawfully set slaves at liberty, and he gave the bishops a right of pronouncing a definite sentence when the litigants, dissatisfied with the decision of the secular judges, appealed to them. The civil magistrates, whose sentence had been reversed, were obliged to execute the sentence of the ecclesiastical court.¹ The Donatists were commanded by him to submit to the bishop's tribunal; and when they appealed from it to the emperor, Constantine indignantly reprehended them, saying: "They approached him like pagans to insolently protest, in their blind rage, against the judgment of their bishop, which they, as he, should regard as the decision of Christ Himself."²

In a word, the Emperor Constantine increased the riches and civil power of the Church to such a point that, if the Pope was not actually a temporal sovereign, he was all but such. In describing the increasing power and influence of the Church and its causes, we are not blind to the fact that an immense difference exists between temporal power derived from possessions and a subordinated authority, and the kingly office. It has been our intention to describe the gradual stages, perfectly legitimate, by which Divine Providence guided the Vicar of Christ, almost without his knowing it, to the throne.

When Constantine had made the Pope all but king in Rome, the scene again changes. The emperor builds himself a new capital called after himself. He quits Rome, and makes Constantinople the imperial residence. While the Pope was acquiring power he protected and assisted him; now that he was established in power, he left him to exercise it. There is an ancient tradition that Constantine was baptized A.D. 324, and gave Rome to the Pope as the *patrimonium Petri*, before leaving to reside elsewhere. It seems more probable, according to the account of Eusebius, that he was

¹ *Episcoporum sententiam ratam esse, et aliorum judicum sententias plus habere auctoritatis, tanquam ab ipso Imperatore prolatam; utque magistratus res judicatas reipsa exequerentur, militesque eorum voluntati inservirent.*—Sozom. lib. i., c. 5; *Vide* also Euseb. *Vita Const.* M. iv., 27.

² *Vide* Tillemont *Hist. of Donat.* T. vi., 4; also acct. of Optatus Melev. and St. August.

baptized on his death-bed in a palace in the suburbs of Nicomedia, though his life otherwise was that of a good Christian. However that may be, it is certain that he left Rome, and it is probable that in doing so he handed the city over to the Pope. The very fact of his abandoning the ancient capital of the empire, is a proof that he gave it to the Pope who, after himself, had the highest authority there. He foresaw, no doubt, as De Maistre remarks in his *Du Pape*, that the same city could no longer be the residence of the emperor and Pontiff. A hidden hand drove him from the Eternal City, to give it to the chief of the Eternal Church. The Popes certainly began to exercise the powers of sovereign from that period, if they did not assume the title. How did they become possessed of that power? It is not usual for men to usurp the supreme authority pacifically, without any opposition. Nobody opposed the Popes; neither the emperor, nor the civil magistrates. It is lawful, therefore, to infer that Constantine himself had determined that the Pope should have regal jurisdiction over Rome. This is all the more probable when we consider the great tendency of that emperor to increase the power of the Popes.

During the three centuries that Italy was overrun by barbarian hordes, Rome alone stood its ground. Odoacre put an end to the western empire in 475. Shortly after he and his Heruli gave place to the Goths, and the Goths to the Lombards, and the latter to King Pepin; but all the time Peter reigned in Rome. No prince could take that city from the Pope; for it was a donation that, through Constantine, had come to him from a power too high, to be foiled by men. If the Pope had not received Rome from the emperor, on what pretext did he exercise the supreme authority during all that time without consulting him? Why was no protest made against his usurpation, either at Rome or at Constantinople, unless because everybody knew that he had a legitimate right, founded on the donation of Constantine? If so, as it is lawful to surmise, the temporal power dates from the period when the Church emerged from the catacombs. Nor does it prove anything to the contrary if the Popes still remained, to a certain extent, subject to the emperors; for the frequent

inroads of the savage barbarians made it often necessary for the Popes to seek the imperial protection, even if they were independent.

However this may be, after the emperor's departure from Rome, he left the civil government almost entirely in the hands of the Pope, and as time went on he ceased to take part, active or passive, in the government. Thus the authority of the Pope was gradually on the increase, while that of the emperors decreased. He used to exile, to prohibit heretics to meet in public, to send soldiers against those who tried to molest the Roman province or to invade the city, to fortify cities, to supply public wants, and conduct negotiations of peace and war. Innocent I. at the beginning of the fifth century sent a number of heretics into exile. Socrates, who cannot be suspected of partiality for the Papacy, complains of Pope Celestine I., because of the decree by which he caused the Novatians to be deprived of their churches, and prohibited them to hold public meetings. He also asserts that before the reign of that Pontiff (422), the Pope had already become a secular prince.¹ St. Gelasius in 492 sent a number of the Manichæans into exile; and St. Symmachus caused their writings to be burned. St. Gregory the Great was practically king over a great part of Italy. In one of his letters to a commander in the army named Velox, he announces that he has sent him a re-enforcement of soldiers and orders him to march against King Ariulf if he attempts to molest the Roman province or that of Ravenna.² In another to Mauritius and Vitalianus he instructs them to pursue the King of the Longobards if he attempted to invade Rome.³ In a letter to Gennarus, bishop of Cagliari, he gives instructions regarding negotiations of peace, and orders him to fortify his city against the assaults of the enemy, if he could not obtain peace on reasonable conditions. Thus the more we study the history of the Popes in the early ages, the more we find them in the undisputed possession of the

¹ *Episcopus Romanus non aliter atque Alexandrinus ad sæcularem principatum erat jam ante erectus.* Socrat. I, 7, 8, 9, 13.

² *Lib. I., epis. 3, Greg.*

³ *Lib. VIII., epis. 84.*

highest civil authority. It was not a usurped power, nor an authority assumed by ambitious men. Necessity alone had obliged the Popes to accept and exercise it. The Romans were unprotected. Their ancient rulers had abandoned them to their own resources. Barbarian hordes threatened to destroy them, and they looked for aid and council to the Pope. He was their friend and father, and to him they appealed for protection.

When Atilla the scourge of God and the terror of mankind overran Italy, reducing its beautiful towns to heaps of stones and ashes, and finally marched against Rome, the emperors sent no help to the Romans. The city was unable to resist, and destruction seemed inevitable, when the venerable Pontiff Leo, unguarded and unarmed, left the city and put himself into the power of the savage, to treat with him for his children in Rome. The saint's eloquence prevailed over the ferocious nature of Atilla. He promised peace and retreated. Some years previously Innocent I. had saved the lives and part of the property of the Romans in a similar way, from the Goths under Alaric.

Thus the emperor had forsaken Rome, and abandoned any claim to authority that might have belonged to him. The Romans unprotected on the one side, and threatened by barbarians on the other, had an indisputable right to select a sovereign. That sovereign was the Pope. What law could oppose his becoming actually king, who was already virtually such, and was confirmed by the will of an unprotected people?

Nevertheless we find that the Popes, always reluctant to assume the kingly honours, still refrained from assuming the title of king, and remained faithful in recognising that remnant of imperial authority that the eastern Emperors claimed over Rome. We shall now see how they became absolutely independent.

We have said that Odoacre put an end to the western empire. He invaded Italy with his barbarian horde of Heruli, was elected king, and peaceably acknowledged without any opposition. The imperial ensigns were sent to Constantinople, and willingly received by the Emperor Zeno. Thus the

Gothic kingdom of Italy was formed on the ruins of the empire. The latter had been decreasing rapidly for many reasons from the death of Constantine. There was no law to regulate the succession, and the imprudence of upstart military despots accelerated the downfall of an empire already too extended, and too corrupt to last. The barbarians attacked it on all sides, the Almanni in the south of Germany, the Franchi on the Rhine, the Saxons at the mouth of the Rhine, the Goths and Huns on the Danube, the Visigoths in Spain and the west, and the Persians in the east. Under such circumstances it would have taxed the ablest rulers to keep the empire together. The depraved creatures who held the reigns of government were anything but fitted for the task.

We have seen that the Pope was all but king even during the existence of the western empire. Now that it had fallen, and Italy was in the hands of barbarians, what was to prevent him from exercising independently that sovereign power, that he had possessed at least practically, from the time of Constantine. The people who had always looked up to him as their king and protector chose him. Odoacre who had not a shadow of a legitimate right was acknowledged even by the emperor as king. Had not the Pope a much stronger and more sacred right? The fall of the western empire, therefore, was another important step towards the final independence of the Pope, but it was not the crowning one. The Popes still acknowledged the authority of the eastern emperors.

Odoacre, the first of the Gothic kings resided at Ravenna. He was murdered by the king of the Ostrogoths, Theodoric, who succeeded him. The latter was followed by his grandson Athalaric, and he by Theodalus. During his reign the Emperor Justinian, desirous to regain the authority he had lost in Italy, sent first Belisarius the conqueror of Africa, and then General Narses, to subdue the Goths. Narses defeated and slew Totilla, the last of the Gothic kings, and Italy became subject to the Emperor of Constantinople.

It was governed for fifteen years by an Exarch, or deputy-lieutenant who resided at Ravenna.

In 569, two years after the death of Justinian, Italy was again overrun by a barbarian horde—the Lombards. They became masters of the whole country except the cities of Rome and Ravenna, the former held by the Pope, the latter by the Imperial exarch. Their king, Albion, found a commander (dux) over each city, according to the arrangement of Narses. He deposed all these, and put Lombard commanders in their place. Albion set up his kingdom in the north of Italy, which took the name of Lombardy.

This was another move towards the final destruction of the imperial authority in Italy. The emperor did nothing to defend it from these barbarians. His impotent representative shut himself up in his fortified city at Ravenna, and left the rest of the country to defend itself as best it could. All was taken except what the Pope defended.

Thenceforth three chiefs commanded in Italy. The king of the Lombards in the north, the imperial exarch at Ravenna, and the Pope in Rome. This state of things continued for a century and a half. In the meantime Pope St. Gregory the Great acted as mediator between the king of the Lombards and the exarch of Ravenna, and converted the former to Christianity. This shows that the Pope was then quite independent of the imperial deputy-lieutenant.

About the year 718, the Emperor Leo III. published an order at Constantinople for the destruction of all Christian images. Leo was sprung from a plebian family in Isauria, and had enlisted as a common soldier in the army of Justinian. He had no title to the throne, except whatever his active talents, and military fame gave him. He was proud, illiterate, and ignorant. Nevertheless he thought himself qualified to reform religion. All Christendom was offended at the insult offered their religion by the upstart emperor. St. German, the venerable patriarch of Constantinople, having tried gentle persuasion unsuccessfully, acquainted the Pope of what had occurred. Gregory condemned the action of the emperor and excommunicated him. The latter was obstinate, and with all the fury of a fanatic, began to war against the Church. All the images and pictures of the

churches were burnt in the market place. A crowd of women that tried to impede this sacrilegious act, were massacred by special order of the emperor. The splendid public library of Constantinople, containing over thirty-thousand volumes, was burned, together with the librarians who had refused to join the emperor's party. This was not sufficient. He gave orders to his exarch in Italy to enter Rome, where, as we have seen, his authority was more nominal than real, and to cause all the images and paintings there to be removed from the churches and publicly burned. The Romans resisted. The king of the Lombards defended the Pope against the tyranny of the imperial exarch. This effort in defence of their religion, was the first direct blow that the Romans made at the imperial authority.

Shortly after the duke of Spoleto fled to Rome from Luitprand, the king of the Lombards. The latter demanded that he should be delivered up, and a refusal caused a rupture between the Pope and the Lombards. Luitprand declared war, but repenting of the step he had taken, resigned and retired to a monastery. Astolf, his successor, made the same dispute an excuse for trying to extend his authority over the whole of Italy. He made himself master of Ravenna, and all the territory held by the imperial exarch, and then marched against Rome. The city was not prepared to stand against him. Pope Stephen II. appealed to the Emperor Constantine Copronymus for assistance, and besought him to maintain his authority over the city, but in vain. The city must either submit to be sacked, and perhaps burnt, by the barbarians, or seek help elsewhere.

The Pope in appealing to Constantinople for assistance showed his fidelity to the successor of Constantine the Great, whose authority he still recognized, and in whose name the government of Rome was still carried on. That fidelity was unshaken either by the perfidy of those tyrants, or their persecutions, or the orders given by Leo the Isaurian, to procure the seizure and assassination of the Pope. The emperor in refusing to assist the Romans in their extreme necessity, wished to show his resentment against the Popes for opposing the imperial heresy, and against the Romans

for not submitting to his sacrilegious tyranny. But Providence inverted his design and turned it against himself. The Romans were defenceless, and deserted as they were by the emperor, they were now free to elect a king, and to defend themselves against the barbarian horde that threatened to destroy their city. All looked to the Pope and on him their unanimous choice fell. He was thus elected by them pacifically, spontaneously, and without sedition.

Stephen appealed to Pepin, king of France, for that assistance which the emperor had refused. Pepin tried every pacific means to restore harmony. He sent ambassadors three times, but they were always insolently rejected by the proud barbarian. War was declared, and at last Astolf promised to retreat. The Pope, always adverse to bloodshed, persuaded Pepin to accept the promise and return to France. No sooner had he done so, than Astolf broke his treaty and returned to invade the Papal dominion. Pepin returned and completely conquered him. He then handed over to St. Peter, to the Church, and for them to the Pope, all the territories that had been usurped by the Lombards. Thus the Pope by right of lawful conquest, became confirmed in that sovereignty, which an all-wise Providence had already given him. In fact the "idea of the Pontifical sovereignty," says De Maistre,¹ "anterior to this donation was so universal and so indisputable, that Pepin, before he attacked Astolf, sent him several ambassadors to persuade him to re-establish peace, and to *restore* the possessions of the holy Church of God, and of the Roman republic." The Pope on his side, conjured the Lombard king to *restore* in goodwill and without effusion of blood the property of the Church of God, and of the republic of the Romans.² Carlo Magno, son and successor of Pepin, defended the Pontifical dominion from the attacks of Disiderius, who succeeded to Astolf, and added to it the Duchy of Spoleto. Later on Lodovico Pio, Lotario, Otto, and the

¹ *Du Pape*, Liv. II., c. vi.

² Ut pacifice, sine ulla sanguinis effusione, propria S. Dei Ecclesiae et reipublicae rom. reddant jura. *Orsi*, c. vii., p. 94. In another place he has *restituenda jura*.

Countess Matilda, confirmed the Pope in his rightful possession, and added to it by generous donations. Pepin in delivering up the keys of the various cities, and in consigning the document by which he restored them to the Pope, describes his action as a *restitution*, not a donation as it has been improperly called.

Thus was the temporal power of the Popes established, not as is usual with temporal sovereignties in a day, but like all the works of God whether in the order of nature or of grace, quietly and almost imperceptibly—but surely. The very efforts that men made to destroy it, were the means that God used to establish it. Yes, the temporal sovereignty, was given to the Popes, not as kings are usually installed, with the blast of trumpets, and the clash of arms, but gradually, and almost without their knowing it.

It is remarkable, also, how the power held by the Popes has been at all times suited to the exigencies of the Church. First, when it was still very limited and united, its power consisted in large possessions and the great influence that such possessions brought in the Roman empire. As it extended it required more power, and then we find a pagan emperor, who ruled over the whole world, suddenly embrace Christianity and take the infant Church under his protection. It required no temporal sovereignty yet, for there was but one nation in the civilized world—the Roman empire. The laws and law-givers were the same for all. The subjects of the Church were the subjects of the same temporal prince, and the latter was a friend and subject of the Church. All the Church required was full liberty and independence of action, and that the civil power should not interfere with the spiritual. It had all this under Constantine.

But the great Roman empire broke up and gave birth to our modern monarchies. This made it necessary that the Pope should be king. He who had spiritual subjects throughout the whole world in each of those monarchies, could not be subject to the prince who ruled over any one of them. No prince should have power to impede the Vicar of Christ in his duties towards those whom God had committed to his care. In time of war if the Pope were not an

independent sovereign, he could not exercise his sacred ministry towards the enemies of the prince in whose kingdom he lived. Hence it became necessary on the downfall of the Roman empire, that the Pope should be an absolutely independent sovereign. How wonderfully that was brought about we have seen.

A house that is built in a day comes down in a day, but one that is built in a century will hold for ages. So it is with kingdoms, and especially with that kingdom that was made by God. Macaulay compares the Papacy for its durability to the Great Pyramid, which the Arabs believe to have been built by antediluvian kings, and which alone of all the works of men, bore the weight of the flood. "Such as this was the fate of the Papacy. It had been buried under the great inundation [of political revolution and counter revolution]; but its deep foundations had remained unshaken; and when the waters abated, it was found alone amidst the ruins of a world that had passed away." The same great Protestant historian remarks that "the proudest royal houses are but of yesterday when compared to the line of Supreme Pontiffs. That line we trace back in an unbroken series, from the Pope who crowned Napoleon in the nineteenth century to the Pope who crowned Pepin in the eighth, and far beyond the time of Pepin that august dynasty extends . . . The republic of Venice came next in antiquity. But the republic of Venice was modern when compared with the Papacy; and the republic of Venice is gone, and the Papacy remains . . ."

What royal house in the world can claim so legitimate a right to its sovereignty? We have seen that in acquiring the temporal power, the Popes all through played a passive, and I might add, to use the expression of the Abbé Dupanloup "a reluctant part." They alone, in ages when "might was right," never attempted to make themselves kings, though great occasions were not wanting. They remained faithful to the authority of the emperors, even when the latter were trying to destroy religion, and to

* Historical Essays. Ranke's *History of the Popes*.

assassinate the Pope. The last emperors of the east did all they could, to make themselves hateful to the Supreme Pontiff and the Roman people. Nevertheless he continued to acknowledge their civil authority, till they abandoned it themselves, and then urged by extreme necessity he appealed for help elsewhere. Nothing could have been easier for the Popes than to have themselves proclaimed king at any time from the departure of Constantine, to the arrival of Pepin. Beloved by the Roman people, they were all powerful in Rome, whereas the emperors were absolutely impotent. Nevertheless, satisfied with that independence which was necessary for them in the exercise of their sacred office, they never attempted to do so. If Constantine Copronymus had not renounced his authority, by refusing to aid the Romans against the barbarians, in all probability the emperors would have continued to exercise a certain authority over Rome for a long period after. There is no trace of ambition in the action of Pope Stephen. Every step he took was urged by the most dire necessity.

As the Popes never took any active step towards assuming the title of king up to the time of Pepin, neither have they tried to extend their dominion during the long ages that have elapsed since then. They have been arbitrators between nations, they have brought tyrants to a knowledge of their duty, they have been feared by the great ones of the earth, and tempting offers have not been wanting ; but there is no record that the Pope has ever attempted to extend his dominions. What would have been more in accordance with the history of other nations, than to use their immense power to enlarge their kingdom ? What more natural than to retain a portion of the provinces taken from the Saracens, which the Popes disposed of ? The Pontiffs, as De Maistre observes, had incontestable rights over the kingdoms of the two Sicilies bordering on the Papal States, but they never attempted to annex them. Pius IX., at the beginning of his reign, was offered the sovereignty of all Italy if he would declare war against Austria ; but he nobly refused it as beneath the dignity of his sacred office.¹ During the long ages that the

¹ Margotti, *Vittorie della Chiesa*, Periodo i., c. iv. and v.

Popes have held the temporal power, there is no trace of those intrigues, usurpations or conquests that are characteristic of other powers. No other nation in the world can justify all its possessions as the Pope can his. He alone, of all, can say that what he claims to-day, he held a thousand years ago!

There is no royal house existing on the earth that can trace such a legitimate descent from its first ancestors. In origin the power of kings is generally like the source of the Nile, hidden and uncertain. Few dynasties can boast a more legitimate descent than the English. Still how often the legitimate succession has been interrupted there! William the Conqueror, Henry I., Stephen, John, and Richard III., all reigned in defiance of legitimate right, if that expression has any definite meaning. Henry VIII. obtained an Act of Parliament empowering him to leave the crown by will, to his illegitimate daughter Elizabeth, to the prejudice of the Scottish royal family. William III. had not a shadow of legitimate right to the crown of England.

Nevertheless, none would dream of asserting to-day that Queen Victoria has no legal right to reign. The Papal kingdom alone, of all the kingdoms that exist in the world, can stand investigation without prejudice. The Pope alone, of all the sovereigns, can challenge history and the historian, saying: *Quis ex vobis arguet me de injustitia?* Still, strange inconsistency of poor human reason, there are not wanting to-day, even amongst the subjects of Queen Victoria, those who would deny the Pope's legal right to reign, on the gratuitous assertion that he never had one. We need not allude here to the right they have to reign, who usurped the Pope's kingdom. They have none, except what brute force has given them.

We have seen that in the legitimacy of its origin, formation, and duration, the Papal dominion is distinguished from all other kingdoms. We have seen that the Pope alone cannot be accused of that inextinguishable thirst for territorial acquisition, which has characterised all other sovereigns, and which caused them to have recourse to expedients but too familiar to modern policy.

The term of that long dominion, so justly begun, and so legitimately kept up, has not yet come. The present seizure is but a passing cloud, and none know that better than the usurpers. The Church, since it was formed by the hand of God, and launched into the sea of the world, has, like Peter's barque on the Sea of Galilee, been tossed and buffeted by fierce winds, and angry storms. But the voice of the All-powerful One comes, at the moment when it seems most likely to go in pieces, and then the great calm. Its enemies, ever new in their inventions for attacking it, are endeavouring at present to paralyze its action, by depriving the Supreme Pastor of that independence, which he requires in the exercise of his sacred office. As often in the past, so at present these enemies seem to triumph for a moment; but the time of their humiliation will come, and they shall disappear like smoke before the Spouse of Christ, which is to remain for ever, to repeat with the Psalmist: "I have seen the wicked highly exalted, and lifted up like the cedars of Lebanon. And I passed by, and lo, he was not: and I sought him, and his place was not found."¹

How many enemies of the Church have come and gone since the beginning; and, after they had vented all their rage against it, to give one more proof of its indestructibility, they have passed away. And the Church? The Church remains, and shall remain to the end of time. Thus shall it be with the enemies of the Pope's civil independence. *Ipsi peribunt, Ecclesia autem permanebit usque in finem saeculorum.*

M. HOWLETT.

(To be continued.)

Ps. xxxvi.

DE MONTAULT ON CHURCHES AND CHURCH
FURNITURE.—III.

THE TABERNACLE.

THE tabernacle among other names is called *Sacrarium* and *Ciborium*, the altar canopy being the open, and this the closed *Ciborium*. For practical purposes the first and usual name of *tabernacle* or *tent* is the most important for our consideration, giving as it does an idea of the actual form which the divine dwelling place has had during so many centuries, and also of the shape required by the present regulations of our ritual books. The tabernacle, in fact, and its covering are to be in the form of a small pavilion or tent; even here the words are fulfilled, ἐσκήνωσεν ἐν ἡμῖν. There are still to be seen¹ in the centre of the baldachins, in Rome and elsewhere, the rings which supported the chains for the suspended tabernacles.

When the tabernacle was in the form of a dove, thus setting forth the appropriation of the sacramental gifts to the Holy Ghost, it must be remembered that the dove was placed inside a *peristerium*, and that this was usually covered with a little tent of rich material; so that the medieval usage which at first sight seems so remote from the modern Roman custom, is in fact almost identical with it.² The same continuity of idea and of practice cannot be claimed for the pseudo-medieval constructions so commonly seen in English churches, where the rectangular base contains the Blessed Sacrament, and the upper part forms a fixed niche for a crucifix or for exposition. In these erections, owing to the absence of a tent-formed roof to the *Ciborium*, the carrying out of the rule which requires a *conopeum* or pavilion,³ covering the tabernacle on all sides, and indicating the presence of the Blessed Sacrament, is not

¹ Martigny's *Christian Antiquities*, s. v. *Colombe Eucharistique*, Cf. *Martene De Antiq. Eccl. Rit. Lib. I.*, cap. v., art. 3.

² Cf. Viollet-le-duc, *Dictionary of Furniture*, s. v. *Tabernacle*, and Pugin's *Glossary* under *Dove*.

³ *Conopeo debet obtegi tabernaculum, hoc est velo ad instar tentorii, seu di padiglione.* Baruffaldi, *Ritual. Rom.*, Tit. 23-6.

merely difficult but impossible. The simplest way then of illustrating the type which the tabernacle should reproduce, is to say that it should be a larger form of the veiled pyx (or ciborium) which is reserved inside it for the communion of the faithful.

De Montault points out that, according to the ordinary rule, the tabernacle should be made of wood,¹ as this material is drier and preserves the host better than others. This does not mean that stronger and more precious materials may not be used. If the tabernacle is made of stone or marble, a lining of wood is necessary, to keep out the damp. These materials are used indifferently, as also metal, silver or copper gilt. The respect due to the Blessed Sacrament, requires that the tabernacle should be as rich as possible: that of St. John Lateran sparkles with precious stones, and that at St. Peter's, which is made of gilded bronze, is distinguished by pillars of *lapis-lazuli*. It should be gilt completely outside, in order to make it brilliant. This gilding is prescribed by the decree of 1575, already cited. The Capuchins are allowed to use a tabernacle of simple polished wood, because of their extreme poverty, which precludes all luxury.

It should be decorated with emblems relating to the Eucharist: ears or sheaves of corn, grapes, etc., or with adoring angels. Sometimes also there are pious inscriptions. At S. Croce in Gerusalemme (sixteenth century) and at S. Paul les Vence (Maritime Alps), in 1539:

HIC • DEUM • ADORA

This last named tabernacle adds on the base:

PINGVIS • EST • PANIS • CHRISTI • ET • PREBEBIT • DELICIAS
REGIBVS

and on the frieze:

QVI • INDIGNE • MANDVCAT
ET • BIBIT • NON • DIU DICAT • CORPVS • DOMINI

The marble tabernacle at the Cathedral of Grenoble, came

¹ Tabernaculum regulariter debet esse ligneum, extra deauratum, intus vero aliquo panno serico decenter contextum. (S. Cong. Episc. 26 Oct., 1575.)

originally from the Grande Chartreuse; the Chartreuse of Pavia had offered it, in the seventeenth century, *matri suae*. We read on the frieze this text from St. John :

HIC · EST · PANIS · VIVVS · QVI · DE · CELO · DESCENDIT · SI · QVIS
EX · HOC · MANDVCAVERIT · NON · MORIETVR · IN · ETERNVM

At the Church of Artanne, in the Diocese of Angers (seventeenth century) :

HIC · CORPVS · CHRISTI

Though the colour of the silk which lines the inside of the tabernacle is not fixed but left to choice by the Sacred Congregation of Bishops, it should be white, as most suitable and as most in accordance with general custom, because it is the liturgical colour of the Blessed Sacrament. The Roman custom also requires that there should be inside the door a curtain of white silk, which slides on rings along a rod, or is fixed and divided in the middle.

Benedict XIII., always precise, even to the slightest details, tells us how the tabernacle should be lined: "The interior, including the floor and the door, should be entirely covered with some rich white stuff; damask is preferable to silk, which tears easily. It should be well stretched, and nailed with gilt-headed nails, under which there should be a silken braid. This damask should not be glued on, because glue often attracts worms."

Inside, a corporal of the size of the tabernacle is laid; on this the pyx for communion rests. The most ordinary form of the tabernacle is a rectangular case, with a cupola at the top. This cupola terminates in a gilt globe and a cross,¹ or, as at St. John Lateran, in a figure of Christ, rising and triumphant. In some places the upper part is moveable, so that the throne for benediction or exposition may be placed there, or even the cross of the altar, as is done in some churches for want of room at the back or in front. St. Charles, however, lays down that the altar crucifix should

¹ *Fiat tabernaculum ligneum, honorificum pro ecclesiae facultate et dignitate, ad asservandum venerabile Sacramentum Eucharistiae, cum cruce parva in apice praefixa. Visit. Apostol. Venet. Ita in Syn. Laur. Patriarch. Prioli an. 1597. Cf. Bened. XIV. Encycl. Accepimus 16 Jul 1746.*

not be placed on the tabernacle except for want of space. It will be seen afterwards that it should be placed in a line with the candlesticks. In Rome the door is always rich both in material and workmanship. It is made of silver, gilt and enamelled (St. Cecilia, in Trastevere, sixteenth century), or of gilded metal; on it is a representation of the Last Supper, the Good Shepherd, or other pious subjects such as a pelican, a cross, a chalice surmounted by a host, etc.

In some places, in order to be able to reach the pyx without the help of a stool, they have a sliding shelf. This system is preferable to the revolving tabernacles of Germany and Belgium. In order to avoid all irreverence and profanation, the tabernacle is kept locked. The key is made of silver or of gilt metal. It ought not to remain in the hands of a lay person, even a sacristan or a religious, but should be taken care of by the rector, or by the priest who has the charge of distributing the Holy Communion. This right belongs to the rector personally, in preference to the sacristan or chaplain. The key may nevertheless be kept in the sacristy, on condition that it is in a cupboard, which is itself kept locked.¹

¹ The Congregation of Bishops and Regulars addressed the following letter to Bishops. "The impious and sacrilegious robberies of sacred vessels, with or without the consecrated particles, which have taken place, owing in some cases to the negligence of those who ought to watch over the preservation of the Blessed Sacrament and of the sacred vessels, have moved the apostolic zeal of our Holy Father Innocent XIII. His Holiness has ordered the Congregation of Bishops and Regulars to address this circular to Ordinaries, and instructions to the superiors-general of regulars, so that due precautions may be taken to prevent such misfortunes in future.

Hence your Lordship is to publish an edict to be put up in sacristies, ordering, in the strongest terms, parish priests, rectors, sacristans and others whom it may concern, to keep the key of the tabernacle, or to put it in a safe place, under another key. Henceforth if a robbery takes place without forcing the tabernacle, through the want of care of the clergy in charge who may have left the tabernacle open, or with the key in the lock, or in the sacristy, or in any other place where the robbers could take it easily, you will take proceedings against the parish priests or others in charge, even in execution of the decretal *de custodia Eucharistiae*. The contravener shall be condemned without further process to prison and other discretionary penalties, according to the degree and negligence of the fault; he shall be deprived of the office of sacristan in perpetuity; regulars shall further be deprived of the active and passive voice. If anyone is negligent in preserving the Blessed Sacrament, although a robbery

The tabernacle, being appropriated exclusively to the reserved Host, must be empty of all other things: neither the holy oils, nor relics may be kept in it. It is also forbidden to place anything, excepting a crucifix, on the tabernacle; all pictures of saints, statues and even relics, for which the tabernacle would serve as a stand, must, therefore be removed.¹ It is not lawful, notwithstanding the custom to the contrary, which is declared to be an abuse, to place before the tabernacle, so as partly to hide it, a vase of flowers, which would conceal the pious engraving on the door, and distract the faithful, or even a reliquary, so that the worship of the Blessed Sacrament may not suffer by the veneration with which the holy relics are honoured.

The tabernacle should not be too large, otherwise, if the choir is behind, it would prevent the priest at the altar from being seen. The Roman tabernacles are generally rather low, than high, and proportioned to the altar. It would be going to the opposite excess, not to give them suitable dimensions. Their being raised up too high has to be guarded against, as also their protruding on the altar.

As the Blessed Sacrament may be reserved at only one

does not take place, rectors and others who are at fault are to be suspended for three months, as is prescribed in the above chapter *de custodia Eucharistiae*. Further, your Lordship is to set forth in the above edict that the aforesaid penalties will be inflicted on the parish priests, sacristans, and others in charge, even when it is some other priest who leaves the tabernacle open, or the key in the wrong place. This does not exempt the negligent priest from punishment; but the parish priest and others who have care of the tabernacle are responsible. They ought to make certain, after the services are finished, that everything is right. The S. Congregation grants to you by these presents the necessary and useful powers for proceeding to apply the above penalties to regulars, conjointly with their own superiors, to whom the same powers are granted in reference to their own subjects. When you have proceeded against sacristans and others as above, you are to give information of the case to the S. Congregation. Be good enough also to communicate this circular to your suffragans, and to exhort them to carry out the orders of the Holy Father."—Jan. 1724.

¹ An toleranda vel eliminanda sit consuetudo, quae in dies invalescit, superimponendi sanctorum reliquias, pictasque imagines tabernaculo, in quo augustissimum Sacramentum asservatur, ita ut idem tabernaculum pro basi inserviat? Assertam consuetudinem tanquam abusum eliminandum omnino esse. (Sac. Congr. Rit, Decretum generale, 3 April. 1821.

altar,¹ it is useless to have several tabernacles. Pius IX. made this remark to a French artist, who shewed him the plan of a church where each altar had its tabernacle. Nevertheless, a tabernacle is kept in reserve in the sacristy, in case the Blessed Sacrament has to be carried to a different altar from that at which it is ordinarily preserved. This tabernacle will serve for the reservation on Holy Thursday and Good Friday, and on other days when it is obliged to be taken from the church, as for repairs, etc. When the tabernacle is empty, the door is left open and the *conopeum*, or pavilion taken away, in order to give notice to the faithful, that the Blessed Sacrament is elsewhere.

The tabernacle is placed in the Chapel of the Blessed Sacrament in large churches, at the high altar in parish churches.² In any case, the Ceremonial requires the removal of the Blessed Sacrament during High Mass and Vespers, even when the celebrant is not the bishop, "Quod si in altari majori, vel alio, in quo celebrandum erit, collocatum reperiatur ab eo altari in aliud omnino transferendum est."

A decree of the Sacred Congregation of Rites forbids the tabernacle to be erected away from the altar, in the wall for example, either at one side, or at the extremity of the apse. The Sacred Congregation also authorises the bishop, in the course of his visitation or otherwise, to suppress the hanging tabernacles such as were used in the middle ages.

The ritual prescribes a *conopeum* or pavilion, to cover the tabernacle. The word originally means a mosquito curtain (Hor. *Epod.* 9, 16 and Juv. 6, 80), which necessarily hangs

¹ In uno tantum altari designando ab Episcopo. (S. C. R., 21 Julii, 1696. n. 3392, ad 3.) Ferri nequit consuetudo asservandi SS. in pluribus altaribus, illudque ratione festivitatis transferendi ad aliud altare. (S. R. C., 16 Mart. 1861, n. 5310 ad xiii.) Si SS. Sacramentum in ecclesia cathedrali vel collegiata in altari maiori asservari nequeat, non custodiatur in altari amovibili, sito in medio ecclesiae, sed collocetur in aliquo decenti sacello, quod non sit e conspectu chori, (S. R. C. 14 Jan. 1845 n. 5028) ergo in altari fixo laterali. Schneider's *Manuale Sacerdotum*, edited by F. Lehmkuhl, S.J., p. 295.

² Tabernaculum SS. Sacramenti in cathedralibus non debet esse in altari majori, propter functiones pontificales, quae fiunt versis renibus ad altare; in parochialibus et regularibus debet esse regulariter in altari maiori tanquam digniori. (S. C. Episc. 10 Feb. 1579, and 29 Nov. 1594.)

on all sides, and is far removed from the idea of a curtain merely placed before the door.¹ The material for the *conopeum* is not laid down, so that wool, linen, silk, and even cotton may be used. This seems almost too liberal, as it is a question of honouring the Blessed Sacrament. Hence common, cheap stuffs should be avoided, and the pavilion should be made as rich as possible.²

The colour may be either white, which is suitable to the Blessed Sacrament, or according to the Roman custom, the colour of the day. Violet is used at funeral services.

The pavilion, in Rome, is ornamented at some distance from the edge, with a galloon of gold or of silk, which follows the vertical and horizontal lines of each curtain; a fringe is added at the sides and at the bottom. If the tabernacle terminates in a dome, the base of the cupola is also adorned with a braid and a fringe. The pavilion divides in two, like a curtain, but that only in front. It should envelop the tabernacle on all sides.

The Bishop, in the course of his pastoral visitation, is

¹ Hoc autem tabernaculum conopeo decenter opertum. (Rit. Rom. de Sacram. Eucharist.) Utrum tabernaculum in quo reconditur Sanctissimum Sacramentum conopeo cooperiri debeat, ut fert Rituale Romanum? Affirmative. (Sac. Cong. Rit. in Briocen, 21 Jul. 1855 ad 13.) Rmus Dominus Raphael Valentinus Valdivieso, archiepiscopus Sancti Jacobi de Chile, exponens in ecclesiis suae archidioeceseos usum ab antiquo vigere non cooperiendi conopeo tabernaculum, in quo asservatur SS. Eucharistiae sacramentum, sed intus tantum velo pulchriori serico, saepe etiam argento aut auro intexto, ornari, a S.R.C. humillime declarari petit; num talis usus tolerandus sit vel potius exigendum ut conopeum, ultra praedictum velum, vel sine eo, apponatur juxta praescriptum in Rituali Romano? sacra vero eadem Congregatio, in ordinario coetu ad Vaticanum hodierna die coadunata respondendum censuit: Usus veli praedicti tolerari posse sed tabernaculum tegendum est conopeo juxta praescriptum Ritualis Romani. Atque ita respondit et servari mandavit. (die 28 April 1866). Esse debet conopeo decenter opertum, ut rubricae clare praescribunt, ut scl. pulchritudine panni primo statim intuitu dignoscatur, et fidelium attentio ad divinitatis thronum dirigatur. Est autem conopeum velum, quo tabernaculum ad instar tentorii extrinsecus tegitur. M. Hausherr, S.J., *Compendium Caerem.*, p. 90.

² Utrum conopeum istud confici possit eo panno, sive gossipio, sive lana, sive cannaba contexto? Affirmative. S. Rit. Cong. in Briocen 21 Jul. 1855. E materia nobiliori . . . a summa parte crispatum, in fimbriis non anguste, sed longe latius respondeat, et totum tabernaculum tegat; in extremis oris habeat de more ornatum laciniarum decore contextarum. Bauldry, p. 314.

bound to enquire into the execution of these canonical rules. This is the formula of Gavantus adopted by Monacelli :

“ Eucharistia.—An retineatur in tabernaculo affrabre facto, et extra majori ex parte deaurato, et interius undequaque serico panno decentis coloris vestito; in pyxide . . . super corporali mundo.

“ An ostiolum tabernaculi sit firmissima sera et clavi argentea aut deaurata clausum, quam parochus apud se diligenti custodia retineat ?

“ An tabernaculum sit tectum decenti conopeo, et de illis provisum omnium colorum ?

“ An in tabernaculo praeter pyxidem, aliquid aliud quantumvis sacrum asservetur ? Quod si fiat, removeatur.”¹

The casket which is used exclusively for the chapel of repose on Maundy Thursday is different from an ordinary tabernacle, and is called a *capsula*² in the Missal. It is rather an urn, standing on four claws, opening either in front or in the upper part, and with a lid which gradually decreases in size towards the top. In Rome it is usually made of carved wood, gilt either entirely or partially. On the front is a representation of a pelican feeding its young, and on the cover the Paschal Lamb lies, or the Cross stands with the instruments of the Passion. Benedict XIII. had one made at Benevento, of silver, with the Last Supper engraved on the front. At the Vatican, the urn is made of silver gilt; it is surmounted by a Lamb lying down, and is overshadowed by a throne of metal, set with crystals, cut facet-wise, which reflect the light of the candles. This urn is not covered with a *conopeum*. The key is kept by the priest who is to celebrate on the next day, be he secular or regular, dignitary or otherwise. It is not to be given to a lay person, however high his rank may be.

THE THRONE FOR BENEDICTION.

The modern Gothic rectangular tabernacle, with a

¹ Cap. *Reliqui de Custod. Euchar.*

² Capsula ipsa, ut notat Bauldryus Parte 4 sui *Manualis*, debet esse ad modum arcae, vel sepulcri, longitudinis sc. quatuor palmorum, latitudinis et altitudinis proportionatae longitudini, neque fenestellam aut portulam vitream in ejus parte anteriori habens, ut non sine magno abusu alicubi fit, verum egregie debet esse elaborata, et argento vel auro illita, tam intus quam extra ex consuetudine Urbis. Catalani in *Caerem*.

structural Benediction canopy over it, has been seen to fall short of the requirements of a genuine tabernacle with its *conopeum*; we have now to consider that it does not fulfil what rubricans indicate as to a throne for exposing the Blessed Sacrament. Either it ought not to be on the altar at all, or at least it ought to be possible to take it away when it is not wanted.

The Clementine Instruction for the forty hours' exposition prescribes that for this function "there is to be placed above the altar, in an elevated position, a tabernacle or throne with a proportionate baldachin of white colour."¹ That is to say, as Gardellini explains in his commentary, a tabernacle or canopy open on all sides for altars that are placed in the basilican manner, and a throne with a dorsal for altars that are seen only from the side of the people. But, he adds, neither the one nor the other should be placed on altars which already have the prescribed baldachin, either supported on columns or suspended] from the roof. Martinucci gives the same rule,² and this is also De Montault's teaching, following the usage of the great churches in Rome. He also points out that the Benediction throne, destined as it is for a special devotion to the Blessed Sacrament, is essentially moveable. It should not remain on the altar as a fixture to interfere with other services, with the fitting prominence

¹ Sopra detto altare in sito eminente vi sia un tabernacolo, o trono con baldacchino proporzionato di color bianco, e sopra la base di esso vi sia un corporale per collocarvi l'Ostensorio, o custodia, il di cui giro sarà attorniato di raggi, e non vi sarà davanti alcun ornamento, che impedisca la vista del Ssmo. *Instr. Clem.* sec. 5. Assurgat in eminenti loco ipsius, tabernaculum, seu thronus cum superimposito baldachino, in ejusque basi seu plano sternatur corporale seu palla. *Crux ab altari amovetur Ritus Servandus.* Lond., 1849.

² In quibus ecclesiis stabiliter positum in altari baldachinum erit, vel ciborium quatuor columnis sustentum, non est necesse ut apponatur thronus, sed satis erit in medio altari posita basis, in qua collocetur Ostensorium. Martinucci. *Lib. ii.*, p. 278. When Leo XIII. gave Benediction at the *Te Deum* for the close of the jubilee year, the monstrance was exposed, according to the custom in St. Peter's, upon a gilt pedestal, about two feet high, placed on the centre of the altar table. Before the Holy Father actually gave the blessing this pedestal was removed so that he might be seen by the people. Hence some of the papers said that the tabernacle was removed for this purpose. There is no tabernacle in St. Peter's except in the Blessed Sacrament Chapel.

of the large altar crucifix, and with the proper relation of the crucifix and candlesticks. In Rome it is placed on the altar at the requisite time, and removed when this special service comes to an end. Its most natural position is the very spot on the highest gradine,¹ behind the tabernacle, which normally the crucifix would occupy, on the same level and in a line with the candlesticks. In fact it is hardly possible to observe the regulations concerning the crucifix if there is to be a permanent throne for Benediction.

When a throne is required, it is generally, De Montault says, of gilt wood. The Clementine Instruction supposes it to be adorned with drapery of white silk, to form the canopy and the back; these may be ornamented with gold lace and fringe. Red is not a proper colour to put behind the monstrance. Our author does not approve of the French addition of curtains at the sides. There should be two branches for candles attached to each side of the base.² This point is sometimes neglected, and hence, although a number of candles may be alight on the altar, the monstrance remains in comparative darkness. Sometimes, he says, the Benediction throne is circular, the cupola being supported by columns, and terminating in a cross; in other cases it is surmounted by an ornament in the shape of a crown.

J. ROUSE.

¹ Quae sint praeparanda. In altari sive supra gradum candelabrorum ne tamen altaris mensam impediat, statuatur thronus . . . erit ex altari elatus aliqua basi seu fulcro altiori: cavebitur autem ut altitudo throni non ea sit, ut super mensam altaris ascendere cogatur Sacerdos qui, Ostensorium in eodem throno collocaturus sit. Martinucci, Lib. II., p. 112.

Ardirò sopra l'altare almeno venti lumi . . . quattro dalli lati dell' Ostensorio, nella cui parte opposta non vi si ponga onninamente lume alcuno. *Instr. Clem.*, sec. 6.

THE ORIGIN AND VALUE OF THE DISTINCTION,
 "PRIMATE OF IRELAND," "PRIMATE OF ALL
 IRELAND."

MANY of us may recall a puzzled feeling experienced in our early years when we saw appearing here and there in publications the titles, "Primate of Ireland," "Primate of all Ireland." Few, perhaps, have followed the long and bitter controversy between Dublin and Armagh on this question of primacy ; yet, to trace the origin and weigh the value of these distinctive titles, some historical outline of this controversy will be helpful, if not necessary.

At the Synod of Kells, in 1152, Dublin, hitherto a Danish See, was withdrawn from the jurisdiction of Canterbury, its bishop, Gregory, getting the Pallium. The invasion soon followed ; and John Comyn, successor to St. Laurence O'Toole, got from Pope Lucius III. a Bull, dated April 13th, 1182, forbidding any other archbishop to hold conferences or hear ecclesiastical causes while the Archbishop of Dublin was in occupation of his See, without leave of the latter or express authority of the Sovereign Pontiff. Henry de Loundres had this Bull confirmed in 1216 by Innocent III. ; and in 1221,¹ he got from Honorius III. a more ample authority, exempting not only the See, but the Province of Dublin, from all intrusion by outside prelates. We have, however, no reliable record of any dispute until Archbishop Luke, who ruled from 1230 to 1255, forbade Archbishop Reiner of Armagh from carrying his cross before him in the capital of the Pale. John Leech fought the question so fiercely with Walter de Jorse,² that he allowed a University, founded in Dublin by Clement V., in 1311, to perish of neglect. This De Jorse, or Joyce,³ landed in Howth in 1313, and set out for Dublin by a roundabout route, having his cross carried before him. The friends of Archbishop Leech,

¹ *Liber Niger*, fol. 123.

² Ware, fol. 111.

³ These two Archbishops Joyce were brothers to Thomas Joyce, Cardinal of St. Sabina.

getting wind of this movement, bore down upon the cavalcade somewhere near Grace Dieu Convent, which stood three miles north of Swords, and chased the northern prelate beyond the Boyne.

A parliament was held in Kilkenny at the request of this De Jorse, and again at the request of his brother and successor Roland, for the arrangement of the dispute; but the petitioners themselves withdrew before the case was fully heard. David O'Heraghty came to attend a parliament at Mary's Abbey in 1337.¹ The king (Edward III.) sent letters to Alexander Bicknor, Archbishop of Dublin, and to his Vicar-general, commanding them not to obstruct the progress of the Archbishop of Armagh. They disobeyed. O'Heraghty exhibited, under the great seal, a Bull claimed by Armagh to have been issued by Urban IV., in 1263, commanding all prelates in Ireland to show the utmost respect and obedience to the Primate of Armagh. In 1347,² Richard Fitzralph again exhibited the same decree. This archbishop came again, in 1349, relying on the royal invitation, and stayed three days in Dublin, with cross erect, proclaiming his powers. Being opposed, he retired, and from Drogheda issued sentence of excommunication against his opponents. The Prior of Kilmainham, falling ill, sent for absolution: and dying, was left unburied until the censure was cancelled. The king, however, soon verified to Fitzralph the force of the text, "Put not your trust in princes;" for, in 1350, John de St. Paul got from his majesty a decree which forbade the Archbishop of Armagh to raise his cross within the Province of Dublin. This prohibition was renewed in 1352.

Dublin claimed to have had the dispute settled in 1353 by Innocent VI., the titles being defined as they stand to-day. Archbishop Allen testified to having read this decision in the Pope's private library. This settlement seems to have settled nothing. Milo Sweetman of Armagh, finding nothing in the Decree expressly prohibiting him to erect his cross in Dublin, insisted on his right to do

¹ Ware, fol. 112, 113.

² Camden; Pryn, *Animad.*, p. 271

so when he came to that city in 1365. Thomas Minot of Dublin, was as determined on the other side. Edward III. thickened the complication by gravely, mayhap naively, advising that the two Prelates should range each other's provinces with crosses erect. Milo waxed wroth that not only should his Primatial rights be denied but his own province be invaded. The king called a conference. The Metropolitan of Dublin did not appear, but sent instead an order to his brother of Armagh to obey the king. Lionel, Duke of Clarence, representing his majesty, summoned Minot to come before him at Castledermot to answer for contempt. Strange to say, history is silent about any after consequences.

For more than half a century the strife slumbered.¹ But in the decade following 1429, John Swain of Armagh excused himself several times from attending Parliament on the plea that Richard Talbot of Dublin would obstruct him in erecting his cross. In the next decade John Prene, and after him John Mey, made like plaint and apology. There was a slight brush in 1493 between Octavian de Palatio of Armagh, and John Walton of Dublin; and again in 1533 between George Cromer and John Allen. The heroic struggle of the Irish Church against the creed of greed and sensuality, fittingly introduced with force and fraud by Henry VIII. and his corrupt followers, drove questions of precedence into the background for more than a century. A like reason might well have prevented their revival between the prelates so soon to be martyred, Oliver Plunkett and Peter Talbot. At a meeting of bishops held in Dublin in 1670 to prepare an address to the restored king, Charles II., Dr. Talbot insisted on presiding. Dr. Plunkett was equally resolute on his side. The Archbishop of Armagh wrote a book entitled, "*Jus Primatiale Armacanum, or the Pre-eminency of the Primacy of Armagh,*" The Archbishop of Dublin replied with another, "*Jus Primatiale Dubliniense,*" A rejoinder by Dr. Plunkett remained unpublished owing to his martyrdom, and was lost during the Williamite wars.

¹ It is said by Brennan that King Edward commanded a truce.

About the year 1716 a Father Valentine Rivers re-kindled the flame. He claimed the parishes of St. James and St. Catherine, Dublin, on the ground of having administered them for more than the canonical term, indeed for eight years. The Archbishop insisted that he had duly appointed successively Father Patrick Golding and Dr. Felix Cavenagh as parish priest, leaving Fr. Rivers to take their place temporarily, first while the former was completing his studies in Spain, and then while Fr. Golding's successor was detained in Paris as Prefect of the Irish College. As Vicars-General, Archbishop Byrne contended they had a right by usage to the parish of St. Catherine.

Fr. Rivers appealed to Dr. Hugh MacMahon of Armagh, who summoned both Archbishop and subject before him. Dr. Byrne ignored the citation, and excommunicated the appellant. He also withdrew all curates from Father Rivers. Dr. MacMahon sent in their stead six curates from Armagh. Dr. Byrne had applied to Rome for the sending of a legate. The Propaganda took the whole case into its own hands, ordering that meanwhile things should continue in *status quo*. The six northern priests, however, being left severely alone, went home.

Dr. MacMahon sent his brother Bernard, Bishop of Clogher, afterwards his successor, to plead his case in Rome. Dr. John Clynch, appointed V.G. and P.P. in succession to Dr. Felix Cavenagh who had died during the strife, went to plead his own and his Archbishop's cause. After waiting eight months in the Holy City for Dr. Bernard MacMahon, who was lying ill at Arles, and in whose absence no decision would be given, Dr. Clynch returned home.

The case between Father Rivers and his Archbishop was settled in 1723. But no decision was given by Rome. Archbishop MacMahon, however published in 1728 a most exhaustive treatise "*Jus Primatiale Arma-canum*," in which he replied to Dr. Talbot at great length. In a supplement he deals severely with an anonymous pamphlet, afterwards found to be the work of a Jesuit, Father John Hennessy of Clonmel. A MS., the sole copy extant of Dr. John Clynch's statement prepared for the

Propaganda in 1720, and now in Trinity College Library, exhausts the literature of the controversy. The case never having been fully heard, the Holy See never since pronounced any judgment.

The contention that this controversy arose from the conferring of the Pallium on the Bishop of Dublin at the Synod of Kells is untenable. No doubt, the more than Primatial, indeed more than Patriarchal, jurisdiction previously exercised by the successor of St. Patrick was brought within bounds. But the contention was necessary to the line of argument pursued by Dr. Talbot. He rested his position on the following assertions of fact and of Canon Law. First, Armagh was never a Primacy. Second, when each of the four Archbishops got the Pallium at the Synod of Kells, the Metropolitan of the Civil Metropolis *ipso facto* became Primate over the others. Third, Dublin was even then the Civil Metropolis; and therefore Gregory, the first Archbishop of Dublin, by getting the Pallium became at once the Primate of Ireland. Fourth, even if the Archbishop of Armagh had been previously Primate, his Primacy was transferred by the granting of the Pallium to the Archbishop of the Civil Metropolis.

It seems to me that in taking this line of argument Dr. Talbot threw himself into the hands of his opponents. Anyone can see even at the present day that facts contradict both the statements and the Canon Law of Archbishop Talbot. Neither Lyons nor Salzburg, nor Gran is the civil capital, and yet their Archbishops are the Primates in the different countries where they are situated. To take a wider range, the Archbishops of Edinburgh, of Westminster (London), of Paris, of Vienna, of Buda-Pesth, get the Pallium. Yet they are not Primates. Neither was Dublin the chief city of Ireland at this time. It was indeed a Danish city, and was no more the metropolis of Ireland than the other Danish cities, Limerick and Waterford, whose bishops had also hitherto paid homage to Canterbury. The truth seems to be that, when the power of the Danes had been crushed, Ireland, being at peace, at once and earnestly set about healing the wounds received by religion during the

incursions of Danish barbarism, and Rome sought to crown that effort by uniting the three Danish cities with the rest of Ireland. To this end Dublin was made a Metropolitan See—as well as Cashel and Tuam,—and was forthwith withdrawn from connexion with England, whose monarch was attacking the independence of the Church even to the extent of murdering the sainted Beckett.

The other assertion of Dr. Talbot is equally untenable, viz., that Armagh was never a Primacy. The claim of Armagh has the highest historical support both before and after the Synod of Kells. St. Fiech, Bishop of Sletty, calls Armagh the "See of the Kingdom." In the sixth century St. Evinus, of New Ross, says that an angel told St. Patrick to make Armagh "*Metropolim Hiberniae*." (Art. 25, c. 22, *on St. Benignus*.) In 810, Nuad; in 835, Diarmuid; in 1068, Maelissa; in 1106, St. Celsus, Archbishop of Armagh, made visitations of Munster and Connaught. The last named held a Synod at Usney in 1116. An unanswerable proof that Armagh retained its Primacy after the Synod of Kells is found in the fact that Gelasius held a Synod at Clane, in the very province of Dublin, in 1162. Again, in 1255, the jurisdiction of Armagh over Tuam was confirmed by Alexander IV. (See Theiner, p. 68, n. 180). And in various missives from Rome, the Archbishops of Armagh are called *Primates* (*Vide Theiner passim*). The Bull of 1263 is very strong: "*Primatiam vero totius Hiberniae quam Predecessores tui usque ad haec tempora noscuntur ad exemplar Celestini Papae Praedecessoris nostri tibi tuisque successoribus confirmamus, statuentes ut Hiberniae Archiepiscopi, Episcopi, et alii Praelati tibi et successoribus tuis tamquam Primati obedientiam et reverentiam omni tempore debeant exhibere.*" It is not necessary, however, to rely on it. Its authenticity is denied on plausible grounds by Dr. Talbot and others, as it is not found in the *Apostolic Archives*, *Vatican Tabulary*, the *Bullarium Romanum*, or the *Bullarium Ordinis Praedicatorum*. This last omission is the most serious, as Dr. Patrick O'Scanlain, to whom it is said to have been given, was a Dominican. The

absence of a document from the other records would tell against Dr. Talbot himself with respect to the Decrees on which he relied. Thus the record of the Annals of Clunenchagh is borne out: "Archiepiscopum Armacanum super alios ut decuit ordinavit." Other authorities proving that Armagh was recognized as a Primacy, are Jocelyn, Girald. Cambr. (p. 150), St. Bernard's *Life of St. Malachy*, Baronius, John Azorius, and David Rothe's *Analecta*. See also Ware.

What then, it may be asked, has Dublin no claim to Primacy? Undoubtedly it has. However unlucky in its advocates its claim remains. Its inherent justice must have been strong when such feeble defence did not secure its rejection. Dr. Talbot in his anxiety to give an Irish origin to his Primacy turned his back upon the sound basis of his case. The re-organization of the Irish Church, uniting the whole island on strict canonical principles under four metropolitans, with the successor of St. Patrick as Primate, was not yet two decades in operation, when the invasion took place. The Norse settlement of Dublin had not yet had time to become welded or fused into the Irish nation, and readily coalesced with their kindred, the incoming Normans.¹ Another dozen years, and the patriot prelate, St. Laurence O'Toole, dies broken-hearted. John Comyn, an Englishman, succeeded him in the See of Dublin.

Immediately the thin end of the wedge was inserted. The following decree was got from Lucius III., dated 1182:—"Sacrorum quoque canonum auctoritatem sequentes statuimus ut nullus Archiepiscopus vel Episcopus absque assensu Archiepiscopi Dubliniensis, si in episcopatu fuerit, in dioecesi Dubliniensi conventus celebrare, causas et ecclesiastica negotia ejusdem dioecesis nisi per Romanum Pontificem vel Legatum ejus fuerit eidem injunctum, tractare presumat." This Bull confirmed by Innocent III. in 1216, was amplified by Honorius III. in 1221, when Henry de Loundres got the following:—Honorius Episcopus, servus servorum

It is an interesting fact that the coast line (and to a great extent) the inland boundary of the Archdiocese of Dublin and the ancient Scandinavian kingdom of Dublin are identical. (See Halliday.)

Dei, venerabili fratri Dubliniensi Archiepiscopo, &c., cum Divina legis praecepto nemo falcem suam in messem debet mittere alienam, &c., nos tuis praeceptis inclinati auctoritate praesentium inhibemus, ne cuiquam Archiepiscopo vel alio Praelato Hiberniae (praeter suffraganeos Archiepiscopi Dubliniensis aut Apostolicae Sedis Legatum) sine ipsius Archiepiscopi Dubliniensis et successorum suorum assensu bajulare crucem, celebrare conventus (Religiosis exceptis) vel causas ecclesiasticas (nisi a Sedis Apostolicae delegatis) tractare liceat in Provincia Dubliniensi, &c." Thenceforward Henry de Loundres and his successors styled themselves each "Hiberniae Ecclesiae Primas." By the first of these decrees the Archbishop of Dublin, already freed from the authority of Canterbury, became independent of Armagh. By the second he became actual Primate of the Pale, and from his point of view rightful Primate of Ireland. Let us see the grounds of this claim.

Everyone knows that Primates rank next after Patriarchs and had very similar rights. Everyone may not know the source and history of their origin and the varying scope of their authority. Political geography had its influence on ecclesiastical geography. Dioceses changed their limits with changes of territorial jurisdiction in the civil order. Sometimes districts juridically distinct although all under the one secular government had separate Primates. Whoever studies French Church history will find at one time several primacies; Bourges, first in order of time; Arles, once first in dignity; Sens, Bourdeaux, &c. Lyons grew, and overshadowed, and now has extinguished them all. We find the Archbishop of Paris once resisting the entry of the Primate of Bourges with cross erect into that city as sturdily as the Archbishop of Dublin ever resisted his brother of Armagh. In like manner the Archbishop of York claimed to be Primate of England, because York had been the capital of Northumbria, whereas Canterbury was always comparatively an obscure place in the realm of England. And the settlement of this dispute between York and Canterbury throws much light on our present subject. After sharp contention it was decided that the Archbishop of Canterbury should be styled,

"Primate of all England," and the Archbishop of York should sign himself "Primate of England." This arrangement holds good in the Protestant Church to the present day. This fact goes far to corroborate the alleged settlement of the dispute between Armagh and Dublin on identical lines in 1353, a record of which Archbishop Allen claimed to have seen in the Pope's own library.

This, then, appears to be the key at once to the origin and to the value of this title, "Primate of Ireland." The Pale was politically a distinct country. The Archbishop of Dublin was often actually, and still oftener virtually, viceroy. How could he be subject to a Primate living among a hostile people? It may be objected that this entails the total repudiation of the claims of Armagh, and the setting up of Dublin as sole primacy when the English rule overpassed the Pale and extended to the whole island. But two things intervened to prevent such a result. The Holy See ever considers hard facts. Thus, although Glendalough was incorporated with Dublin in 1224, we find bishops of Glendalough recognised for more than two hundred and fifty years afterwards, in deference to the independence of the Wicklow clans. And so, as the Pale took long to spread, and as besides the Irish people viewed with keenest jealousy any rivalry with the See of St. Patrick, the Court of Rome would in any event have been slow to make any change. Soon the English kings found cause to delay rather than hasten a change. They began to nominate Englishmen or pro-English Irishmen to Armagh as well as to Dublin. Thus they had two centres instead of one for political purposes, and after the religious revolt for proselytising purposes also. They may also have been well pleased to keep up the quarrel between the prelates. A policy of division was always a favourite weapon of English diplomacy. Possibly, too, anything that checked the over-inflation of one-man power in national Churches may not have been unwelcome at Rome.

It may also be objected that there cannot be a primacy unless there are metropolitans under the prelate who claims to be primate. But the title and authority of primates depends altogether on the Sovereign Pontiff, who may limit

or extend their powers by express decree or tacit assent. This objection would apply to Armagh before the Synod of Kells just as much as to the later claims to Dublin.

The consideration of other objections must be omitted here as fulness of treatment must yield to the exigencies of space.

It only remains to essay some definite statement on the value of the distinction. No tract known to the present writer throws the smallest light on this question, or touches the point at all. Father Malone merely says "it is a distinction without a difference." This is hardly accurate. The Archbishop of Armagh at one time exercised primatial rights outside his own province; and when the Archbishop of Tuam, in 1255, resisted such rights, he was compelled by the Holy See to submit.¹ (See Theiner, p. 68, n. 180). No case can be proved where the Archbishop of Dublin exercised primatial rights (i.e., right of hearing appeals, of visitation, of erecting cross, &c.), in any province outside of Leinster. In brief, the radical right of the Primate of the Pale to national jurisdiction was nipped in its growth by the loyalty of Armagh; but the title remained.²

The high authority of Renehan's collections insists that Armagh had the right of hearing appeals from Dublin, provided they were heard outside Dublin province, and that Dublin had only exemption from the personal intrusion of the Primate of Armagh acting as such. Many of the cases however, on which he relies, are not conclusive.

The great bone of contention in the past was whether an appeal lay from the Primate of Dublin to the Primate of Armagh. It is certain no such appeal now lies. Indeed the title of Primate is almost everywhere purely honorary. How much the shock of revolutions,—particularly that which

¹ This case tells in favour of Dublin, whose claim would have been condemned too, had it been equally weak.

² I have not referred to the conferring of the Primacy of All Ireland on Geo. Browne by Edward VI. It is of no value, being a reward for apostasy. Queen Mary marked the record of his appointment "Vacat." The Protestants themselves did not follow the precedent.

weakened Gallicanism—and the easy access to Rome, have had to do with the change, may easily be conjectured. Appeal from a metropolitan to a primate seems to have almost everywhere fallen into disuse. The Archbishop of Armagh sat among the primates at the Vatican Council. So doubtless should Dr. Cullen had he not been a cardinal. By express (1353) or implied sanction of the Holy See, Armagh takes the title "Primate of All Ireland," and Dublin "Primate of Ireland"; and the court of Rome so addresses the prelates respectively. The "Primate of All Ireland" takes precedence as having the more ancient, and what was in days of jurisdiction the more widely recognised authority. No question of title is now raised on one side or the other. Wholesome harmony prevails, and the long and bitter controversy sleeps, let us hope to wake no more.

F. MACENERNEY, C.C.

THE HOLY PLACES OF CONNEMARA.—I.

LIKE a fringe of fantastic embroidery set along the coast of Connaught, washed by the Atlantic waves which have hollowed its shores into countless creeks, bays and inlets, traversed by huge ranges of mountain, dotted with sparkling lakes and watered by almost innumerable rivers, is the district, famed in song and story as Connemara. To most people this territory bears the same relation to Ireland as Boeotia did to ancient Greece—a land of barrenness, barbarism and desolation. And yet Connemara is a much maligned country. If here nature has been, in some respects, less prodigal of her gifts than to other parts of Ireland, she has in other ways, more than compensated for her parsimony.

In the boldness and beauty of its natural scenery, in the richness of its botanical and geological treasures, Connemara stands unrivalled. But more than this, it is the very

paradise of the archaeologist. Within a radius of twenty miles of the town of Clifden, the picturesque and interesting capital of Connemara, is to be met with the largest number of Pagan, early Christian, and mediæval monuments, to be found in an equal area in the world.

About five Irish miles from Clifden, on the way to Slyne Head, is the village of Ballyconneely. Not many years ago, this place was one of the great strongholds of proselytism in the west, but the only relics of the vile system which now remain are a few white-washed rookeries occupied by degraded looking creatures, whose scared faces remind one of the inmates of pauper houses.

Beyond a fine view of the Twelve Pins which present the appearance of a huge wall raised by giant hands, here and there gapped by the artillery of invading armies, the hamlet itself is remarkable for nothing except dreariness. Solitude and desolation reign supreme. The querulous shriek of some startled snipe roused from his perch in a swamp, the whistling of the ubiquitous curlew, and the solemn roar of the ocean, never ceasing its plaintive moan, are the only sounds which break the monotony of the scene.

On one day of the year, however—the 13th of November—the place becomes a veritable bee-hive of activity. Crowds of peasantry clad in white flannels, Scotch caps and fantastic shawls, are met trudging along cheerfully in the direction of Slyne Head. They are on their way to a holy well. The morning of the 13th, finds Ballyconneely completely transformed. The streets are covered with tents, booths, and gaily covered *marquees*, well stored with tempting cakes and sweets in abundance for the children; nor are the grown people forgotten; for the long rows of bottles, and casks, piled one over another show that the thoughtful caterer has not forgotten to make provision for their tastes. Men and boys are shouting; half a dozen pipers are filling the air with asthmatic groans, while in the meantime a living tide of human beings is flowing from all directions.

The stranger asks in astonishment what is the cause of all this commotion, and he is told in reply that it is

St. Caillin's day. On making further enquiries he finds that this saint is the patron of the district, that his holy well, much frequented, is a few miles off, and that the church in which he fasted, prayed, and worked miracles, may be seen on a little island, inside the light-house, known in modern times as "Duck Island." You are, moreover, told in confidence, that the "pathern" was originally held near St. Caillin's well, on a sandy beach which looks like a veritable Sahara. When it was resolved to change the place of meeting, as if in disapprobation of such a profanation, a bell on the church of St. Caillin kept ringing the whole night. Finally, you are apprised of a miracle which recently took place at the well of Caillin. A cripple had come there to perform a station. Unable to cross over a wall which obstructed his progress he cried out :—"Súd cugat mé, a Caillin, aird-mic righ Laigin; ta mé mo clairineac agus ni saruigim an cloide:"—which, translated into English, means "behold me, O! Caillin, great son of the King of Leinster! I am a cripple, and cannot climb over the wall." The result of this implicit petition was, we are told, the complete restoration of the cripple, who walked home joyfully without the aid of his crutches.

The tradition prevalent in this district, expressed in the cripple's prayer, viz.: that Caillin was son of the King of Leinster, seems without foundation. He belonged to a Connaught family, in which province he was born probably towards the end of the fifth century. Colgan tells us that he and St. Jarlath of Tuam were disciples of St. Benignus, and under the year 464, the *Annals of the Four Masters* chronicle the burial of Conal Gulban by St. Caillin, in his church of Fenagh.

Like many of the Irish saints of the early ages, Caillin was a scion of one of these great Milesian families which trace their origin back to the very cradle of history. His father, Niata, was descended in a direct line from Rudraige Mor, a great warrior who ruled as Ard Righ of Erin about thirty years before the Christian era. This monarch was grandson of the famous Fergus Mac Roy, who through feelings of hostility to Conor Mac Nessa, King of Ulster,

came to Connaught as a voluntary exile, and having become the husband or paramour of Queen Maedh, the Cleopatra of Ireland, was the progenitor of the great Conmaicne family, from whom St. Caillin was descended.

The ancient authors or compilers of the lives of the Irish saints, in endeavouring to exalt the virtues and merits of their heroes have so mixed facts with fables, that an effort to arrive at the truth is sometimes very difficult if not altogether impossible. This is particularly true of St. Caillin. In the *Book of Fenagh*, said to have been originally compiled by the saint himself, but which bears manifest traces of a more recent origin, he is represented as having arrived at the patriarchal age of five-hundred years. The place of his birth is not mentioned, but the annalist takes care to tell us that when the saint had reached the modest age of one-hundred, he was commanded by a certain Fintain to proceed to Rome in order to learn wisdom and knowledge, that he might afterwards be a precious gem, and a key for unlocking ignorance. This Fintain, if we believe the ancient records, must have been a very wonderful personage indeed. Mathusalem falls into the shade in comparison with him. Having originally come to Ireland in the train of the renowned Cesair, said to have been the grand-daughter of Noah, he out-slept the flood, and having witnessed the arrival of Partholan the Greek, of the Nemedians, Fomorians, Firbolgs, Tuatha de Danauns, and Milesians, he turns up hale and hearty to volunteer his valuable services and rich experience as guardian and tutor of St. Caillin.

The latter, we are told, remained two hundred years in Rome, where he was promoted to the various degrees of Holy Orders and was consecrated bishop. Twelve years after the advent of St. Patrick, St. Caillin returned from Rome. On his arrival, St. Patrick appointed him arch-legate of Ireland, which office he continued to discharge for a period of one hundred years. The occasion of St. Caillin's return to his native land was an invitation sent him by his kinsmen the Conmaicne, who occupied the western portion of the province of Connaught. Their lands becoming too

thickly populated, one section of the tribe plotted the destruction of the other, and were about carrying their evil designs into execution until warned by an angel, who advised them to send to Rome for their father Caillin, who would settle the difficulty.

Having arrived in his native land, Caillin went straight to the Conmaicne and said to them :

"That which you purposed is not right. Do what I tell you." "We shall do truly, O arch-legate!" they replied, "whatever in the world thou commandest us."

"My advice to you then, sons of Conmac," said he, "is to remain on the lands on which you at present are. I will go to seek possessions for you."

With this object in view he made a tour of Connaught, visiting among other places Ard-Carva, now Ardcarne, and Cruachanai, now Croghan, both in the county Roscommon, and Duumore, county Galway. The Cinel-Faghertaigh, a fierce tribe from whom the modern name Faherty is derived, had possession of the latter district. St. Caillin, however, seems to have learned the secret of the Blarney stone, for he not alone prevailed on this clan to comply with his demands, but was also successful in all the places he had visited.

Having succeeded in his purpose, and cursed a few lakes and rivers on the way for not producing fish, he directed his steps towards Magh Rein, now Fenagh, in the county Leitrim. A famous druid named Cathbad, who had lived in the time of Conor MacNessa, had foretold that Caillin would found a church there. When he had arrived at the place he was encountered by Fergna the King, who endeavoured to resist him by violent means. He sent his son Aedh Dubh, at the head of a great host to expel Caillin and his followers from the district. But when the army and its leader saw the heavenly appearance of the monks, and heard their prayers and psalmody, their hearts were touched, they believed in the God of St. Caillin, and received baptism. Fenagh was presented to the saint by the son of Fergna. When the latter heard of the unexpected conversion of his son and whole army, he raged like a wild beast. He sent for

his druids and commanded them forthwith to summon all their supernatural powers for the expulsion of the invaders. The latter commenced to fulminate against the holy men a series of incantations so foul, coarse and indecent, that the indignation of Aedh Dubh was aroused, and he commanded his army to destroy the pagan priests. "No," said Caillin, "we will not employ human power against them, but it is my will, if it be the Will of God, that the druids may be changed into stones."

The words were no sooner spoken than the howling priests were changed into huge boulders, which remain to this day as a testimony of the truth of this narrative.

Fergna instead of being converted by this miracle only grew more obstinate in his infidelity. But his punishment was near at hand. Filled with fury he turned away from the scene of his discomfiture swearing vengeance against Caillin, when lo ! a vast chasm opened under his feet and he was swallowed up alive into the earth.

These miracles were followed by another, performed in favour of Aedh Dubh, the friend of our saint. That prince was so-called because his personal appearance was dark and unprepossessing. He besought the saint to transform his visage, and give him the form and appearance of Rioce of Innisbofinde, son of Darerca, sister of St. Patrick, and the handsomest man in Ireland. Caillin and his monks fasted and prayed for the desired change in the appearance of the king. On the following day the transformation had been so complete that there was no distinction between the two, except the tonsure on the head of Rioce who was a monk. From thenceforth Aedh Dubh was known as Aedh Find or the Fair.

In gratitude for this favour the king loaded St. Caillin with gifts, and placed himself, his territory and descendants under perpetual tribute to the church and monastery of Fenagh.

Another wonderful miracle recorded of St. Caillin was the raising of the famous Conal Gulban to life. This prince was killed by a flying spear flung from the hand of one of the Tuatha-Slecht, a tribe inhabiting the district adjoining

Fenagh. Conal was five years and a-half dead when St. Caillin came to his grave. He was sorely grieved when the manner of his death was related to him, and more so when he learned from supernatural sources that the king was suffering torments in the other world. The saints of Ireland were assembled, and they prayed and fasted for the resurrection of Conal. God heard their petitions, and the king was restored to life, and baptised in the famous bell of Clog-na Righ, which still exists in the church of Foxfield, near Fenagh, county Leitrim.

St. Columcille now appears on the scene. In the life of this saint, written by O'Donnell, we are informed that it was to St. Molaise of Devenish that Columba came for absolution after the Battle of Cul-Dremne. The *Book of Fenagh*, however, states categorically that St. Caillin was the person to whom the Dove of the Cells had recourse in his troubles, and that on this occasion the great penitent made his confessor a present of the *Cether-lebor*, or "Book of the Four Gospels," and the *Cathac*, or "Book of the Psalms," transcribed by St. Columba, and which is said to have been the cause of all his misfortunes.

As the departure of St. Columba for Iona took place about the year 563, St. Caillin, according to this account, lived to a much later date than is generally believed. Adamnan, the biographer of the great Abbot of Iona, is also introduced into this narrative as a contemporary of St. Caillin. The latter had a vision in which he saw Fenagh swarmed with monsters; the wolves of the forest roving through it; the sea inundating it; a bright torch flaming round it; furious lions contending against himself and Fenagh. He fancied himself extinguishing the torch with his breath, fighting the lions, and exhausting the sea.

The interpretation of this dream was given by St. Adamnan, who is represented as having been then at Fenagh. The portion of the manuscript containing it has, however, been lost.

The so-called prophecies of St. Caillin are also found recorded in the *Book of Fenagh*. An angel appears to the saint, and dramatically describes the various colonizations of Erin

from the landing of the great Lady Cesair to the arrival of Heremon and Heber. The line of the Milesian monarchs is given in detail down to the reign of Diarmiad Mac Fergus Cerrbheoil, during whose time Caillin lived. Then follows a catalogue of the kings who were to rule over Erin until the year 1172; Ruaidhri O'Conchobhair occupying the last place. The most remarkable portion of this prophecy is, however, the enumeration of the monarchs—eleven in number—who, from the death of Roderic O'Conor, would rule over Ireland until doom's-day. The names are given, but are merely fanciful descriptions of the supposed qualities of the personages indicated. They are: Derg-donn (brown-red); Aedh of the long hair; Lam-fada (long-hand); Cliab-glas (grey-chest); Crissalach (dirty-girdle); Sraptive; Brown-faced Osgamuin; Osnadach (the sigher); Jartru of Ailech; Foltgarb and Flann Cittiach (the slender), the last Arch-king of Ireland. Next follow the O'Ruaircs, Lords of Breifni, down to the year 1430. The other prophecies contained in this book relate to the family of Conal Gulban, the abbots of Fidnacha, and other matters of minor importance.

Among the disciples of St. Caillin is said to have been St. Manchan of Maethail, or Mohill, Co. Leitrim. To him were confided the custody of the relics which St. Caillin had brought from Rome; and to him also fell the duty of fulfilling his sainted master's last wishes, and of administering to him the last Sacraments of the Church. St. Caillin had directed that his remains should be interred in Rellig Mochoemhog, or the "Cemetery of St. Mochoemhog," now Lemokevoe, Co. Tipperary.

When the time of the holy man's death approached, he came, in company with St. Manchan, to the Church of St. Mochoemhog. Here he made many revelations to his companion, who afterwards anointed him.

"I grieve, O Caillin," said Manchan, "that it is not in thine own Cahir and fair church thy relics and thy resurrection should be—i.e., in Fidnacha of Magh Rein."

"When my bones and relics shall be bare," said Caillin, "do thou thyself come, O Manchan, and my congregation from Fidnacha, and bear my relics to my own church."

"We will come truly," said Manchan, "and the Twelve Apostles of Ireland will come with us, and we will convey thy relics to thy church."

"My blessing on thee, O Manchan," said Caillin, "and whosoever destroys both our churches shall not obtain territory or tribe."

After this St. Caillin went to receive the reward of his labours. His body, as he desired, was laid to rest with great veneration in Relig-Mochoembog. His relics were afterwards brought to Fenagh, where they were interred with great pomp.

In an eloquent panegyric his biographer speaks of him as a man of truth, with purity of nature, like the patriarchs; a pilgrim, like Abraham; gentle and forgiving, like Moses; a psalmist, like David; a treasury of wisdom, like Solomon; and a vessel of election, like Paul.

Nor should we doubt the truth of this eulogium. Legendary and fanciful as many of the acts recorded of St. Caillin undoubtedly are, it is beyond question that he was one of the galaxy of saints who have made the golden era of the history of our country; that he was endowed with true wisdom, the wisdom of the saints; that he was a vessel of election to our pagan forefathers, who have handed down from son to son the fame of his sanctity. Nearly fifteen centuries of change have taken place since he lived; kings and conquerors are forgotten, or only mentioned with execration, but a memorial of gratitude to St. Caillin still remains—a monument, not, indeed, raised in stone or brass, but inscribed on more enduring tablets—the hearts and minds of a loving posterity.

WILLIAM GANLY, C.C.

THEOLOGICAL QUESTIONS.

CLANDESTINITY AND DOMESTIC SERVANTS AGAIN.

"**VERY REV. SIR**,—A decision in the January number of the **RECORD** caused a good deal of comment, and I ventured to call attention to it in the February number. I did not overstate the case when I said the decision created uneasiness and even alarm. I stated the reasons why I thought the decision could not be upheld; and my desire was to get substantial answers. The decision is amended somewhat now; but I still venture to think that even in its amended form it is not in accordance with what has been considered safe practice, and I am convinced that it is at variance with the recognised principles of both theologians and canonists. This is my apology for troubling you again. I shall endeavour to make good these statements. In doing so I shall adhere to the reasons I have already given—only I shall develop them a little.

"But first I must return thanks for the answers given in the **RECORD** of February; and I must express my regret that my letter did not reach you earlier, so that the trouble of a special answer might have been obviated. Then, I make no doubt, the necessity of at least the parallel columns would have been obviated. For the parallel cases which I made were made the basis of the amended answer.

"But let me take up the reasons one by one :—

"I. THE ANALOGY.

"The case which I proposed as analogous is not of course analogous in every respect: it is not analogous as analysed and set forth in the **RECORD**, opposite the case of the servant into which new positions and saving clauses have been introduced.¹ But the case as set forth by me is analogous to the case set forth in the **RECORD**, from which I quoted,² and what is strange, these two are made analogous in the solution of the case proposed by Parish Priest, the enquirer in the last

¹ **I. E. RECORD**, Feb. 1889, p. 174, *v.g.* n. 6, "neither a home in the parish, nor the intention of continuing a resident; on the contrary, leaving the parish. . . ."

Ibid, p. 172.

number of the RECORD. May I claim the favour of using parallel columns?

" I. THE CASE OF THE SERVANT.

" 1. A female servant who has spent four years in her present situation, having arranged to get married in the parish of her service, gives notice to her mistress of her intention to leave.

" 2. On the day appointed, she leaves the residence of her mistress; goes directly to the parish priest; gets married; and leaves the parish.

" II. THE ANALOGOUS CASE.

" 1. A *sponsa* sends away all her effects to the residence of the *sponsus*.

" 2. On the day appointed she leaves her father's house; goes directly to the parish priest; gets married; and leaves the parish.

" Now, these two cases are analogous for the purposes of my argument, as I shall point out lower down. Meanwhile, I wish to direct attention to the fact that, 'in order to prevent further ambiguity, and to guard too against further disturbance and disquietude of conscience,'¹ two cases have been made out of the case of the servant as set down above, one as proposed by M. H., the enquirer in the January number, and two cases have been made out of the analogous case. The two cases are declared parallel each to each, and in this parallelism lies, if I mistake not, the substance of the solution. Here are the cases with the new positions in brackets :—

" I. THE CASE OF THE SERVANT.

" CASE A.²

" 1. As above.

" 2. On the day appointed she leaves the residence of her mistress; [but, being on good terms with her mistress she is welcome back for refreshments] thence goes directly to the parish priest; gets married; and leaves the parish.

" II. THE ANALOGOUS CASE.

" CASE A.

" 1. As above.

" 2. On the day appointed she leaves her father's house; [without, however, either formally, or virtually determining not to return] goes directly to the parish priest; gets married; and leaves the parish.

¹ *Idem*, Jan. 1889, p. 80.

² I. E. RECORD, Feb. 1889, p. 167.

³ *Ibid.* "Now, there are two corresponding cases in connection with servants. . . ."

" CASE B.

" 1. As above.

" 2. On the day appointed she leaves the residence of her mistress; [but being on bad terms with her mistress may not return, and does not intend ever to return to that house] thence goes directly to the parish priest: gets married; and leaves the parish.

" CASE B.

" 1. As above.

" 2. On the day appointed she leaves her father's house; [to which she may never again return, and to which she does not intend ever again to return] goes directly to the parish Church; gets married; and leaves the parish.

" In cases A. and A. the marriages are valid. Neither the servant nor the *sponsa* has relinquished her residence in the parish. It was this case of the servant I had in view when I said:—¹ 'The hypothesis I have marked in italics is for me the practical one.' But, although the marriage of the servant in the case is valid, I would not be prepared to say that the same servant may come up to Dublin, and with the permission of the parish priest of her mistress's residence get married validly in Dublin. I think most priests would feel nervous in acting on such a statement if made. It follows immediately from the doctrine of the RECORD; but on that point I prefer to suspend my judgment.

" If the domicile and quasi-domicile have not been relinquished in cases B. and B., it makes very little difference whether the new positions in A. and A. be introduced or not. They are beside the question. Now I venture to assert that in cases B. and B. the domicile and quasi-domicile have not been relinquished. I am compelled to make this point good. I do so by repeating my original argument:—

" The *sponsa*, neither in case A. nor in case B., as above, is a *vaga*: so, neither is the servant in the two corresponding cases a *vaga quoad parochiam servitii*—she has not relinquished her quasi-domicile. It is admitted with regard to cases A. and A. I shall prove the statement in reference to B. and B.

" I find Sanchez, who is a classical author in this matter, maintains that the *sponsa* in case B. as well as in case A. is not a *vaga*. 'Dixi vagum appellari qui nullibi certam sedem et domicilium habet; sed qui relicto priori domicilio iter agit ad locum, ubi figere pedem decrevit, dum est in via, caret domicilio . . . vagus dicitur qui pristinum domicilium omnino desereus, amisit, et iter agit, aut navigat,

¹ I. E. RECORD, Feb., 1889, p. 172.

animo acquirendi novum." The phrases 'iter agit,' 'aut navigat.' 'dum est in via,' are opposed to 'habitatio' of the canonists and theologians, and imply that the person in question has left the parish. But these phrases cannot be applied to the *sponsa* in the case under consideration. Therefore, she is not a *vaga*; so neither is the servant in reference to the parish in which she still lives.

"But, perhaps, the illustrations of Sanchez are opposed to me? No. For he gives three examples in order to apply the principles laid down above, and in each of them he supposes the person has left the parish. 'Hinc infertur, qui *relicta parochia*, nondum statuit ad quam migraturus est.' Also: *Advenientes* ad certum oppodum. . ." Again, "Idem dicendum est, *quando relicta priori parochia* ad *aliam* se transferunt, et dum domus illa ad quam se transferunt expeditur habitatore, hospitantur in aliqua domo alterius parochiae; hi vagi sunt."¹

"And so true is it that one should have finally passed out of the parish in which one had a domicile in order to be considered a *vagus*, Sanchez, and after him Lacroix, make an exception of a person who passes to some place very near, such as to another parish in the same city. "Ille tamen non censetur *vagus*, qui de una Parochiâ intra unam urbem, v.g. e Parochiâ S. Severini vult ire habitatum ad Parochiam S. Cuniberti, et interea moratur in Parochia S. Martini, cum enim talis notus sit in urbe, debet proclamari et conjungi, vel ubi *diutius habitavit id est, in Parochia S. Severini*, vel ubi inhabitare incepit cum animo ibi permanendi, saltem per majorem anni partem."² How then, I am curious to know, can a person be considered a *vaga* who has not yet passed out of the parish, but who still lives in the parish? "In eo loco habitare quis dicitur, ubi majori anni parte habitat."³

"And what is more curious still, all the principal modern authors whom I have consulted quote Sanchez with approval. None of them have found fault with his doctrine, although some of them have obscured it. I do claim unmistakable authority before I depart from the doctrine of Sanchez.

"Bened. XIV., following Sanchez, is even a little more extreme, here is his definition of a *vagus*. "Vagus ille appellandus, qui relicto suo domicilio, sedem in *exteris terris* inquirat ut ex jure depre-

¹ Sanchez, *De Matri.*, Lib. iii., D. xxv., n. 3.

² *Idem*, n. 4.

³ Lacroix. *De Matri.*, Lib. vi., pars. iii., 746. Sanchez. *Ibid*, n. 8. Sanchez. *De Matri.*, Lib. iii., D. xxiii., n. 12.

henditur (L. ejus S. Celsus ff. ad municipalem)."¹ Ballerini finds fault with this definition; but the definition Ballerini gives suits me very well. 'Ut *vagus* quis dicatur relate *ad parochiam* generatim satis est, quod *priori parochia relicta*, non dum in *alia* sedem defixerit.' And Dr. Murray says to the point: 'Vagus est qui nullibi aut domicilium aut quasi-domicilium habet, a parochia in parochiam commens.'²

"It would be easy to multiply quotations; but I feel that I have established what I set about establishing—viz., the Sponsa in Case B, has not become a *vaga*. So neither has the servant in Case B lost her quasi-domicile.

"II. THE EXPOSITION OF THE CONDITIONS.

"I did not find fault with the following statement:—'A *quasi-domicile* ceases when the conditions necessary for its inception cease.' It is a statement in other words applied to an individual case of the well-known *regula juris*. 'Omnis res per quascumque causas nascitur, per easdem dissolvitur.' But I did find fault with the "meaning assigned to the conditions in the solution of the case." I do find the same fault still—viz., the meaning assigned to *factum habitationis* as a condition required for the inception of a quasi-domicile.

"III. THE MEANING OF THE *factum habitationis*.

"I considered that in the solution of the case in the January number too much stress had been laid on the necessity of residing always in a fixed residence in order to *continue* a quasi-domicile. It is true a fixed residence is presupposed in order to have it said *in foro externo* that a *quasi-domicile* had begun. For in order to acquire a quasi-domicile two things are required: (1) the intention of remaining in the parish for the greater part of the year; (2) some fact indicative of that intention, and it is in this sense the residency for a month is proof presumptive that the first condition is present, while on the other hand, it is proof presumptive³ that a person living in a parish "more *vagi ac itinerantis*" has not had the intention of remaining there for the greater part of the year. But take a person who

¹ Inst. 33, S. Sed jam deveniamus.

² Gury, Ball., vol. ii., n. 848. Note (b).

³ Murray. *De Impedimentis Matrimonii*, cap. xiv., n. 387. I am aware that Dr. Murray modified his views somewhat on this matter; but I prefer his former views.

⁴ Dr. Murray. *De Impedimentis Matrimonii*, n. 359, appears to take a different view of this part of the *Instruction* of 1867.

has had a domicile or quasi-domicile, in order to be said to have relinquished either one or the other, he must have revoked his intention of living longer in the parish, and he must give proof of that by some fact indicative of his intention. ‘Omnis res, per quascumque causas nascitur, per easdem dissolvitur.’ I may here remark that the case which is made in the February number of the RECORD, p. 164 (ii.), is not by any means a clear case of a *vagus*. See the quotations which I have given above from Sanchez, and the case made by Sanchez and Lacroix.

“IV. THE AUTHORITY OF FEIJE.

“I again quote from Feije in exactly the same manner that I quoted from the last number of the RECORD, and I shall set opposite it the translation given in the RECORD of what was supposed to be the important clause:—

“Sedulo curandum est ut parochianus vel parochiana non deserat suum *quasi-domicilium* ante diem celebrationis matrimonii, sed maneat in *parochia* sive in eodem famulatu, sive in *alia domo intra parochiam*, usque ad contractum in ea matrimonium, secus enim *quasi-domicilium* disparet.”¹

. . . let her remain in the parish, either v.g. in the same employment, or in some other *house* in the parish. . . .

“I leave it to the readers of the RECORD to judge what is the meaning of the quotation from Feije, and I must say in conclusion that I do not consider it fair to have emphasised the single word *house*, then to have credited me with it, and to have argued at length in eloquent fashion on that assumption.

“I remain, Very Rev. Sir,

“Yours faithfully,
“C.”

Our correspondent commences his present contribution in rather bad humour; he seems to have been absolutely bewildered by the conclusiveness of the parallel columns in the February number of the RECORD; and, while he would fain deplore their introduction, he cannot help according them

¹ Feije. *De Impedimentis et Dispensationibus Matrimonialibus*, ed. tertia, 229, 3°.

the flattering though unwilling homage of a thrice-essayed effort at imitation.

Again, in the February number of the RECORD, in reference to our correspondent's communication, I wrote: "Had this letter reached the Editor a little earlier, the necessity of a special answer might have been obviated. The answer to the preceding question could be easily adapted to both questions." Our correspondent now charges that his letter reached us sufficiently early, and that it was his letter which suggested the division of cases that preceded it in the RECORD. I shall not notice this observation, and perhaps I should allow our correspondent the trifling consolation which he claims; but, nevertheless, the division of cases to which he refers, and to which I shall presently revert, was in the hands of the publishers before our correspondent's manuscript arrived, and, still earlier, it was contained in a private letter to a respected correspondent, whose name and address can be had for the purpose of verification.

I would gladly abstain from reproducing in the present number what was fully treated in past numbers of the RECORD; but the evil genius of misrepresentation, and of rather substantial *suppressio veri*, has so haunted our correspondent during his present effort, that it becomes necessary to recapitulate the substance of my previous papers.

THE RECAPITULATION.

In the January number of the RECORD a correspondent proposed for solution a case which was substantially as follows:—

"A female servant has spent four or five years in a situation, and, having now arranged to marry a person who belongs to a different parish, she gives notice to her mistress of her intention to leave, and another servant is engaged to take her place at her departure. Although she has a domicile at her mother's house, which is situated in an adjoining parish, her wish is to be married in the parish of her place of service; not before her departure, but immediately after it."

Our correspondent thought himself that, in those circumstances, the parish priest of the place of service could not validly assist at the marriage; and he added the following

hypothetical case: "If this be a correct opinion, it would seem to follow that, though she were to proceed direct, *after having quitted* her service, to the parish priest of her mistress, he could not validly assist at her marriage."

Having explained the theological principles involved in the case, I concluded that the parish priest could not validly assist at the marriage either in the real or hypothetical case, and I wrote: "Now, does this girl retain a *fixed residence* in the parish? Does the *intention* of continuing to *reside* in a *fixed abode*, as people who have a domicile, persevere? Leaving her former mistress, she left the *only residence* she had, or *hoped to have*, in the parish; *she has no longer any home in the parish*. She may, during the interval before her marriage, spend a few days successively with her acquaintances in the parish, or she may go to lodge in one particular house, or she may go directly from the house of her mistress to the parish priest, get married, and *leave the parish*. In all those cases, when she removed her effects, and *ceased to reside* with her late mistress, she *had no longer a fixed residence* in the parish, nor an *intention* of *residing* in a *fixed abode*, '*quemadmodum ceteri solent qui in eodem loco verum proprieque dictum domicilium habent*.'"

Any fair-minded critic, who will not confine himself to a superficial examination of the garbled extract, "Or she may go directly from the house of her mistress to the parish priest, get married, and leave the parish," but who will consider the terms of the question and the context of the answer, will recognise in the above-quoted summary all the elements contained in the following analysis, given in the February number of the RECORD (p. 174):—

"1. The girl is supposed to have finally and irrevocably left the home of her late mistress; to have gone to the parish priest '*after having quitted her service*;' after she had '*ceased to reside with her late mistress*.'

"2. The girl excludes her intention of returning: '*Leaving her former mistress, she left the only residence she had, or hoped to have, in the parish*.'

"3. She removes all her effects; this, however is not material to the cessation of quasi-domicile.

"4. She is succeeded by another servant.

"5. If any mishap prevented the marriage, she could not return

to her late residence as to a home. It had ceased to be her residence. She is supposed, in the question, *to have finally quitted this residence before approaching the parish priest.*

"6. Leaving her mistress, she has a positive intention of not continuing a resident—of not procuring for herself another permanent home in the parish. 'Leaving her mistress, she left the only residence she had, or *hoped to have*, in the parish.' 'In *all those cases . . .* she had no longer a *fixed residence* in the parish, nor an *intention* of residing in a fixed abode in the parish.'

"7. Having therefore left her only residence in the parish, and having revoked her intention of continuing in any fixed abode in the parish, homeless in the parish she presents herself to the parish priest to be married."

Our correspondent speaks of "an amended answer," and of the introduction of new clauses, or new positions into my argument. I would gladly have amended my previous answer if it required amendment. I would gladly too have adopted a new position if it were needed; but neither was required; neither was done; unless indeed the analytical exposition of an answer already sufficiently intelligible, but misconstrued by careless readers, can be called "the introduction of new clauses or new positions." Even our correspondent—prejudiced as he writes—must admit that the original answer contained all the elements of the above quoted analysis; unless, indeed, he contends that a garbled extract should be interpreted independently of the nature of the question, or the context of the answer, as it is interpreted by him in his first attempt at parallel columns.

I had indeed foolishly flattered myself that the most careless reader could not have at any time distorted the meaning of the analysed sentence; and when I learned that it was misconstrued—and our correspondent now repeats the garbled extract in his first effort at parallel columns, notwithstanding that I explained its intended and obvious meaning in the February number of the RECORD—I hastened to remove all possible danger of future misconception. I described, in this connection, two cases of domestic servants about to be married, and I illustrated them by two examples from domiciled persons about to be married. I

called the examples Case A and Case B : it is unfortunately necessary for me to repeat them :—

CASE A.

"Ladies from rural parishes, or from provincial towns, not unfrequently come to Dublin to be married, accompanied by their friends, and by their parish priest or his delegate, who assists at the marriage. These ladies, in the common estimation of men, have not forfeited the rights and privileges of their original domicile. They have still a fixed residence—a home in their native parish ; they have not formally or virtually revoked the intention of residing in their native parish ; and if anything unforeseen occurred to prevent the marriage, they would doubtlessly return *home* as if their journey had been an ordinary pleasure visit to Dublin."

The corresponding case of servants was thus described :—

"Servants sometimes present themselves for marriage when, in the common estimation of men, they have not yet ceased to belong to their employer's household ; when the employer's home is still their home ; while they have yet a fixed residence in the parish ; and when they have not yet absolutely revoked their intention of continuing residents of the parish," &c.

The validity of the servant's marriage in this case has never been questioned. Our correspondent adds: "I would not be prepared to say that the same servant may come up to Dublin, and, with the permission of the parish priest of her mistress's residence, get married validly in Dublin. . . . It follows immediately from the doctrine of the RECORD." It would be very desirable that our correspondent would quote the passage from which he draws a certain inference. The RECORD said: "Servants sometimes present themselves for marriage when, in the common estimation of men, they have not yet ceased to belong to their employer's household," &c., and then they could be validly married by the parish priest of their mistress. Now, if such a servant left her parish, came to Dublin, and presented herself for marriage, would she, *in the common estimation of men*, still belong to her employer's household? I think I had better abstain from noticing our correspondent's interpretations and inferences.

CASE B.

"Again, a young lady may have had a serious misunderstanding with her family. She may know that she will be

ignominiously expelled from her home unless she anticipates by flight any serious action on the part of her family. Married or unmarried she must leave. She then arranges with a young man from a neighbouring parish to get married in Dublin, and she *finally* and *absolutely leaves home, intending never to return to her parental parish*. This girl becomes a *vaga* when she leaves home, and, if the *sponsus* withdrew from his engagement, return home would be for her impossible."

The corresponding case of servants was thus described :—

"Again, a servant may have been giving extreme dissatisfaction to her mistress; the *sponsus* and *sponsa* may have been servants in the same family; they may have been guilty of several larcenies; and their doubtful morals may have caused serious annoyance and embarrassment to their employers. They are threatened with prosecution for their injustice, and the wrath of the parish priest for their immorality, unless, to save the character of their employer's house, they quit the parish without delay. Finally, they are dismissed. And now they hasten from the parish with all possible speed; and, having heard that the parish priest could give them all the necessary dispensations, they approach him to get married, if possible, before they return to their parental parish. They are anxious to be married; but married or single, they are determined to leave the parish as speedily as possible. These persons would have lost their quasi-domicile."

As our correspondent's present paper is devoted to prove that in *Case B* the quasi-domicile is not lost as long as the servant remains within the confines of the parish, I have reproduced the case at length. Our correspondent again in his third effort at parallel columns emphasises the unimportant elements of this case—he enjoys heartily the idea of a servant being welcome back again, and he is positively fascinated with the idea of the refreshments—but he rather suppresses important elements. Our readers, however, will recognise in *Case B* all the elements of the original offending case proposed by M. H. In *Case B*—1. The servant finally and irrevocably leaves the home of her late mistress. 2. She excludes the intention of returning. 3. She removes all her effects. 4. She may be succeeded by another. 5. If any mishap prevented the marriage, she dare not return to her mistress. 5. *She has neither a home in the parish, nor the intention of continuing for a moment a resident with a fixed abode in the parish* (our correspondent omits this); on the contrary,

leaving the parish, she has a positive intention of not continuing a resident—of not procuring for herself another permanent home in the parish. 7. Thus, homeless in the parish, she presents herself to the parish priest.

In the February number of the RECORD I argued that in *Case B* the quasi-domicile had ceased even before the persons left the parish; because “quibus modis quasi-domicilium contrahitur, iisdem etiam solvitur”: and as actually commenced residence in some fixed abode, and the intention of residing in some fixed abode in the parish, for the greater part of a year, are essential for the inception of quasi-domicile; so when the fixed residence is abandoned, and when the intention of continuing in any fixed abode in the place is revoked, the quasi-domicile again ceases.

Our correspondent contends that quasi-domicile continues at least while the persons remain within the confines of the parish; he argues chiefly from authority—from Sanchez, Ballerini, Benedict XIV., Dr. Murray, and Feije. I find it convenient for myself to commence with

I.—DR. MURRAY.

“And Dr. Murray,” writes our correspondent, “says to the point: ‘Vagus est qui nullibi aut domicilium aut quasi-domicilium habet, a parochia in parochiam com-means.’” The conclusion is that according to Dr. Murray a person cannot be a *vagus*, unless he travels from parish to parish. Ut quid suppressio haec? Why did not our correspondent abstain from quoting Dr. Murray; or refrain from mangling his teaching? What has a theological controversy to gain by substantial *suppressio veri*? Dr. Murray writes “Vagus est qui nullibi aut domicilium, aut quasi-domicilium habet, a parochia in parochiam com-means—*de vagante intra eandem parochiam*, vid. supra, n. 359.” Our correspondent omitted the inconvenient words, though they immediately follow his quotation, and are part of the same sentence. Dr. Murray requires for the inception of quasi-domicile, actual residence in some fixed abode, and the intention of residing in some fixed abode for the greater part of a year. And the quasi-domicile

will cease when the two conditions necessary for its inception will cease, whether the person continues wandering about the parish, or departs for some other parish. In n. 359 Dr. Murray conceives the case of a parish in which there are six villages. An itinerant merchant remains permanently in the parish; he intends to spend two months successively in each of the villages; he intends to confine his perambulations to the parish; and yet though he will not leave the parish, Dr. Murray considers it a *res decisa*, that such a person is a *vagus*. I shall have to revert to this again; but meanwhile Dr. Murray teaches that a person who has no *permanent home*, nor the *intention of residing in a fixed abode* in a parish, is a *vagus* therein. The servant in Case B departing from the parish has neither a home in the parish, nor the intention of continuing for a moment in any fixed abode in the parish. She is therefore a *vaga* in the parish; or rather a *peregrina*, as she retains her maternal domicile. Moreover, had she not a domicile in her maternal parish, the servant in *Case B* would sufficiently verify even the garbled extract of our correspondent "a *parochia* in *parochiam* commens:" she had commenced to travel from parish to parish. I now proceed to the objections from

II.—SANCHEZ.

Sanchez (a) tells us how a domicile—and the same is true of quasi-domicile—may be lost; and (b) he gives us various definitions of *vagus*. I shall quote the principal definitions.

A.

"Hinc fit sicut domicilium non solum animo, sed animo et facto constituitur; ita ut transferatur et deperdatur opus esse animo et facto, nempe *desertione habitationis* eo domicilio; quare sola mutatione animi perpetuo manendi, dum autem non mutatur prius illud *domicilium habitationis* acquisitum, non deperditur (D. xxiii., n. 2). It is not therefore sufficient to limit, or revoke, the *intention* of perpetual residence in the parish, but the revocation of the intention must be accompanied, by the *desertion* of one's *habitation*, or *home*, in the place of his domicile. Both conditions destroy the quasi-domicile; both conditions were fulfilled in

the case of the servant described in *Case B*. Therefore she had lost her quasi-domicile in the parish. Why did our correspondent omit all reference to this passage?

B.

Sanchez next gives us a general definition of *vagus*; 2° a definition of *vagus* in reference to the parish he is leaving; 3° a definition of *vagus* in reference to the new parish he may have entered; and 4° he explains the Tridentine law, which requires the parish priest to get the permission of his Ordinary before assisting at the marriage of *vagi*. Of course the servant in *Case B* is not a *vaga* but a *peregrina*; she retains her maternal domicile. Nevertheless these definitions will help us to determine when a quasi-domicile is lost in a particular parish.

1° *The general definition*: "Praemittendum est, qui dicantur *vagi*? Hi enim dicuntur qui nullibi *certam* ac *constantem* *sedem*, ac *domicilium* habent, sed hinc inde *vagantur*." (D. xxv., l. iii., n. 1). Conformably to this definition I wrote in the February number of the RECORD:

"Suppose a servant has given a few years of service in a certain house; her term of service is now expiring; she resolves to discontinue her residence in this house, and she intends moreover not to seek any fixed residence in the parish in future. . . . She then leaves the house of her mistress, and commences to follow the avocation of itinerant merchant or pedlar of no fixed residence. Does she retain her quasi-domicile? If not when did it cease? Was it a month after she had ceased to have a permanent home in the parish? Or a fortnight? Or a week? Even though she confined her perambulations within the boundaries of the parish, we must rather say that she lost her quasi-domicile when she ceased to reside with her mistress, resolving not to seek a fixed abode in the parish in future."

Why does this servant lose her quasi-domicile? Because she is supposed to leave the only fixed residence—"certa ac constans sedes ac domicilium"—she has in the parish, and because she intends not to procure any fixed abode in the parish in future; hence she must wander about. Now the servant in *Case B* has no longer a fixed abode in the parish, nor the intention of continuing in any fixed abode in the parish for a moment longer; hence she would be a *vaga* in the parish had she not still her parental domicile.

2° Sanchez defines *vagus* in reference to the parish he is leaving: "Dicuntur etiam vagi qui pristinum domicilium omnino *deserentes*, navigant vel *iter faciunt*, quaerentes ubi se collocent; hi enim sine domicilio sunt, ob idque vagi dicuntur." (*Ibid.*, n. 2). I illustrated this doctrine by the following example in the February number of the RECORD: "A labourer, let us suppose, is removing from the house he has occupied for a few years, to a house in a neighbouring parish; he had been living two miles from the confines of the parish; all his effects have been removed from his late home; he gives up possession of the house, where another labourer immediately succeeds him; and sets out for his new home, &c." This labourer became a *vagus*; he had given up his only fixed residence; he was *deserting* his domicile—he had commenced his journey in quest of a new home; therefore he was a *vagus*. The girl in *Case B* was also permanently leaving the parish; she therefore too was a *vaga* as far as regarded the parish. Our correspondent's only argument from these extracts is: the phrases "*iter agit*," "*dum est in via*" cannot be applied to the *sponsa*, nor to the servant in *Case B*! They have therefore still a *habitatio* in the parish!

In reply to this argument I shall only ask the readers of the RECORD to read *Case B*; and I may ask our correspondent when did the labourer above described, begin to be "*pristinum domicilium deserens*," when did he begin *his journey* to his new home? When did he commence to be "*in via*"? Had he absolutely left the parish before he could be said to be *deserens* omnino pristinum domicilium? And if he should have *actually deserted* the parish, how could he be described as *deserens*? Had he deserted the parish before he commenced the journey to his new home? Had he passed the confines of the parish on his removing journey, before he commenced to be *in via*? The labourer, *sponsa*, and servant in *Case B*, commenced their journey when they "*deserted their habitation, or home, in the place of their domicile*," resolving to live in the parish no longer. Then also they lost their domicile or quasi-domicile in the parish.

° Sanchez defines *vagus* in reference to the new parish

he may have entered. Our correspondent takes all his illustrations from this heading, and *more suo* he completely misrepresents the teaching of the classic Sanchez. He emphasises the words "*relicta parochia*," "*advenientes ad certum oppidum*" as if Sanchez taught that the former domicile persevered until the person had left the parish. Sanchez, as I have mentioned, in the passages now under discussion, supposes a person to have passed into another parish, and teaches *solely what his condition in this second parish is*. There is no reference to the conditions necessary for the *cessation* of the person's former quasi-domicile. He distinguishes again two cases: (a) He considers the case of a man who has left his former domicile; who has not yet selected the place of his future residence; but meanwhile sojourns for a few days in some neighbouring parish; and our author, of course, teaches that this man is a *vagus* in the parish of his sojourn. "*Hinc infertur, qui relicta parochia, nondum statuit ad quam migraturus sit, sed quaerens domum, interim in aliqua parochia hospitatur ad breve tempus, dicit vagum respectu parochiarum illius oppidi.*" (*Ibid.*, n. 4.) Why did our correspondent mutilate this passage by quoting merely the words "*relicta parochia*"?

Again, our author writes in reference to the same subject: "*Et ita videtur expresse tenere Ledes . . . ubi ait, de novo advenientes ad certum oppidum, qui nondum habent domicilium, nec statuerunt ubi morabuntur, censeri vagos, nec oportere respicere, ubi hospitentur ad breve tempus.*" How does our correspondent prove from "*advenientes*" (!) that domicile continues until a person has left the parish?

(b) Sanchez considers the case of a man who has left his former domicile; who has chosen his future residence, but who temporarily resides in some neighbouring parish until the present occupant of his new home shall have vacated it; and he teaches that the man is a *vagus* in the parish of his sojourn. Again there is no reference to the conditions necessary for the *cessation* of his former domicile. He writes: *Idem dicendum est, quando relicta priori parochia, ad aliam se transferunt, et dum domus illa*

ad quam se transferunt expeditur habitatore, hospitantur in aliqua domo alterius parochiae ; hi enim vagi sunt similiter" (*Ibid.*). In all those cases therefore Sanchez merely explains the condition of persons in regard to domicile in the new parish in which they are living.

THE LAST AND UNANSWERABLE OBJECTION FROM SANCHEZ.

"And" our correspondent continues, "so true is it, that one should have finally passed out of the parish in which he had a domicile, in order to be considered a *vagus*, that Sanchez, and after him Lacroix, make an exception of a person who passes to some place very near—such as to another parish in the same city," &c. "And all the principal modern authors whom I have consulted quote Sanchez with approval."

But, first, the most modern theologian whom I have read most distinctly condemns this doctrine. A correspondent, who signs himself P. C. C., writes in reference to a sentence of mine in the February number of the RECORD, "That *it is* a mistake to assume that a quasi-domicile once established in a parish, continues whilst the resident is within the confines of the parish but it is a *greater mistake* to think that any one assumed it." P. C. C. thinks it *unthinkable* that any one should defend such a monstrous proposition. Our correspondent C. argues the truth of the proposition from Sanchez. Well, as three against one is rather an unfair warfare, I would suggest that C. and P. C. C. give me some breathing time, and settle this little matter between them in some future number of the RECORD.

2° Our correspondent quotes in proof of his statement a sentence which he attributes to Sanchez (n. 8), and to Lacroix. But it is manifest that our correspondent has never read Sanchez on this subject. He treats us, no doubt, to a dish of declamation about the merits of Sanchez, "who is a classical author on the subject." "All the principal modern authors whom I have consulted quote Sanchez with approval." "None of them have found fault with his doctrine." "Some of them have obscured him!" But had our correspondent taken the trouble to read Sanchez, even cursorily, he could not possibly have so misrepresented

the teaching of the classical author. In the passage referred to, Sanchez treats solely of the Tridentine law, which commands parish priests to make diligent enquiry, and to obtain the permission of their Ordinary before assisting at the marriage of *vagi*. He distinguishes between *vagi* and *vagantes*. *Vagantes* are those who extend their perambulations over a wide area, and who consequently are very little known to any parish priest. *Vagi* are those who have neither domicile nor quasi-domicile; who are, however, well known in the place; and who are not "*incertas habentes sedes*." In the former case the permission of the ordinary is necessary; in the latter, it is not necessary. Here is the passage *per partes*. It is too long to reproduce in its entirety; but I shall omit nothing important.

(a) "His praemissis sit I. conclusio; parochus non potest *vagorum* matrimonio interesse, nisi diligenti inquisitione praemissa, et obtenta ordinarii licentia." (*Ibid*, n. 8.)

(b) Intellige tamen non de *quibuscumque vagis*: Tridentinum enim in eo decreto loquitur de iis qui *vagantur*, et *incertas habent sedes*; quare licet illi qui de certa parochia, intra idem mutantur oppidum, dicantur *vagi*, dum ad aliam parochiam translati non sunt, sed ad breve tempus alibi hospitantur, ut dixi, n. 4." [He refers us to n. 4 which I have already quoted, in which he had stated that such persons are *vagi* "respectu parochiarum illius oppidi."]

(c) "Manifestum est de illis non loqui Tridentinum; quia non sunt vere *vagantes* et *incertas habentes sedes*. Praeterea in illo oppido noti sunt: quare *praemissis denunciationibus* in parochia ubi diutius *habitarunt*, juxta dicta hoc 3 L., disp. 6, n. 6, possunt absque licentia ordinarii a proprio paroco matrimonio conjungi."

Sanchez, therefore, teaches (1), that such persons are *vagi* in the town; (2) they are not *vagantes*; (3) therefore, it is not necessary to get the bishop's permission to assist at their marriage; there could be no question about the bishop's permission if they had still their former domicile; (4) a distinction is drawn between where the banns are to be published and where the persons are to be married; (5) the banns are to be published where they resided for a considerable time; the existence of impediments would most likely be known there; (6) then they can be married by their *proprius parochus* without the permission of the bishop; "Parochus proprius *vagorum* est parochus loci in quo actu contrahunt."

That there may be no possible ground for doubting what Sanchez means by *proprius parochus*, I will quote what he writes in n. 13 (*Ibid.*): “Similiter dum non habet parochiam, quia primam deseruit, et quaerit aliam, et ad breve tempus hospitatur in aliqua, potest coram quocumque paracho illus oppidi contrahere; quia est *vagus respectu parochiarum*; ut dixi n. 4.” Again I ask, why did our correspondent so misrepresent and distort the teaching of Sanchez?

This same distinction is made by modern theologians:

“Merito advertunt Sanchez, Pontius Salman graviter peccare parochum qui ejusmodi *vagorum* Matrimonio assisteret sine licentia ordinarii, extra urgentem necessitatem. Observa autem hanc prohibitionem non concernere illos, qui, relicto proprio domicilio, alicubi ad tempus commorantur, dum novum adire queant, *si in eo loco, aut in vicinia bene cogniti sint*: tunc enim ratio prohibitionis non subsistit, nec proprie tales dicuntur *vagari* et incertas sedes habere; adeoque praemissis, *ibi* et in loco ultimi domicilii, consuetis proclamationibus, ad Matrimonium admitti possunt.” (Mechlin, n. 89, see also St. Liguori, l. vi., t. vi., c. iii., n. 1889, near the end.)

It is manifest that our correspondent has never read Sanchez; but has taken his quotations from some other theologians; otherwise he would not have made so many mistakes about Sanchez.

III.—LACROIX.

What shall we say to the extract from Lacroix? Assuming it to be correctly interpreted by our correspondent we should judge it on its intrinsic and extrinsic merits. The intrinsic reason for the continuance of the domicile is, because the person is known in the city; “*cum enim talis sit notus in urbe, &c.*” But how does the fact that the man is known in the city prolong his domicile?

Suppose the man intended never to procure a fixed residence in the town, but to travel from parish to parish there, would he retain until death his former domicile? Yet he would be “*notus in urbe.*” The only extrinsic reason Lacroix gives is a reference to Sanchez; I have quoted the passage from Sanchez, and the reference of the Mechlin theology to it, and it will be seen that the doctrine of Sanchez

differs *toto caelo* from the interpretation of Lacroix given by our correspondent.

Lacroix, however, should be interpreted by Sanchez, whose authority he cites; and his meaning then will be: the person mentioned is not a *vagus* in the sense of being a *vagans*; it is not, therefore, necessary to have the bishop's permission for assisting at the marriage. The person can be validly married in his present parish; but as the banns should be published in his former parish, it is meet that he should be also married there: "*debet proclamari et conjungi*," &c. Of course the marriage would be validly celebrated in his former parish, because the marriage of a *vagus* will be validly celebrated in the presence of the parish priest of the place in which the marriage is contracted. We must remember that Sanchez says of such persons, "*dicit vagum respectu parochiarum illius oppidi*." "*Potest coram quocumque paracho illius oppidi contraheri*."

IV.—BENEDICT XIV. AND BALLERINI.

It would unduly prolong this paper to explain the teaching of Benedict XIV. and Ballerini, and to remove the erroneous interpretation of our correspondent. But the teaching of Benedict XIV. and Ballerini is identical with the teaching of Dr. Murray, and Sanchez already explained.

V.—"FACTUM HABITATIONIS" CESSATION OF QUASI-DOMICILE.

I do not purpose to follow our correspondent at great length through the remainder of his paper. Our correspondent cannot accurately state when quasi-domicile ceases, while he gives the following conditions for the inception of quasi-domicile: "Two things are required, (1) the intention of *remaining* in the parish for the greater part of the year. (2) *Some fact indicative of that intention!*" Dr. Murray's itinerant merchant is supposed to *remain* in the parish for the greater part of the year; and to leave no doubt about his intention; and yet he is a *vagus*. (Murray, n. 359.)

I quoted in this paper the example of a labourer changing from one parish to another, who was said to be a *vagus*. If

our correspondent had any faith in Lacroix, or any faith in his own view of domicile, he should most unhesitatingly say that the labourer was not a *vagus* until he had left the parish, and gone where he *was not known*; yet under the heading, "The meaning of *factum habitationis*," he says, "the case which is made in the February number of the RECORD, is not by any means a *clear case* of a *vagus*."

VI.—FEIJE.

Our correspondent finally returns to Feije, and considers it unfair that I should have emphasised the single words "in alia domo" in the February number of the RECORD.

Well, it will be remembered that in the February number I gave my interpretation of the whole passage; but I specially singled out for criticism the words "in alia domo," (1) because they were the only words that *could* specially support our correspondent's view; and (2) because—and I regret to have to give such a pointed contradiction—they were the words on which our correspondent *did* most specially rely.

1. They were the only available support for our correspondent. Let us examine the extract *per partes*.

(a) "Sedulo curandum est," says Feije, "ut parochianus, vel parochiana non deserat suum *quasi-domicilium*, ante diem celebrationis matrimonii."

How could this sentence, or any word in this sentence, specially avail our correspondent? Did we not both hold that a quasi-domicile should continue up to the time of marriage? And what about our correspondent's contention that a person retains his domicile or quasi-domicile after leaving the parish, provided he may be "notus in urbe."

(b) "Sed maneat in parochia." Having taught us that the quasi-domicile should continue up to the time of marriage, Feije tells us how it is to continue. The first condition is "sed maneat in parochia." How do those words avail our correspondent? Do we not both require the person to remain in the parish?

(c) "Sive in eodem famulatu." How do those words avail our correspondent? Have I not repeatedly stated that the marriage would be valid if the servant were still a member of her employer's household?

(d) "*Sive in alia domo intra parochiam.*" The whole controversy then turns on the words "*in alia domo.*" These are the only words which can benefit our correspondent. I gave my version of their meaning in the February number of the RECORD; and it is significant that our correspondent has now no better point to make than to complain of my emphasising those words in the last number of the RECORD, and to disclaim having founded his argument on them.

2. The words "*in alia domo*" were the words on which our correspondent *did* specially rely in the February number of the RECORD; because, while he underlined the words "*quasi-domicilium,*" "*parochia,*" "*intra parochiam,*" with a single stroke, he *doubly* and *extra heavily* underlined the words "*in alia domo*" in his manuscript. Why then does he complain of me for having routed him from his "*alia domus*?"

MS. No. 2.

I have been asked by the Very Rev. Editor of the RECORD—owing to want of space for MSS. No. 2 and No. 3—to give a summary of the communications sent to the RECORD by correspondents signing themselves P. C. C. and W. Q. B. respectively. I will commence with the former.

Our correspondent P. C. C. confines himself "to the case of a servant, who had spent two or three years in a parish, who left her service two or three days before her marriage, intended never to resume it, and merely spends the three days at lodgings in the parish."

He reproduces at great length the RECORD's exposition of the conditions necessary for the inception, continuation, and termination of quasi-domicile, with which he agrees—I except his mistaken interpretation of the RECORD about the continuation of quasi-domicile. He would admit that, when a girl leaves the only fixed residence she has had, or hopes to have in the parish, and revokes her intention of continuing, even for a moment, *any* fixed residence in the parish, she loses her quasi-domicile.

Nevertheless, he contends that—in the case he makes—

the quasi-domicile perseveres; that actual residence, even for one day in a house, is a fixed residence; and that, therefore, the servant has still a fixed residence, and the intention of continuing in a fixed residence. This is his argument. "What can constitute quasi-domicile can constitute *sedes fixa*. But actual residence of one day is enough residence to constitute quasi-domicile. Therefore it is enough to constitute a fixed abode."

I might say: *Distinguo minorem*; actual objective residence of one day is enough to constitute a quasi-domicile, *nego*. Actual subjective residence of one day is enough to constitute a quasi-domicile—*subdist*. Assuming that it is residence in a permanent home—in a permanent objective residence, *concedo*, otherwise, *nego*.

Our correspondent strangely confounds two meanings of the word residence. There is what I may call the *objective* residence—the material structure in which a person dwells; and the *subjective* residence—the act of dwelling in this material structure. Now, it is manifest that a material structure does not become a person's *fixed abode*, if it is hired only for one day. I would direct our correspondent's attention to Dr. Murray's "itinerant dealer" who dwells in one house for *two months* successively in each of the six villages of a parish, and who, nevertheless, has not a *sedes fixa* in the parish. (Murray, n. 359.) How then can the ownership of a room in a lodging house for *one day* make the house one's fixed abode? And, yet, when theologians require for quasi-domicile a *fixed abode*, they always mean a residence *objectively* considered. Then when a person has procured such a residence, and commenced to reside there, intending to remain a resident for the greater part of a year—*immediately* he acquires a quasi-domicile; even a *day's subjective* residence is not required.

All the conclusions of our correspondent are founded on this strange error. He interprets the past papers in the RECORD, too, according to his own standard of what constitutes a fixed place of residence. Need I say then that his exposition is a very inaccurate representation of the RECORD's teaching on quasi-domicile?

MS. No. 3.

1. W. Q. B. objects to our doctrine regarding the cessation of quasi-domicile; he thinks that a quasi-domicile should cease when *one* of the conditions necessary for its inception ceased. He asks, "when two conditions are *required* to constitute a certain thing, if even one of the conditions be absent, does it not follow you cannot have that of which both conditions are essential elements?"

Ans. Read Dr. Murray's little treatise, nn. 360 and 373; or any approved hand-book of theology.

2. W. Q. B. continues, "when the servant, after leaving her mistress's house, goes into lodgings for some short period, her residence continues up to the time of marriage."

Ans. When a servant leaves the only fixed residence (in the sense explained) she has had in the parish, and formally or virtually revokes the intention of continuing, even for a moment in *any fixed residence* in the parish, she becomes a *vaga*, though she may continue moving about the parish until the end of her life.

D. COGHLAN.

LITURGICAL QUESTIONS.

THE CEREMONIES OF SOME ECCLESIASTICAL FUNCTIONS.

SOLEMN MASS—(continued).

The Celebrant goes up to the altar saying the prayer, and keeping his hands joined in front. Arrived at the altar he rests his fingers on the front of the table while saying the prayer *Oramus*; at the words *quorum reliquiae* he kisses the altar, and turns towards the deacon.

The Deacon, raising with his left hand the front of the

celebrant's alb, his right resting against his breast, ascends the altar on the celebrant's right. When the celebrant kisses the altar, the deacon genuflects on the predella,¹ keeping his hands joined and not resting them on the altar. He then retires a little to permit the thurifer and master of ceremonies to approach. From the latter he receives the incense-boat in his right hand, and immediately transfers it to his left. Taking the spoon in his right hand, he inclines slightly to the celebrant, and saying² *Benedicite, pater reverende*, he kisses, first the handle of the spoon, and then the right hand of the celebrant.

The Sub-deacon having his left hand resting against his breast, and with his right raising the alb of the celebrant, goes up to the altar on the celebrant's left. On the predella he joins his hands and makes a genuflection with the deacon when the celebrant kisses the altar. During the blessing of the incense he stands turned partly towards the altar near the celebrant's left.

The Master of Ceremonies receives the incense-boat from the thurifer, and when the sacred ministers ascend the altar, he, also, having the thurifer on his right, ascends by the steps on the epistle side, and genuflects³ on the predella along with the deacon and sub-deacon, to the former of whom he hands the incense-boat.

The Thurifer comes to the altar during the *Confiteor*, carrying the censer in his left hand and the incense-boat in his right. He salutes the choir, genuflects at the centre of the altar, and, going to the epistle corner, kneels on the right of the master of ceremonies, to whom he gives the boat. At the *Oremus* he rises, goes up to the altar on the right of the master of ceremonies, genuflects with him on the predella, and prepares the censer to receive incense from the celebrant.

The Acolytes rise from their knees when the sacred

¹ Vasseur, part vii., sect. i., chap. i., art. 3, n. 31. De Conny, liv. ii., chap. ii., art. 2.

² De Conny, iv. i., chap. x. Vasseur, part vi., sect. ii., chap. vii., art. 2, n. 20.

³ Vasseur, part vii., sect. i., chap. i., art. 3, n. 32. De Conny, loc. cit. De Carpo, loc. cit. x. 209.

ministers begin to ascend the altar, and remain standing in their places by the credence during the incensation. They incline and genuflect along with the sacred ministers.

The Choir stands up at the same time but without turning towards the altar.

The Celebrant, with the spoon, transfers incense from the boat to the censer three distinct times,¹ keeping his left hand meantime on his breast. The first spoonful he puts into the middle of the censer, the second to his own left, and the third to his own right. At the first he says, *Ab illo benedicaris*; at the second, *in cujus honore*; and at the third, *cremaberis. Amen.*² Having returned the spoon to the deacon, he places his left hand on the altar,³ and makes, with his right, the sign of the cross over the incense in the censer.⁴

¹ The incense must be taken *three times* from the boat. "Accepto cochleari sumit (Celebrans) cum eo ter, ex navicula thus, illudque etiam ter in thuribulum mittit." (*Caerem.* l. 1, chap. xxiii., n. 1.)

² We give the text of this formula as it is found in the Missal published by Pustet in 1886, and as it is given by nearly all Rubricists. (See Bourbon n. 480, note.) In the Ceremonial of Bishops, however, in every edition we have looked into, the formula runs: "Ab illo benedicaris in cujus honorem cremaberis." *Honorem* being in place of *honore*, and *Amen* being omitted.

³ Wapelhorst, chap. viii., n. 81, 3; Martinucci, l. 1, chap. v., n. 2; Falise, *Tableaux*; De Carpo, *loc. cit.*, n. 135; Baldeschi, Part I., chap. vii., n. 5. Though modern Rubricists seem to be unanimous in directing the celebrant, when blessing the incense at the altar, to place his left hand on the table of the altar, it is with great reluctance we adopt their teaching. True, they appeal, with a certain species of reason, to the Rubrics of the Missal, where this direction is given: "In aliis benedictionibus quum est ad altare, et benedicit oblata vel aliquid aliud ponat sinistram super altare nisi aliter notetur." (Tit. iii., n. 5; see Martinucci, *loc. cit.*) But with Janssens (Tom. ii., Tit. iv., n. 6) we are of opinion that this direction holds only when the thing blessed is *on* the altar; however, the more effectually to secure uniformity, we recommend the direction now given by nearly all writers.

⁴ Some of the older writers, as Janssens (*loc. cit.*, n. 13), contended that the words should be said while the celebrant is making the sign of the cross; not while putting the incense into the censer. The special Rubric of the Missal favoured this view: "In Missa Solemni Celebrans benedicit incensum, dicens: *Ab illo benedicaris in cujus honore cremaberis. Amen.*" Now the general rule is, that when the sign of the cross is to be made in pronouncing a blessing, it is to be made while saying the word in the centre of which the Rubric places the cross. Hence they inferred that the sign of the cross should be made at the word *benedicaris*.

This conclusion, though apparently legitimate, could not be reconciled with the direction given in the general Rubrics of the Missal: "Celebrans ter incensum ponit in thuribulum, dicens interim; *Ab illo benedicaris et deposito cochleari producens manu dextra signum crucis*," etc. (Tit. iv., n. 4.) Here it is expressly stated that the celebrant is to say the words while

He then joins his hands before his breast until the deacon presents the censer.

When the censer is presented to him, the celebrant, with his left hand, grasps the chains near the top, so that the disc to which they are attached rests on the outside of the thumb and index-finger; and with the thumb, index and middle fingers of the right hand, he takes hold of the lower part of the chains as close as possible to the cover of the censer.¹ He then turns by his left to the altar, and, if the Blessed Sacrament is present, placing his left hand on the altar, he genuflects; but if the Blessed Sacrament is not present, he salutes the cross with a profound inclination. Having made the proper reverence, keeping his left hand on his breast, he incenses the cross with three double² swings,

putting incense into the censer; and that after he has put in the incense and said the words, he is to make the sign of the cross. The majority of writers were guided by the plain statement of this Rubric rather than by the dubious interpretation of the other.

To set matters at rest the S. Congregation was appealed to. "An in impositione thuris," it was asked, "debeant proferri verba; ab illo benedicaris quando imponitur incensum in thuribulo, ut videtur insinuari in Rubrica generali, vel dum efformatur signum crucis ut exequitur in Rubrica particulari in qua crucis effigies invenitur inserta in verbo Bene ~~dicaris~~ dicaris," etc. The reply disposed of the opinion founded on the special Rubric: "Serventur Rubricae generales Missalis." (chap. iv. *de Introitu*, n. 4.)

¹ *Dextera vero easdem catenulas, simul junctas, prope thuribulum tenet. . . . Teneat dexteram, quo fieri potest proximiorum ipsi thuribulo, ita ut parvum catenularum spatium emanent inter ipsius manum dexteram et thuribulum.* (*Caer. Epis.* l. 1, chap. xxiii., n. 4.) The chains should be held in the right hand as close to the censer as possible in every incensation, whether of the cross, of the altar, or of the *oblata*. Neither the Cereimonial nor the Rubricists, says Bourbon, recognise any other manner of holding the censer. The reason given by Bauldry (par. ii., c. 9, art. 2, n. 5, *apud* Bourbon) is: "Ut proprio pondere in tota incensatione nullatenus moveatur (thuribulum), ac, praeter motum ab ipso celebrante impressum nullum actum habeat." See Bourbon n. 485 and note; *Cérém. des Evêques*, *Comm. et Expli. loc. cit.*; Vavasour, Part ii., sec. ii., chap. ii., n. 3, 5°.

² Authors generally. The distinction between *single* and *double* swings was formerly rejected by some writers; but was upheld by the great majority, and was ultimately recognised by the Congregation of Rites. (March 22, 1862, n. 5318, ad 21.) But what is meant by a *double swing*, and how does it differ from *two swings*? To give two swings it is necessary to lower the censer after the first swing, and to raise it again for the second; or, if the object incensed is not elevated, the censer must at least be brought to rest for an appreciable time between the two swings. To give a double swing, however, the censer is raised only once, and when at the proper height it is directed towards the person or thing to be incensed; first, by a slight and gentle motion; and then, with but a momentary delay, by a motion more definite and pronounced.—Bourbon n. 490; Martinucci l. 1, chap. i., n. 20.

all directed towards the same point, and not, as when incensing other objects, one in front, one towards his left, and one towards his right. He next proceeds to incense the altar. The parts of the altar incensed are the back, or lower part of the reredos, the table, the two ends, and the front. These parts are incensed in the following order and manner:—After incensing and saluting the cross, the celebrant moves towards the epistle corner, incensing as he goes the back of the altar on the epistle side. This he does with three *simple* or *single* swings, directed towards the places where the candles stand or should stand.¹ He holds the censer, meanwhile, but a very little raised above the table of the altar, directs each swing at right angles to the plane of the reredos, and at each swing takes a step towards the epistle corner. Arrived there, he incenses, with two swings, the epistle end of the altar, directing the first swing towards the lower, and the second towards the upper part of the end. He now turns towards the gospel side, and, while proceeding to the centre, he incenses, with three swings, the table of the altar on the epistle side. As before, he takes a step forward at each swing; but now the swings are not directed towards the reredos but towards the centre of the altar, and may be either in straight or in curved lines.² At the centre of the altar he makes the proper reverence, and while going to the gospel corner he incenses the back of the altar on the gospel side with the same number of swings, and in precisely the same manner as he has already incensed the epistle side. The gospel end is also incensed with two swings, one directed towards the lower, the other towards the upper part. This done, the celebrant, without changing his position, incenses the table of the altar on the gospel side with three swings directed towards the centre of the altar, and describing straight or curved lines, as has been already said of the swings with which the table on the epistle side is incensed. The only part that now remains to be incensed is the front. Having incensed the table of the altar on the

¹ "Ubi sunt aut supponuntur tria candelabra."—Wapelhorst n. 82, 3.

² "Non in modum circuli," Wapelhorst, *loc. cit.* 4. "Comme en trois demi-cercles," Vavasseur, Part V., sect. ii., chap. vii., art. 3, n. 122.

gospel side, the celebrant still standing at the gospel corner, slightly lowers his hand until the censer is nearly on a level with the middle of the front, and, taking three steps towards the centre, he gives at each step a swing of the censer in a line perpendicular to the plane of the altar. He makes the proper reverence at the centre, incenses in like manner, and with an equal number of swings of the censer, the front of the altar on the epistle side, and hands the censer to the deacon, himself meanwhile standing on the predella, at the epistle corner, his left turned towards the altar, until he is incensed by the deacon, to whose salutations he does not respond.¹

The Deacon, when the incense has been blessed, receives the spoon from the celebrant, kissing first the celebrant's hand and then the spoon. With both hands he takes the censer from the thurifer, catching the chains so that his right hand is towards the top, his left below; and, turning towards the celebrant, he gives, with the usual *oscula*, the top of the chains into his left hand, the lower part into his right. Turning to the altar with the celebrant, and keeping his hands joined, he genuflects whether the Blessed Sacrament is in the tabernacle or not. During the incensation he keeps his right hand on his breast, and with his left raises the back part of the celebrant's chasuble which he catches about the shoulder. He genuflects each time during the incensation that the celebrant either genuflects or inclines to the cross.

The incensation completed, he receives the censer from the celebrant, taking care to kiss the celebrant's hand and the chains; descends immediately *in planum*, and holding the censer as the celebrant is directed to hold it, he incenses the celebrant with three double swings, making a moderate² inclination before and after.

The Sub-deacon turns to the altar with the celebrant and deacon, and keeping his hands joined in front of his

¹ Falise, *Tableaux*. Bourbon, n. 381, who says (*ib. note*), that this is the common teaching, and quotes in support of this statement a number of the most eminent liturgical writers, as Gavantus, Bauldry, Vinnitor, De Conny, etc.

By profound or moderate inclination *sine addito* we always mean a profound or moderate inclination of the body.

breast, he genuflects to the Blessed Sacrament, or to the cross, if the Blessed Sacrament is not on the altar. Placing his left hand on his breast, he with his right raises the celebrant's chasuble, and accompanies him during the incensation as the deacon has been directed to do, taking care to keep his movements uniform with those of the celebrant and deacon. When the deacon receives the censer from the celebrant, the sub-deacon accompanies him down the steps of the epistle side, and stands on his left while he incenses the celebrant. He makes with the deacon a moderate inclination to the celebrant before and after the incensation.¹

The Master of Ceremonies when the incense has been blessed genuflects on the predella, descends the steps on the epistle corner, and stands *in plano* facing the gospel side. He genuflects along with the sacred ministers; when the celebrant has incensed the cross, he mounts the altar, lifts the missal with its stand from the altar, again descends *in planum*, where he stands holding the missal until the epistle corner has been incensed, when he replaces it on the altar. When the deacon comes to incense the celebrant the master of ceremonies stands at his right, but a little in rere, and accompanies him in saluting the celebrant before and after the incensation.

The Thurifer descends the altar along with the master of ceremonies, having first genuflected with him on the predella,² and stands *in plano* on his left. He genuflects each time the sacred ministers genuflect, and salutes the celebrant before and after he is incensed by the deacon.

D. O'LOAN.

¹ Wapelhorst, n. 85, column *Subdiaconus* 5; Vavas seur, Part vii., sect. i., chap. i., art. 3, n. 34; De Herdt, Tom. i., n. 308; Martinucci, l. 1, chap. xii.; against Falise, *loc. cit.* and others.

² Vavas seur, *loc. cit.* n. 33. Wapelhorst, *loc. cit.* column *Caeremoniaris*. Falise, *Tableaux*, against others. See Wapelhorst.

CORRESPONDENCE.

"VERY REV. AND DEAR SIR,—G. M. N. in this month's (April) RECORD, protests against my 'easy assumption,' in the March issue, 'of the complete barbarism of ante-Christian Ireland;' and against my comparing its inhabitants to the unreclaimed New Zealander of the present day.

"Permit me to take the earliest opportunity of stating that nothing was farther from my intention than to make the assumption complained of, and of thus publicly recalling my words, if they bear it out.

"I do not think, however, they can mean, without being strained, what G. M. N. supposes.

"Nowhere do I describe ante-Christian Ireland as being in a state of 'complete barbarism.' On the contrary, I distinctly qualified the objectionable word, and I used it only because I found it applied to the country as it was before St. Patrick's time by innumerable authors, many of whom are of recognized fairness and authority. My words were: 'Previous to the mission of St. Patrick, the country was pagan, and (waiving controverted questions) involved in such barbarity as existed amongst the pagans of that day.' In another passage, I wrote, that, on the introduction of the monasteries (which I had treated as coeval with the introduction of Christianity) 'paganism and *whatever barbarism co-existed with it*, vanished from the land.' There is nothing extreme or special in this application of the word 'barbarism,' but quite the contrary; nor is there anything in these, or in any other portions of the essay objected to, to exclude the co-existence of many admirable traits of character.¹

"It is true, I omitted to narrate the proofs of pre-Christian civilization; but they did not belong to my subject, which was the *Cross and the Shamrock*, and much controversy exists about them which I declared my desire to waive.

"It is not true that my essay would date the origin of the proofs of pre-Christian civilization which G. M. N. particularizes—viz.,

¹ The Abbé MacGeoghegan (*History of Ireland*, chap. iv.) says that sometimes the most barbarous customs prevailed amongst people, in other respects very polished; and he tells us that, "notwithstanding many advantages, it is natural to think that the Milesians, had been, like other people who were their contemporaries, rude and barbarous in their manners."

music and legislation, 'from the coming of 'Christianity,' as he asserts. My allusion to the proficiency of the Irish in music in subsequent times, contains nothing of the kind. A statement found in the essay would even prove the contrary, for I spoke of the 'bards' becoming Christians (evidently alluding to St. Patrick's time), and thus I supposed their pre-existence and importance. Nor would my reference to the laws that governed the land in Christian times, date the origin of legislation in Ireland from the coming of Christianity. Nowhere can I find such an assumption, even implied, in my essay; but I find a contrary one in the passage where I wrote of pre-Christian Ireland. 'False gods and idols were worshipped; natural proclivities to vice had not the moral and penal obstacles to their development that Christianity and civilization introduced.'

"As to the comparison—G. M. N. does me an unintentional injustice regarding it. He writes, 'It is hard to see the Irishman, even as he was before the light of Christianity reached him, placed in the same category as the savage New Zealander, whose chief music is the whizz of his boomerang, and whose will is his only law.'

"I don't admit the correctness at all of this description of the unreclaimed New Zealander of the present day. It comes from those who so described him when they wanted to deprive him of his country and to exterminate him; but, waiving this question, I submit my words don't place the pre-Christian Irishman in the same category with him.

"It is a canon of interpretation that comparisons are not to be pushed too far, and never beyond their expressed limits. Now, my words were 'the *social* condition—not the intellectual or moral condition—of the ante-Christian Irish may be, *perhaps* compared,' &c. When I wrote thus, I believed that like other pagan nations the ante-Christian Irish were in a state of barbarity necessarily following from the worship of false gods and idols. I knew that it is strongly contended that human sacrifices were offered in their abominable worship. I knew that slavery existed, that wild beasts abounded, that villages and towns had not come into existence, that the characteristic warlike propensities of our race very much prevailed, that lands were untilled, that forests were extensive, and that marriages¹ and funerals were conducted in a most barbarous fashion.

¹ See Abbé MacGeoghegan's *History of Ireland*, p. 63, and Sir W. Wilde's *Beauties of the Boyne*, p. 151.

I looked around the world for an illustration—not certainly for a reproach—and I suggested a comparison. I made it only problematically. I am sorry for having even suggested it, as it has given offence. I fear I could not find at the present day any pagan people for an illustration without a similar ground of objection.

“My words as a writer are not of sufficient importance to justify a controversy as to their meaning which can now be the only issue between G. M. N. and me. Suffice it for me to say, did they bear the meaning he attributes to them, I would thank him for his protest against them, and be the last to defend them.

“I am, Very Rev. and Dear Sir, respectfully yours,

“JOHN CURRY.”

DOCUMENTS.

HOW TO ENROL IN THE CONFRATERNITY OF MOUNT CARMEL.

“I shall be much obliged if you will let me know, in the next number of the I. E. RECORD, how the necessary inscription on the register of the Confraternity of Mount Carmel of the names of the associates is to be done? Can every priest having faculties to receive members into the confraternities keep a list, or is it necessary that the names of members be sent to the Superior of the Carmelites?

Your obedient servant,

“A SUBSCRIBER.”

It is necessary to have the names forwarded to a Carmelite convent for the purpose of having them there registered. The fact of a priest being empowered to invest does not thereby entitle him to keep a registry to satisfy the recent decree. Outside of Carmelite convents it is necessary, as set forth in the decree, to have a confraternity established with permission of the General of the Carmelite order.

There is a registry kept at the Carmelite Convent, Aungier-street, Dublin, specially for the purpose. If the priests throughout Ireland forward the names to this

convent, they will be duly registered, or to any of the Carmelite convents in Ireland—Kildare, Moate, Knocktopher, and Kinsale.

We append Decrees relating to this subject, kindly sent to us by the Prior of the Carmelite Convent, Aungier-street, Dublin.

DECREES REFERRING TO THE SCAPULAR OF MOUNT CARMEL.

De inscribendis nominibus eorum qui Sacrum Scapulare B. V. M. de Monte Carmelo recipiunt, et de revocatione Indulti Gregoriani 30 Aprilis, 1838.

Dubium: Utrum Indultum a s. m. Gregorio Papa XVI. concessum die 30 Aprilis, 1838, Confraternitati B. Mariae Virginis de Monte Carmelo, quo Sacerdotes debita facultate praediti recipiendi Christifideles in praedictam Confraternitatem eximuntur ab onere inscribendi nomina fidelium in libro Confraternitatis, expediat extendere etiam ad alias Confraternitates, in quibus Christifideles scapularia recipiunt?

E.mi ac R.mi Patres responderunt in Generalibus Comitibus apud Vaticanum habitis die 26 Martii, 1887, *Negative: imo supplicandum SSmo. pro revocatione Gregoriani Indulti concessi sub die 30 Aprilis, 1838, et ad mentem.*

Die vero 27 Aprilis, 1887, Sanctissimus Dominus Noster Leo Papa XIII. in Audientia habita ab infrascripto Secretario sententiam Patrum Cardinalium ratam habuit, et Gregorianum Indultum revocavit.

An ad validitatem benedictionis (S. Scapularis) sufficiat signum Crucis manu efformatum super scapulare absque ulla verborum pronuntiatione, et aquae benedictae aspersione? *Resp. Negative, sed benedictio danda est juxta formulam praescriptam, ad normam Decreti 18 Augusti, 1868.*

Datum Romae ex Secrataria ejusdem S. Congregationis die 27 Aprilis, 1887.

FR. THOMAS M. CARD. ZIGLIARI, *Praefectus.*

✠ ALEXANDER, Episcopus Oensis, *Secretarius.*

NOTICES OF BOOKS.

HENRY VIII. AND THE ENGLISH MONASTERIES. By Rev. Francis Aidan Gasquet. Second Edition, Vol. I. London-1888.

HISTORIA ALIQUOT MARTYRUM ANGLORUM CARTHUSIANORUM. A. V. Patre Domno Mauritio Chauncey, Conscripta. Londini. A.D. 1888.

KING EDWARD THE SIXTH, SUPREME HEAD: AN HISTORICAL SKETCH. By Frederick G. Lee, D.D. London: Burns and Oates. 1889.

IN the books named above we have a picture, true to life, of a sadly interesting period of English history. The history hitherto popular of the so-called English Reformation is the work of men "more anxious to maintain a bad cause than to tell the truth." In it we have handed down long-standing, deep-rooted prejudices—a mass of falsehoods again and again repeated, and gaining strength and apparent consistency by the repetition, until the tale became so firmly established that it was almost hopeless to attempt its refutation. Recently, however, a spirit of research is abroad. The "State Papers," domestic and foreign, the Record Office, diocesan and parochial registries, are now bearing such witness to the real character of the first *Anglican Pope*, and of his instruments, that the old story of the "English Reformation" must perforce disappear. We have no hesitation in saying that Father Gasquet's work on Henry VIII. and the English Monasteries is far and away the best that has yet appeared on the subject. It is a work of great labour and research, executed with scrupulous care and in a calm, judicial spirit which every candid reader, whatever be his sentiments, must admire. He does not speculate nor theorise. He has no rhetorical flourishing. In plain, unmistakable language he tells the truth, and nothing but the truth. He allows the tools of Henry VIII. to tell their own story and to speak the sentence of their own condemnation. To Catholic students of the Reformation period, Father Gasquet's book will be a source of genuine relief. The present writer confesses to a feeling of considerable uneasiness on reading in Froude's *Short Essays on Great Subjects* certain charges against the English

monasteries of the Reformation period. Here, in original, apparently trustworthy documents, were grave charges, written by contemporaries, and how were they to be met? Father Gasquet has met them effectually. He has examined and cross-examined the witnesses. He has so pilloried them that, to use Cardinal Manning's words, "on the oaths of such men no just man would take away even the life of a dog." Cromwell, Henry's vicar-general in matters ecclesiastical, Archbishops Rice, Leyton, Leigh, and Loudon, the members of the Monastic Visitation Commission, are so dissected by Father Gasquet that we can see at a glance the repulsive wickedness of their characters and the utter folly of accepting any statement on the authority of such unprincipled wretches. Father Gasquet gives us also some information as to the characters of a precious trio who were the early pillars of Irish Protestantism—Brown and Curwen, of Dublin, and "the foul-mouthed ruffian Bale," of Ossory. To attempt in a short notice anything like an analysis of Father Gasquet's excellent volume would be quite unfair. We merely say to the reader, and we say it confidently, *get the book, and read it again and again.*

The *Historia Aliquot Martyrum* is a beautiful reprint of Father M. Chauncey's account of the martyrdom of his brother religious of the London Charter-house. He has given a graphic and faithful account of their sufferings, and such an insight into their daily life as enables us to understand the heroic constancy which they exhibited when the final struggle came on. The writer himself did not share in the heroic spirit of his brethren. He has given us this history with all the advantages of an eye-witness, and while recording their glorious martyrdom, he makes no secret of his own unworthiness. The subject matter of the book is, of course, long well known. The present edition is beautifully brought out, and is illustrated by some beautiful photographs, taken from ancient paintings and engravings of the martyrs.

Dr. Lee's book is a very valuable addition to our stock of information on the Reformation period. It is not so much a "life" of the "Boy King" as an account of the doings of the unscrupulous men in whose hands Edward was merely a puppet. Few men have done so much as Dr. Lee to expose the real character of the English Reformers. From authentic records, and generally out of their own mouths, he judges them, and in delivering his judgment he does not mince matters in the least. In this way he has done incalculable service to the cause of truth. But, after all, Dr. Lee and his writings

are a strange puzzle. He fancies himself a Catholic, and writes as if he were. But that he should so write, and yet remain a beneficed minister of the Anglican Establishment is one of the strangest religious phenomena of our time. Fancy a Protestant parson writing as follows, referring to the publication of authentic documents of the Reformation period. He says that they will soon convince men still more "that the deplorable overthrow of the old faith in the sixteenth century, at the hands of a minority, was only accomplished by thieving, perjury, persecution, tyranny, and barbaric cruelty and injustice" (*Edward VI.*, Introduction, p. 2). To the Catholic student of Reformation history the book is really valuable, but it is a bitter, cutting satire on the author and on those of his theological school.

J. M.

LIFE OF ST. TERESA OF JESUS, OF THE ORDER OF OUR LADY OF CARMEL. Written by Herself. Translated from the Spanish by David Lewis. Second Edition. London: St. Anselm's Society. 1888.

THIS is a life of a saint by a saint. Written by St. Teresa herself, at the command of her confessor, it set forth with childlike simplicity the workings of God's grace within the soul. The preface, by the translator, gives a brief account of the principal external facts of the saint's history; but the book itself deals with the life of her soul. Here we have visions, revelations, ecstasies, trials, humiliations, sufferings, dissertations on prayer, on humility, on obedience. An account of her private devotions—especially of her extraordinary devotion to St. Joseph—we have in fact as much mystic theology as could be acquired from many years study of Scaramelli. Father Dominic Bañes, of Valladolid, in his "censure" of the book says:—"It contains many visions and revelations, matters always to be afraid of, especially in women, who are very ready to believe of them that they come from God, and to look on them as proofs of sanctity, though sanctity does not lie in them." This passage deserves the notice of a class of writers and speakers who prate about the alleged facility with which Catholic saints are recognised as such, and the readiness of Catholics to accept without question any version that is alleged. This life of St. Teresa, abounding as it is in visions, would be very salutary reading for even persons of this class.

RECORDS OF THE ENGLISH CATHOLICS of 1715. Edited by John Orlebar Payne, M.A. London. 1889.

THE HAYDOCK PAPERS: A GLIMPSE INTO ENGLISH CATHOLIC LIFE UNDER THE SHADE OF PERSECUTION, AND IN THE DAWN OF FREEDOM. By Joseph Gillow. London. 1888.

THE above collections serve to throw a flood of light on the history and condition of English Catholics of a century ago. The storm of persecution which had all but swept away the Catholic Church of England had no doubt abated in its fury, but it could not at any time be said to have altogether ceased. The lives and property of Catholics were almost continually at the mercy of the mob, which any evil designing bigot could, and frequently did, lash into fury. To avoid the consequences of such outbursts of fanaticism, as well as to evade bad laws, badly administered, English Catholics were forced to lead lives of seclusion, such as if active persecution had been the order of the day. Like the sacred fire concealed by the prophet of old, the lamp of faith continued to burn unseen—at least by the many—till the dawning of better times permitted its being trimmed afresh, and held out to light up once again the path of the searcher after truth. In the *Records of the English Catholics of 1715*, we get many an instance of the hardships to which they were subjected, and of the fidelity with which they clung to the faith. Mr. Payne is well known among English Catholics as a careful student, an accurate and conscientious editor, and the *Records* fully bear out his reputation in both respects.

The *Haydock Papers* consist very largely of the history and correspondence of the old Catholic family of that name. But there is a great deal of other interesting and useful matter. They are very properly called *A Glimpse into English Catholic Life under the Shade of Persecution, and in the Dawn of Freedom*, for they enable us to see how it fared with English Catholics at that period, when bigotry was for the first time blushing at its own bad deeds. Besides the papers that bear upon the state of English Catholics at home, we have a most interesting narrative of the fate and fortunes of the professors and students of the English Colleges of Douay, and St. Omer under the French Revolutionary Party. But it cannot be flattering to Englishmen to be reminded that, whereas the French Government in 1815, paid an indemnity for the losses caused by the destruction of the property of the above named colleges, the English Government retained the money because it was "*Catholic property devoted to to superstitious uses*," and applied it to paying off the debt incurred in building a Pavilion at Brighton, for "the fourth of the fools and

oppressors called George." Mr. Gillow's reputation as a student and editor is fully sustained by this book. Both volumes are in the best style of the eminent Catholic firm of Messrs. Burns & Oates.

J. M.

MISCELLANIES. By Henry Edward, Cardinal Archbishop of Westminster. Vol. III. London: Burns & Oates. 1889.

CHARACTERISTICS. From the Writings of Archbishop Ullathorne, with bibliographical introduction. Arranged by the Rev. Michael F. Glancey, late of St. Mary's, Oscott. London. 1889.

ANYTHING from Cardinal Manning's pen is most deservedly welcome. This third volume of his *Miscellanies* contains a number of essays written for various periodicals between 1879 and the present year. The essays are all on subjects of great interest, written in the cardinal's usual pure, lucid, and pleasing style, and it is well that they should be given to us in a permanent shape, and not left to the risk of oblivion that is incidental to periodical literature. Moreover, some of the essays were written for American reviews, and may, unless reproduced, as they now are, be lost to readers in this country, and it would be a serious loss to lose anything written by Cardinal Manning on a subject of interest to Catholics. It is amazing how his Eminence, amidst all his many pressing duties, can find time to write such essays as those before us. May God give him health and vigour for many a year to come, to be what he has long been, a bulwark to our holy religion, and a champion of every good cause.

The *Characteristics* of Archbishop Ullathorne is a selection very well and systematically made from his various writings. The arrangement is alphabetical as regards the subjects, and the extracts given are in themselves excellent, and show great discrimination on the part of the compiler, Father Glancey. The recent death of the archbishop gives a melancholy interest to the volume. For fifty years he was the champion of Catholic interests in England, and his part in the reconstruction of the Catholic Church in England entitles him for all time to the gratitude of his countrymen and co-religionists. We do not believe in *Characteristics*. We would much prefer to study the works of such a writer as a whole. But we are bound to say that the selection before us is judiciously and creditably made, and that those who believe in such compilations will find in Father Glancey's volume all that they desire.

A COMPLETE NOVENA IN PREPARATION FOR THE FESTIVALS OF THE BLESSED VIRGIN; TOGETHER WITH A COLLECTION OF EXTRACTS FROM THE HOLY FATHERS, SUITABLE FOR THE MONTH OF MARY. By Dom Louis Marie Rouvier. THE LITTLE BOOK OF OUR LADY. London: Burns & Oates.

THE first of these books is a valuable little treatise well calculated to promote devotion to the Blessed Virgin, especially in that now common form of making Novenas in her honour. In it the devout client of Mary will find much assistance in spending a Novena with profit.

There is a suitable meditation and some spiritual readings for each of the nine days. It also contains a number of quotations from the Fathers which show forth in the clearest light the constant tradition of the Church on the dignity, power and sanctity of the Mother of God.

The Little Book of Our Lady contains within the small compass of forty pages a short but interesting sketch of some of the principal devotions in honour of the Queen of Heaven. A careful reading of the little work will repay perusal.

A SHORT PRACTICAL MAY DEVOTION. New York and Cincinnati: Fr. Pustet & Co.

No better book could be chosen for the May devotions than Fr. Deymann's compilation. The meditations we are told are translated from a "May Devotion" in general use in Germany. They consist of a series of reflections on some of the principal truths of our holy religion and on the virtues so brilliantly practised by the Blessed Virgin. These meditations are short, simple, and eminently practical. We heartily recommend this little book.

M. O'D.

THE IRISH ECCLESIASTICAL RECORD.

JUNE, 1889.

INCONSISTENCY, OR OUR FAITH AND OUR PRACTICE.

“Absque meditationis exercitio, nullus, secluso miraculo Dei speciali, ad rectissimam religionis christianae normam pertingit.”—*Gerson*.

WHEN we pass in review the various arguments that exist in proof of the true Church, and consider their number and their force, we are often puzzled to explain how it is, that so many apparently earnest men still continue to resist her claims, and to question her authority.

Yet, however much this thought may exercise our minds there is another of a far more personal, and (for us at least) of a far more practical character, which few of us trouble ourselves about at all; and that is why we who *do believe* so firmly in the stupendous truths of revelation should nevertheless be so very little affected by them.

That a man who has no belief in a future life should centre all his happiness and pleasure upon this, and should try to extract all the enjoyment he can from it, is the most natural thing in the world; that he should be always plotting and scheming to rise in the social scale, to become rich, influential, and of importance; that he should think of such things during the day and dream of them at night is all intelligible enough; but that *we* who profess the Catholic faith, who know that we are pilgrims and sojourners upon earth, who look upon this life as but a short avenue leading up to an endless eternity; that we should take the interest we do in what we know to

be so exceedingly flimsy and fleeting, and should attach so much importance to what we are perfectly well aware is empty, vain, and unsatisfying, *that* I take to be a far more extraordinary and difficult problem.

We profess belief, and we do in reality believe every dogma, and yet we seem to be able to reconcile with such a profession, a line of conduct diametrically opposite. What we openly affirm with our lips we are perpetually denying by our actions; and what we emphatically assert in words to be of the most vital importance, we declare by almost every act of our lives to be of no importance at all. However rational we may be in business, in politics, and in our social relations, we seem to be wholly devoid of reason so soon as we begin to deal with the spiritual and the supernatural. Perhaps some of my readers will begin to object, and will protest that I am exaggerating and overstating the case, and that we are really not so inconsistent after all; so suffer me to illustrate the justice of my contention by one or two examples. We shall best serve our purpose if we examine a few points upon which we are all thoroughly agreed. Let us then pass by all matters of mere opinion, and confine ourselves entirely to matters of certainty—to truths in fact which we are, as Catholics, bound to believe. We shall then see how little correspondence there is between our conduct and our creed. We shall find that instead of corresponding they are grossly at variance. Thus, *e.g.*, we believe (a) sin to be the greatest evil in the world; that no other evil can for one moment be put on a level with it; that even the smallest deliberate venial sin is a more real misfortune than any loss of health or fortune however great, that neither in itself nor in its consequences can any merely human calamity for one instant bear any sort of proportion to it. We are certain, with a divine certainty, that for no consideration whatsoever, not even to save our very life, no, nor a hundred thousand lives, would it be right or permissible to commit the least deliberate venial sin, even a passing sin of thought. This is not a pious exaggeration but the literal truth, and a truth which all confess—in fact to ask if we believe this, is to ask if we are Catholics. Of course we do,

But what is our conduct? Is it consistent? Does it in any way harmonise with our creed? Consider our position as regards venial sins, imperfections, small offences, lesser faults. How do we exhibit our horror of them: our sense of their enormity, baseness, and ingratitude? Do we for instance manifest in every day life a decided and unhesitating preference to suffer every species of calamity, distress, pain, even death, rather than to allow our souls to be stained with the guilt of venial sin? Do we so guard ourselves from this pest that years pass away without our having to accuse ourselves of so much as one venial fault? May we not rather ask if a month, or a week, or so much as a single day goes by without our being betrayed into some infringement of the law of God? This is what I mean by an habitual inconsistency. We *believe* sin to be the greatest of evils, we *act* as though it were the least.

Again, to take another instance, we believe (*b*) divine Grace to be so inestimable a treasure, that the gaining of one additional degree of it is not merely more advantageous, but *indefinitely* and *immeasurably* more advantageous, than the doubling of our fortunes, or the multiplying of all our earthly resources a million times over—that to advance one step in virtue is inconceivably more profitable to us, besides being better in itself, and more pleasing to God, than any advance whatsoever in worldly prosperity, social position, and political influence; so that, *e.g.*, we might, if we possessed them, give up the wisdom of a Solomon, the riches of a Croesus, the beauty of an Absalom, and the dignity and influence of a Cæsar, for the least particle of divine Grace, and would even then give an absurdly inadequate price for it. Do we believe all this in sober truth? Do we acknowledge that Grace is a priceless treasure, without parallel or equal in the whole of creation? Well, I distinguish, with our lips we do, and with our intellects too; but only in theory: in practice we do not. Indeed anyone considering our lives, and studying our aims, aspirations, ambitions, and desires, would regard us as a set of the most inveterate liars that ever lived; and might unhesitatingly describe us, one and all, as miserable impostors and con-

temptible hypocrites, who say one thing, but mean exactly the opposite. For how is it possible (they would argue) that men can honestly believe Grace to be the treasure they say it is, while, at the same time, they make no appreciable effort to retain possession of it, or, if already possessed, to increase it—while, in fact, they are more ready and eager to labour, toil, and suffer for anything whatsoever rather than for it. Indeed, the hope of wealth, or honour, or fame, can stir them up to far greater enthusiasm, and set their hearts in a far greater blaze, than the hope of any increase of this supernatural treasure, of which they are content merely to utter the praises.

Yet somehow or another we contrive *de facto* to reconcile two such opposites. Our Faith is sound: yes; but, oh! how dead, and cold, and wanting in power and influence!

Or, to take yet another instance: We are fully aware that time is short and fleeting; that life is not merely brief, but that it is most uncertain; and, what is yet far more important, we are fully aware that (*c*) on this moment of time—on this vanishing instant, which we call “Life”—the whole weight of eternity is ever balancing. Now, a man’s life, even when considered in itself, is but a tiny span; but when compared with eternity, it is simply nothing. Yet upon this brief moment of our earthly existence depends that which no created intellect can measure, and which no human plummet can fathom. On it depends, not merely an eternity of happiness or an eternity of misery, inexpressible and unimagined, but on our use of it depends likewise the *degree* of happiness or misery, as the case may be. Indeed, we may say that God has committed to our hands the forming and fashioning of our future; so that it will be just precisely what we make it, neither better nor worse. So that, even supposing we are fortunate enough to reach the kingdom of God, there is still the further question, what will be our position in that eternal kingdom when we get there? If we take the reward of the least among the blessed for our unit, then, whether our ecstasy of happiness and our delirium of delight is to be represented by ten, or one hundred, or one thousand, or ten thousand, depends (within limits) upon ourselves. In other words, we know

that while breath lasts, we may always keep adding and adding to the amount of our acquired grace, and, further, that to every degree of grace there is annexed a corresponding degree of eternal glory, each particle of which outvalues ten thousand worlds, besides being eternal and imperishable ; in such wise, that we may say, in sober truth, that it depends upon ourselves whether, throughout untold ages, which our mind grows dizzy in imagining, God is to be better known by us, better loved, and more fully enjoyed. We know all this, as we know that the oak depends upon the acorn ; but what is so lamentable is that our knowledge of the one fact seems to influence us about as little as our knowledge of the other.

We are not consistent. We neither think, nor speak, nor act as becomes men who sincerely lay these truths to heart. Who, indeed, watching our lives and following us as we go about our daily avocations, would for one instant dream that we are conscious of the fact—that we are positively *hic et nunc* laying down the foundations and drawing out the plan of an interminable future ? Who would imagine—viewing our conduct—that we are conscious that our actions and thoughts are all stamping, with an indelible mark, our life beyond the grave, and helping, in a very real way, to make or to mar a career which is simply endless and without termination. Yet it must be acknowledged that not one of us has any manner of doubt on the subject, when it is fairly put before us.

That the future has its root in the present ; that time is the seed of eternity ; and that “as a man sows, so he shall reap”—are truths which no Catholic ever dreams of disputing.

In a word, inconsistency marks our lives, is the badge of all our tribe, and extends to almost everything supernatural. I have touched upon three instances, and I might have touched upon three thousand ; but let these suffice, for I must hurry on to our next point. Enough, I think, has been said to show that we are inconsistent ; the next question that suggests itself is—

II.

Whence comes this extraordinary and deplorable contrast between our belief on the one hand, and our practice on the other? Why is it that we act so unreasonably? How are we to account for it?

It would seem at the first glance that, as a matter of fact, we don't really believe; it seems so impossible that we can inwardly accept the teaching of the Church, and still act so diametrically against it. But yet so it is, for there can be no doubt as to the sincerity and genuine faith of many who sin even grievously. We are all bound either to acknowledge the truths of revelation, or else to cease calling ourselves Catholics. The plain statement of our position is that we do *believe*; but we do *not realize*. This, at once, goes a long way to explain the anomaly; for truths affect us only in so far as they come home to us, and most truths of faith don't come home to us at all. For the most part it is like proposing an abstract truth to the undeveloped mind of a child; or it is as though we should inform a school-boy that the nearest fixed star is more than 19,000,000,000,000 of miles off. He will accept the doctrine readily enough; but his brain can conjure up no adequate image of such a distance. He believes; but he does not really *know* what it is he believes. He may have some idea of nineteen miles; but nineteen millions of million of miles confuses and puzzles him, and produces no definite impression on his brain. Only after a long habit of comparing and contrasting, can he gain some faint idea of such a distance. So is it in the spiritual world; the great truths of Faith affect us so little because so little realized. To believe with a mere implicit adhesion of the mind may be enough for the fulfilment of the precept of divine Faith; but that the various dogmas may influence our life, and spur us on to action, and give force to our will, and firmness to our resolutions, and power in temptation, and courage under trial, besides being believed, they must also be to some extent realized—they must enter into the mind, and shine out with a certain brilliancy and lustre of their own, and shed a light and a warmth in the centre of the heart. Could we only

succeed in mastering the truths of revelation, we would speedily find ourselves supplied with motives abundant and powerful enough to convert even the most indifferent of us into saints and heroes. The motives that exist to induce us to serve God are not merely exceedingly numerous, but they are also of an extraordinary and irresistible power, only they are ordinarily (if I may so express myself) allowed to lie beyond the field of vivid consciousness. If, however, we were to bestir ourselves, and to try to draw them within the inner circle of our mind, they are so excessively cogent and persuasive of their own nature that, without actually forcing the will, we may say they would become, in practice, all but irresistible. We may read this truth in the life of every saint; and there are moments and periods in our lives when we may have perhaps experienced it ourselves.

The more we consider the matter, the more convinced we shall be that it is not by believing anything fresh—not by adding to the articles of our creed, or discovering any new motives—that we shall be moved to change our lives, but that it can only be by the keener realization of the old truths familiar from childhood, and which we have known ever since we first began to know anything.

III.

Let me give an instance of what I mean from the life of the great St. Francis Borgia, once a gallant courtier and man of the world, and afterwards a religious, a priest and a saint. Now, his conversion is attributed, not to the discovery of any new truths, but simply and solely to a circumstance which brought vividly before his mind, and strongly illuminated, what were very old truths indeed: it was the sight of the dead body of the renowned Isabella, Empress of Spain.

She died at Toledo, and her remains were conveyed in a leaden coffin to Granada. On their arrival, Francis and the magistrates of the city were convened in order to take an official oath that the remains were really those of the empress. The coffin was accordingly opened, and the body exposed to view; the sight that met his eyes converted

Francis, and transformed him into a saint. Yet observe, he learned nothing really new. He needed no one to tell him that Isabella was mortal; that her glory must perish and her beauty fade. Suppose one had asked him, as he gazed upon his sovereign in the fullness of her health and strength: "Will those eyes that now glisten so brightly one day grow fixed and glassy, and those ruddy lips shrink, stiffen and decay? Will those small white hands, so delicately and wondrously wrought from the clay, ever to clay return?" Had one asked him: "Will that royal heart—that seat of all that is noblest and best—one day stop its beating and grow still for ever?" He would have replied unhesitatingly: "Yes;" undoubtedly, "yes." He believed those truths then as firmly as now, only not so vividly. This superficial knowledge did not act upon his life or spur him on to struggle for sanctity and a greater detachment from the world; but when death at last came, and he actually witnessed the change it brought—when he, with the bright and beauteous form of his queen still haunting his memory like a beautiful dream, lifted the ponderous lid and gazed upon the hideous and distorted corpse, and smelt the sickening exhalations and the fetid odour exuding from every pore, pah! and touched the cold, clammy clay, now fast resolving into its primordial elements—he learned a lesson not easily forgotten.

When he considered that ghastly heap of mouldering flesh, as it was but yesterday, clothed with the royal diadem of state, hung with precious robes, adorned with gold, and jewels of priceless worth, honoured, praised, courted, and cared for, the cynosure of all eyes, the observed of all observers, and then—contrasted it with what it had now become, he not merely knew, believed, and acknowledged, but he realized and was made intimately conscious of the transitory nature of all earthly things, and of the vanity of beauty, rank, power, wealth, and dominion: truths which had so long but skimmed over the surface of his soul, as a mere film, now penetrated into its centre: the lesson sank deep down into his heart. Up to this it had never been properly learnt, now it burnt itself, as it were, into his very being, branding itself on his heart with letters of fire. The

result was he changed his life, and consecrated himself wholly and unreservedly to God. Returning to his chamber he locked himself in, and passed the whole night prostrate in prayer, shedding many torrents of bitter tears. "Ah! fool that I am!" he exclaimed, "What am I struggling for? How much longer shall I waste my time in pursuit of mere shadows and unsubstantial nothings! All is worthless that passes with time: all is vanity and vexation of spirit but the love and service of God." He bid an eternal farewell to the vanities and pleasures of the world: he quitted the court, and entered upon a new course of serving God with the utmost fervour, and bound himself by oath, should he survive his consort, to enter a religious state of life. The impression produced on his mind by what he had seen, continued strong and undiminished, we are assured by his biographer, during the three and thirty years he survived, and exercised its influence to the last.

The special point that I am anxious that my readers should carry away with them and clearly grasp is that St. Francis was not converted by learning anything he did not already know, but merely by vividly realizing a truth which was familiar from his childhood. He was converted by an old truth, but an old truth appealing to him in a new and very striking manner: an old truth illuminated by an unusually strong and lurid light.

What follows. Well this; that, if we are to be converted from a tepid, careless, listless life, we must not merely believe, but our faith must be lively, bright, clear, and penetrating, in a word we must accustom ourselves to think—to ponder over the invisible truths, and to meditate assiduously. The reason why pleasures, honour, amusements, wealth, and other objects by which the world tempt us, have such power over many—not excluding some of us priests—is that they force themselves upon our notice; they are so obtrusive, so self-asserting, so perpetually ringing their changes in our ears; whereas the spiritual motives offered to us by God are quite the reverse: they are invisible, intangible, beyond the reach of sense, and only come to those who seek them. We shall never advance till we acquaint ourselves more thoroughly

with the truths we profess. The fact is, we are all living in a sort of dream. We see, speak, and move among what is unsubstantial, unreal, and shadowy, and the great spiritual world which fades not with time is all about us, and we know it not. Until indeed we consider it worth our while to devote to the contemplation of eternal things, some of those long hours which we lavish so readily and so prodigally upon temporal things we must not, it appears to me, expect to make much progress. The *invisible* can never influence our conduct nor be a motive of action *while it remains invisible*. It must be made visible . . . visible to the eyes of faith by meditation. The analogy between the body and the soul in regard to their respective nourishment is very striking. Food may be in the greatest abundance all around us, but unless it be eaten, digested, and assimilated into the system, it will never strengthen or nourish the body; so is it with the spiritual food of the soul, which is divine truth: till we are prepared to digest it, and meditate upon it, and turn it over in our minds, and familiarize ourselves with it, it will never spur us on to great deeds. "It is only those," as Father Faber so beautifully says, "who are ever conversant with the great things that God has done for them, who will ever be inspired to do great things for the love of Him."

There is evidently but one conclusion to which we can come. We must not merely assent coldly to truths proposed; we must strive to apprehend them and give them an actuality. They must be as real to us as the daylight and the sunshine. We must resolve to direct our thoughts in an especial manner each day, for a certain fixed time, to some one or another of the great truths. It is the surest, the simplest, the most direct means of acquiring sanctity here and eternal glory hereafter. Hence all the saints, without exception, both practised it themselves and exhorted others to do the same. Suarez, one of the greatest theologians, declares it to be morally necessary for all who wish to rise above mere mediocrity. St. Ignatius makes it the basis and foundation of the spiritual life of his order. St. Teresa, that marvellous mistress of the interior life, insists upon it above and before all things. She declares it

to be impossible for anyone to practise meditation and at the same time to continue leading a sinful and tepid life. He must either abandon tepidity or he must abandon meditation. The two cannot go on together. But why speak of the saints? Has not a far higher authority already spoken in the same sense? Has not the Holy Spirit promised immunity from the only evil we need fear if we only reflect upon the great truths? "Think of thy last end, and thou shalt never sin." Nay, more, does He not (speaking by the mouth of His prophet) ascribe the widespread sinfulness and wickedness of the world to an absence of this practice, and to nothing else? "With desolation is the whole world laid desolate, *because* there is no man who considereth in his heart."

Is any further proof needed? If we are sincerely anxious to attain to true sanctity, and to enjoy God for all eternity, we surely cannot neglect so powerful and simple a means. One thing is, at all events, clear, viz., a person who cares little about the means, cares little about the end. It is very easy to delude ourselves in this matter. But it is a mere piece of self-deception to flatter ourselves that we really desire to lead holy and innocent lives if we begrudge even one half hour a day spent in meditation. Let us apply this test, and if we cannot bring ourselves to undertake, even though it may be with some inconvenience, daily meditation, we should, at least, be honest enough to acknowledge that our desire of perfection is very weak, and only extends to the length of doing what will cost us little or nothing.

If the Editor will permit, it is my hope to develop this subject a little more fully in a future paper.

JOHN S. VAUGHAN.

ENAGHDUNE, CO. GALWAY.—I.

ABOUT eight miles north of Galway, on the eastern shore of Lough Corrib, lies a group of ecclesiastical ruins that bear silent but eloquent testimony to the by-gone glories of Enaghdone, or, as it is now called, Annadown. Indeed, though the barony of Clare, in which these ruins lie, is thickly strewn with monuments of Ireland's former monastic greatness, and the remains of Cloonfush and Teampail-Jarlath, Kilcooney, Killursa and Killearny recall memories of Jarlath, founder and patron of the diocese of Tuam; of Cuanna, a great abbot, scholar, and patron of learning, and brother of St. Carthage of Lismore; of Fursey, the great missionary to Saxon and Gaul, whose bones were laid to rest in the distant land of his adoption; and of Eany, whom a great authority, Dr. O'Donovan, has identified with the celebrated Enda of Arran: yet well may we say that the mouldering pile of Annadown, with its traditions and memorials of Brendan and Briga, of Cormac and Columbkille, is the most interesting object in the entire locality.

It is not, perhaps, so much that a halo of scholastic and missionary glory hangs over the place, such as causes us to look back with thrilling yet reverent interest upon the great centres of missionary and literary life in the early centuries of Ireland's Christianity, but rather that the story of Annadown is the history, as it were, in miniature, of the Mother Church; the varying fortunes, the lights and shadows of both are practically the same; the early religious fervour; its decadence during the centuries of Danish disturbance; the uprise and diffusion of the mendicant and other orders under Irish and Anglo-Norman patronage; the age of suppression and penal law; and the survival of the faith, vigorous and fruitful as ever: all are here faithfully mirrored forth.

A French poet has given beautiful expression to the effect which ruins such as these are calculated to produce upon a thoughtful visitor as, with reverent steps, he traverses

the cloisters hallowed by the life-long devotions of fervent worshippers :—

“ Eh ! qui n'a parcouru d'un pas melancolique
 Le dôme abandonné, la vieille basilique
 Où devant l'Eternel s'inclinaient ses aïeux ?
 Ces débris eloquents, ce seuil religieux,
 Ce seuil où tant de fois, le front dans la poussière,
 Gémit le repentir, espera la prière ;
 Ce long rang de tombeaux, que la mousse a couvert
 Ces vases inutiles, et ce comble entr'ouvert,
 Du temps et de la mort, tout proclame l'empire :
 Frappé de son néant, l'homme observe et soupire,
 L'imagination, à ces murs devastés
 Rend leur encens, leur culte et leurs solemnités ;
 A travers tout un siècle écoute le cantiques
 Que la religion chantait sous ces portiques.”

Yes ! imagination bodies forth once more the forms of by-gone generations ; the church once more resounds with sweet-toned psalmody ; the voice of master is heard in the school ; the cloisters are re-peopled with cowed and sandalled figures ; the busy fingers of the scribe ply the pen of knowledge ; the echoes are awakened by the ringing blows of the cunning artist, who deftly fashions some beautiful device in the yielding limestone :—But, alas ! it is all a day-dream—the place is only peopled by the dead—the reality is an unbroken solitude ; or if, perchance, any voices do break upon the ear, they accord with the solemn stillness of the place, for they are of those who bewail or pray for the departed faithful !

In connection with the venerable remains of Annadown, the chief figure to whom interest attaches is, of course, the original founder, St. Brendan of Clonfert, or, as he is often called, St. Brendan the *Navigator*. It may be well to note briefly a few salient points of his history. Born, as is generally admitted, in Kerry, probably in the present parish of Annagh, near Tralee, he received his early religious and secular training from St. Erc, Bishop of Slane, and from St. Ita, the Bridget of Munster, as she is sometimes called. By her advice, while yet a youth, he travelled into Connaught and placed himself under the guidance of St. Jarlath, in the

famous Monastery of Cloonfuish. There, St. Finnian, who afterwards became notable as founder of the still more famous monastic school of Clonard, was for a time his fellow-disciple; and in this latter place St. Brendan also spent some time in preparation for his life's work. From Clonard he proceeded, by St. Ita's advice, as a missionary to Brittany; and while there he made his first monastic foundation. While in the West of Ireland, he had often listened with deep attention to traditions of a far-off visionary land, and his heart was fired with zeal to carry to its benighted inhabitants the grand tidings of Christianity. When he was about sixty years of age his purpose took definite form, and in the year 545 he embarked upon his perilous enterprise. We can better imagine than describe the perils he underwent, and the difficulties he had to surmount during the long and weary voyage in a small and frail barque, and over treacherous and unknown seas, until at last, like Æneas of old, having toiled bravely on—

“Per varios casus et tot discrimina rerum,”

he caught sight of the land he sought. At length, “his vessel, impelled by a miraculous current, reached a shore where he and his companions found a charming climate and lovely birds. They walked into the interior for fifteen days; but when about to cross a great river, were warned back by an angel, who said that they had gone far enough, and that it was reserved for other men and other times to Christianize the land.” Thus the legends run; which, no doubt, are founded on fact, so far, at least, as the voyage and its objects are concerned. Having returned to Ireland, after an absence of seven years, he settled down to practical work. The first and chief of his foundations was Clonfert, where he resided. For this monastery, and others connected with it, he drew up a “particular rule, which was so highly esteemed as to be observed for many centuries by his successors, and was believed to have been written at the dictation of an angel.” We are told that in the monasteries founded by himself he held spiritual sway, as Abbot of Clonfert, over three thousand monks. The monastery founded by him at Annadown was

for women ; and over it, as abbess, he placed his own sister, St. Briga. Some authors say that, towards the end of his life, he paid a visit to St. Columba in his Scottish home. He died A.D. 577, in the ninety-third year of his age, at Annadown, and a beautiful tradition tells that St. Columba, standing on the bleak shore of Iona, "suddenly saw the heavens open, and the angelic choirs, whose brilliancy illumined the world in one instant, descend towards earth to meet his soul."

That St. Brendan was highly favoured by heaven and much revered on earth two other remarkable traditions tell. The first is narrated by O'Clery in the *Martyrology of Donegal*—One day, about fourteen years before his death, he was after Mass and sermon, and still upon the altar, when he was visited by St. Michael the Archangel, who remained with him a full day, and charmed the saint by pouring forth a flood of celestial melody. Having been so regaled, St. Brendan could never again bear to listen to, much less could he enjoy, any earthly music. Once only did he relax—upon an Easter day, when he permitted a youthful musician to play for him upon the harp ; but the contrast between the strains of earth and those of heaven was so great that the sweet music of the harper only grated upon his ear. He blessed him for his effort and good will ; but ever after he was wont to stuff his ears so as to shut out all melody of earth, and would admit only that of heaven.

The second tradition is of earth, and is recorded by Lynch. After death the remains of St. Brendan were translated for interment from Annadown, where he died, to his own monastery of Clonfert—a distance of twenty Irish miles ; and the concourse of people who gathered from all sides to do honour to his memory was so great that the head of the funeral *cortège* had reached Clonfert before the rear had left Annadown : "Qui agmen ducebant Clonfertam ante pervenerunt quam illud claudentes Enaghduna pedem extulerint." So did the Irish people reverence the relics of the saints in the early Christian days !

The noble pile of ruins, which, at least indirectly, owes its origin to St. Brendan, lies north of a small creek on the

eastern shore of Lough Corrib, and consists of two separate portions—an abbey for men, which is the most striking object, and, distant from it a few hundred yards to the north-east, the remains of a convent for women. On the south side of the creek are some remains of a somewhat later date, consisting of a well-preserved De Burgo castle and the crumbled walls of the episcopal palace; for the ecclesiastical history of Annadown has a two-fold aspect. With the monastic remains we are mainly concerned just now. Needless to say they are in a wofully dilapidated condition—so much so, indeed, that an antiquarian of such eminence as Sir W. Wilde could with difficulty conjecture the plan of either of the buildings or distinguish the separate parts. A slight improvement, indeed, has taken place since the date of his visit, for the Board of Works has spent some money in clearing away accumulated rubbish, and otherwise in restoring stones and collecting fragments. But the most that can be said regarding these once famous and richly decorated establishments is that they are noble but utterly dismantled and decayed ruins.

From the *Book of Ballymote* we learn that Annadown was conferred on God and St. Brendan by Aodha, son of Eochy III., king of Connaught; and other authorities, such as Ussher and Ware, tells us that St. Brendan founded there a monastery for women, over which he placed his sister, St. Briga. When or by whom St. Briga was trained to monastic life we are not told, and, indeed, what is usually stated regarding her is very much matter of conjecture. Neither have we any certain knowledge regarding *the rule* under which the nuns of Annadown were placed; but it seems probable that St. Brendan, having been in early life on terms of friendship with St. Bridget, would not overlook the rules and constitutions formed or sanctioned by so great a saint, and at the time widespread throughout Ireland. How long St. Briga's convent flourished, or whether in the course of centuries it escaped the attention of the ruthless Danes, is also a matter hidden from our knowledge. We know from the *Annals of the Four Masters* that the Danes of Limerick, in the year 927, "took possession of Lough

Orbsen and pillaged its islands," and it can hardly be doubted that the peaceful retreat of Annadown was invaded in one of their wild incursions, and that the chant of praise gave way to the ribald jests and fierce oaths of those pitiless barbarians, and mayhap to the death shriek of some of its innocent occupants. However this may be, it is matter of certainty that changes of great moment took place in the lapse of centuries. Sir W. Wilde, whose antiquarian skill cannot be questioned, and who carefully examined the existing ruins, assures us that there does not now exist "any remnant of that peculiar masonry that marked the period when St. Brendan died here or when St. Meldan was Abbot or Bishop of Lough Orbsen." He is of opinion that the present conventual remains stand on the site of the original nunnery, and are of a very much later date.

An inquiry of some interest is here suggested. Archdall, under the heading *Enaghdone*, tells us in a rather vague statement that "an abbey was founded here in a remote age, for as early as the seventh century we find that St. Meldan was Abbot or Bishop of Lough Orbsen or Lough Corrib. His feast is observed on the 7th February. This evidently has reference to a monastery for men. Now, Ware tells us that the monastery founded by St. Brendan for his sister was the first building erected at Annadown. The question then arises was there also a monastery for men built here by St. Brendan or anybody else, and presided over by St. Meldan? Except in the above obscure passage in Archdall, I can find no mention of such; and I conceive that he must have been led astray by the following circumstance:—It is certain that St. Brendan founded a monastery for men in the Island of Innisquin, in Lough Corrib, where St. Fursey received his early religious training and St. Brendan himself passed the latter years of his life. Regarding this establishment, Archdall himself has the following definite statement in the *Monasticon*:—"St. Brendan erected an abbey in Inis-mac-hua-Quinn, and made St. Meldan, one of his disciples, abbot. St. Meldan died some time before the year 626 A.D. His festival is held on the 7th February." Other authorities, such as O'Flaherty, make similar statements.

The monastery, then, over which St. Meldan ruled, was not at Annadown, but in Innisquin, which is distant about six miles from Annadown. The only monastery at Annadown was St. Briga's. The confusion must have arisen from the spiritual link that bound the two institutions together, and from the fact that the district over which St. Meldán ruled as bishop took its name at one time from Lough Orbsen, and at another time from Annadown, whither the episcopal chair was in course of time removed.

The most definite statement we find connected with this convent is that in the year 1195 Pope Celestine III., by a *Bull* dated February 26th, "did confirm this church, together with the town of Kilgell, to the nuns of the Order of Aroacia." This would seem to convey that these nuns were already in possession. Kilgell, formerly a somewhat important place, is now a small village, distant some six miles from Annadown, having still extant some ecclesiastical remains of ancient date, used as a burial place for children, and which may have been connected with the Aroacian nunnery.

The Order of Aroacia is of French origin, and dates from the end of the twelfth century. Its founder was Gervais, a contemporary of St. Bernard, and the rule they followed was that of St. Augustine. De Burgo, in his *Hibernia Dominicana* says, that there were thirty-six houses in Ireland of canonesses of St. Augustine, of which the Convent of Annadown was probably one. The Order of Aroacia must have spread very rapidly indeed; when we find a convent of that order in a remote part of Ireland within a few years of its foundation. In the thirteenth century this convent must have been in a very flourishing condition, for we are told that in the year 1238, a steeple, which some suppose to have been a round tower, was built in connection with it. There is nothing whatever about the place to indicate the existence at any time of a round tower, so that the steeple or belfry must have taken some other form. For several centuries successive generations of nuns pursued the even tenor of conventual life—multiplying and illuminating books, instructing the ignorant, edifying all by their lives of prayer and self-

restraint, and so making secure their eternal salvation. But at last the sad epoch of plunder and suppression came; the nuns were forced to leave their peaceful home; and the nunnery of Annadown, together with the monasteries of Clonthuskert, Aghrim, St. John Baptist, Tuam, Kilcrevaun, Roserrily, Loughrea, and Kilbought, together with their belongings, were made over to Richard, Earl of Clanricarde, subject to the yearly rent of £68 9s. 6d. payable, not to the rightful owners, but to the Crown. This was in the twenty-sixth year of the reign of Elizabeth, A.D. 1584.

Co-existent with the Aroacian convent, and dating from the early years of the thirteenth century, and probably confiscated by the same order, was the noble abbey dedicated to the Blessed Virgin, under the title of *Sancta Maria de Portu Patrum*. The remains of this building form the most important part of the existing pile. It can hardly be doubted that this was an abbey for Premonstratensian Canons, an order founded in France by St. Norbert, before he became Archbishop of Magdeburg, and solemnly approved by Pope Honorius II., A.D. 1126. This order spread with great rapidity, and had thirty-five houses in the British Isles. Archdall, on the authority of Ware, distinctly states that *Sancta Maria de Portu Patrum* was a house of this order; though M'Geoghegan affirms that it was a house of Augustinian canons, and a branch of the Augustinian Abbey of Tuam. There certainly was an Augustinian monastery at Tuam, known as the Priory of St. John the Baptist; but there was also the Premonstratensian Abbey of the Holy Trinity, founded directly from the mother house at Premonstre. It seems to be certain that the Annadown Abbey was a branch of Abbey Trinity rather than of St. John's Priory. However this may be, the difference between the orders was one more of name than of reality, for they both belonged to the general class of Augustinian canons.

That the tenor of their existence was not always as even, and their thoughts and energies centred as completely in purely ecclesiastical or monastic matters as monks might be supposed to wish, and that while striving after their eternal inheritance they did not overlook material interests, is proved

by a contention that took place between themselves and one of the bishops of Annadown, in the early part of the fourteenth century. The monks by some means had obtained possession of a messuage containing twenty acres of arable land, six of meadow, forty of wood, twenty of moor, and sixty of pasture in the townland of Shankill, which the bishop conceived to pertain of right to the cathedral church. Such a quantity of land was no doubt a matter of great importance to the bishop on the one hand and to the monks on the other, and we need not wonder that the contention regarding the right of ownership was warmly carried on. I find no mention of the tribunal before which the case was tried. If before the ecclesiastical tribunal of the Metropolitan, the decision might be availed of by friend or foe to extol or impeach his impartiality; for while he was unfriendly to the Bishop of Annadown on the one hand, on the other he claimed the bishopric as part of his own diocese, and probably would claim the cathedral belongings too. So that his sense of justice could not well be trusted by either side. The temporalities of the bishopric were at this time in the gift of the *Crown*, and probably the case was decided by a lay tribunal. But the result was favourable to the bishop. In what year and in what circumstances the abbey was suppressed I do not find stated; as I have said above, it probably did not survive the Aroacian Convent.

Besides the institutions already mentioned the chroniclers tell of a Franciscan Monastery which was the head of a custody, and had extensive jurisdiction over the other houses of Connaught and Ulster. Strange to say there is no trace, that I can find, of such an establishment; for there are absolutely no local traditions regarding it. The Franciscan abbeys of Rosserrily, Clare Galway, Galway, and Clare Tuam—each of them distant only a few miles—still exist as majestic ruins, or their sites at least are well known. These monasteries too are frequently mentioned in the ordinary authors—Annadown is not so. It seems strange that Annadown having been a house of superior jurisdiction, should receive such scanty notice. But except in Archdall, and what evidently is copied from him, I can find nothing definite. He indeed

does state that at a place called *Killian Bonaina* in Galway, there was a notable house of the Third Order of Franciscans. There is a burial place for infants within the precincts of the present parish, and only a couple of miles from Annadown, called *Killian*, and which from its situation the epithet *Bonaina* would precisely suit. This may have been the site of the Franciscan Monastery, though now there are few, if any, traces of the building. The difficulty of name would be very slight; for everyone can understand how the name of a place of note, such as Annadown, would be substituted for that of one less well known in its vicinity.

The latest religious establishment was the College of St. Brendan, which provided maintenance for four priests or vicars when it was in its hey-day. Presumably these gentlemen had charge of the spiritual interests of the place and were the successors of those who in the episcopal times formed the Cathedral Chapter. It is a strange fact that this institution was overlooked by Queen Elizabeth and her minions when dealing out their decrees of suppression and confiscation against the other religious houses of Annadown; for otherwise, poor as it undoubtedly was, it would not have been exempted from the common lot. But its day of grace was prolonged only for a little and the end approached slowly but surely. Meanwhile its staff of vicars had, for one cause or another, fallen off, and when last we hear of it in the evil days of Elizabeth, Clement Skerrett and Thady M'Ingllis were its sole clerical occupants. The possessions of the college were at one time considerable for the time and place. But in the days of the above-mentioned priests the surroundings were not imposing. We are informed that then the possessions of the college were a church in ruins, a small cemetery, a garden and half an acre of land on which a few labourers' cottages had been erected but which at this time were untenanted and consequently without value. There was also immediately attached to the college about twenty acres of wet pasture land. The college, then, or at some previous period, had a number of tenants who grazed their cattle on pastures common to themselves and to the townsmen—and the scope must have been considerable;

for we learn that twenty-three *quarters* of tithes belonged to the college—each quarter being of the value of £3 6s. 0d., Irish currency of that period, and distributed as follows over even wide-spreading townlands:—

Town and Chapel of Annagh	...	2 quarters.
Cahirmorris	... ..	4 „
Balrobbuck	... ..	4 „
Kylgyle (Kilgill)	... ..	4 „
Ballynacowley (Wood village)	... ..	1 „
Drumgriffin	... ..	4 „
Clonboo	... ..	4 „

When this college was established, or by whom, I do not find distinctly recorded. It seems probable, however, that on the definitive union of the See of Annadown with that of Tuam the cathedral church of the former was established as a collegiate church, with its chapter and other belongings, and so that a faint resemblance of the glory that had passed away still clung to it. This conjecture is to some extent borne out by an official report presumably of the then archbishop, forwarded to Rome in 1555, before the storm of persecution had developed the fulness of its fury. This report describes Annadown as “a small unfortified town distant four or five miles from Tuam. It has a small cathedral under the invocation of St. Brendan, with its dean, archdeacon, and some canons attached, who, however, do not reside there. The cathedral is quite abandoned and only one mass is offered up there on festival days; there is also a tower with a cemetery; and one chalice and one vestment; the diocese is very small and is situated among wild and evil men.” At this period the See of Annadown was permanently annexed to Tuam. Soon the final crash came, the light of the sanctuary was extinguished for ever, and with it the flickering flame which betokened but feebly the steady and brilliant light of former days.

And now standing unroofed and abandoned in the little cemetery like the spirit of evil in the holy place,—a contrast to all its surroundings and a monument of oppression and yet of failure—is a not unpretentious Protestant church built on the probable site of the old cathedral and of the

materials of the more ancient edifices. It testifies unmistakably to the barbarous spirit in which the work of confiscation and destruction was effected—for it has for its oriel window a magnificently designed and wrought setting, taken stone by stone from the adjoining abbey. But as if ominous of the impropriety of the transfer and of the ruin that was sure to follow, one of its sculptured stones was falsely set. The hopes of those who raised this building, if fixed upon a spiritual harvest, were, like those of others elsewhere, doomed to be quickly blighted. And we may hope that even still the guardian spirits of Brendan and Briga, and of the countless hidden saints of Annadown hover round the place and keep faithful guard over their once fair possessions. For at this day there is not, nor has there been for years, a Protestant in the parish, save the parson and his immediate family. Let us hope that, if the institutions of Annadown are altogether of the past, their spirit may survive for ever.

This much have I gleaned with difficulty and set down crudely regarding those interesting ruins. The crumbling walls of the bishop's palace remind us of another phase of Annadown's history which must be kept for another paper.

JOHN MACHALE, C.C.

THE TEMPORAL POWER.—II.

IS IT NECESSARY?

THE answer to this question is contained in the following words of Pius IX.: “the temporal dominion of the Popes is of such a nature as in the present order of Providence, is believed to be necessary and indispensable for the free exercise of the Catholic Apostolate.”¹

Before we begin to prove this statement it will be well to explain our terms. A thing may be necessary in two senses, either *absolutely* or *relatively*. Whatever is absolutely necessary

¹ Pius IX. protest, 14 Feb. 1849.

for the Church is essential to it, so that it cannot exist without it. It is absolutely necessary, for instance, according to the divine institution that it be guided by an infallible or unerring head. If the temporal power were absolutely necessary the Church should cease to exist with it. This would be both religiously and historically false; religiously, for when Christ instituted his Church he only committed the supreme spiritual power to Peter; historically, in as much as the Church during the first three centuries, and the last eighteen years has actually existed without it, which would be impossible if the temporal dominion were absolutely necessary. When we say therefore that it is necessary, it must be understood relatively, namely, that under the existing circumstances of human society, it is necessary for the free exercise of the apostolic ministry, and for the conservation and propagation of the Catholic doctrine. In a word, the spiritual power of the Pope suffers serious detriment by his being deprived of the temporal sovereignty. As the spirit of a man cannot be subdued or broken in by binding him in chains, though he suffer serious detriment therefrom, so the spiritual power of the Vicar of Christ remains essentially intact, even when separated from that temporal sovereignty which is necessary for its free exercise. But he who represents the greatest moral power on earth, on whose subjects the sun never sets, and whose ministry is absolutely necessary for the salvation of men, cannot without serious injury to the spiritual interests of those whom he governs, be subject to any human authority. He who was commanded by Christ to confirm his brethren in faith, cannot exist in a state of subjection to men, who are too often swayed by passion, self interest, and false policy, to war against justice and religion.

Perhaps one of the most cogent arguments to prove this can be deduced from the very nature of human societies. Every society has a special end in view, which in general terms, is some common good to be obtained for the individuals who compose it. Since the nature of the society depends on that end, it follows that the superiority of one society over another depends on the superiority of its end.

The end of one society may be superior to that of another in two ways. Intrinsically, in itself, when it is more excellent and necessary, or extrinsically in its operation, when it extends to a greater number of individuals who are enabled to participate in it. Thus, for instance, a State is intrinsically superior to a commercial society, because the former aims at procuring *all* that conduces to the temporal happiness of a people, whilst the latter has for its scope the good *only* that proceeds from an increase of opulence. The State is also extrinsically superior, because it has for its end the good of all the individuals in it, whilst the commercial society is limited to some. Since, therefore, the State is superior, and the commercial society inferior, it follows, that if they exist together, or if the same individuals are subjects of both societies, the inferior must be subordinated to the superior society, in all that is necessary for the carrying out of its end.

Now let us apply this principle to the Church in its relation to the civil power. Of all the societies that exist, or have ever existed amongst men, there is none whose end is so excellent and necessary, or whose operation extends to so many individuals, as that of the Roman Catholic Church. The end for which Jesus Christ instituted it—the glory of God in the salvation of men—is supreme, supernatural, and absolutely necessary. It is superior to the ends of all other societies, as the spiritual is superior to the material, as the infinite surpasses the finite, as eternal is superior to temporal happiness. Hence as the various ends to which a man tends must be subordinated according to this relative necessity, so the various societies to which he may belong must, as we have seen, be likewise subordinated, so that the first and most independent, because the most necessary, must be that which tends to the eternal welfare of man. Therefore because of the intrinsic superiority of its end, the Church should be independent of all other societies, and the latter should be subordinated to it in everything that affects the accomplishment of the end for which it was instituted. Its operation also extends to a greater number of individuals, for it was instituted for the benefit of the whole human race. Hence the Roman Catholic Church, as a society, is in every sense superior

to all other societies existing in the world, and must therefore be independent of them, otherwise we should have the strange incongruity of a superior society existing in a state of subjection to an inferior. That independence of the Church must be real, not apparent, which implies that it must be possessed of a temporal sovereignty.

The force of this argument will appear still clearer, if we consider that the Pope must be either an independent king, or an Italian, a Frenchman, an Austrian, etc. That very title of nationality takes from him his character of universal Pontiff. His position as common father of all the Catholics throughout the world, claims for him that he should be free from all restraint, and independent of all local influences. A Pope subject to Napoleon, would not have been respected by any of the powers that opposed him, nor would a pontiff subject to the house of Austria be obeyed either on the banks of the Vistula or of the Seine.

Suppose for a moment the Pope were a Frenchman, and subject to that government, his decrees or commands would no longer have the same force. In other nations, especially if not acceptable, they would be interpreted as the result of French diplomacy, exercised with a view to giving offence. The Pope would be represented as the instrument of the French government, and his instructions would be received with diffidence, especially by the enemies of the king, who claimed the Pope for his subject. Malignant persons would find injurious interpretations for every act of the Supreme Pontiff, to represent him as the dupe of the civil power; and all this would tend to lessen his authority, to open the field for rebellion amongst his subjects, and to foment discord between nation and nation. There is no prejudice so strong as that which springs from nationality, and in our hypothesis the strongest national prejudices would be brought to play against every Papal act.

In case of war, if the French government saw, as no doubt it would, that the immense moral influence of the Pope could be politically useful to them, they would leave no stone unturned to obtain it, or at least to prevent any other power profiting by it. The Pope would be completely at

their mercy, and they would not fail to make him feel it. Is it not, therefore, in the interests of every Christian nation to place him in a position of independence? Is not such a position necessary for him for the full and free exercise of that mission that he has received from God?

The temporal dominion is also necessary from a political point of view. One of the most appropriate and important duties that have, from time to time, devolved on the Supreme Pontiff is that of acting as arbitrator between hostile nations. If he were in a state of subjection to any of the powers that would be impossible. A pope subject to Charles V. would not have been accepted as arbitrator by Francis I., nor would a Spanish subject have been selected by Bismarck to arbitrate in the question of the Caroline Islands. To treat such questions it is necessary that the various governments be represented diplomatically at the Vatican. How could this be possible if the Pope had no power to protect the ambassadors to the Holy See? If the nation were at war, the ambassadors should retire, and that is the time, of all others, when they are most needed.

What is more necessary in Europe at present than some sovereign power to arbitrate, when necessary, between hostile nations? Never were such vast preparations and armaments made by all the nations of Europe. Never were governments watching each others' movements with such jealous anxiety as at present. A breach between two nations would cause a terrible European war, and a trifle might cause that. This state of things is increased by the fact that there is no power to appeal to for arbitration, as all the civil powers are compromised on one side or the other. Oftentimes a trifling interference can establish peace in a manner satisfactory for all parties, when war would otherwise have unquestionably resulted. Is it not in the interest of all Christian princes to have some security against being dragged into a fearful and unnecessary war? If so, what greater security could they have than an independent Pope, in unrestrained possession of that legitimate throne which Providence has given him, and of which he held undisputed possession for over a thousand years? His religious and sacred

character, his immense moral power, and the age and noble qualities required to befit him for the Pontificate, are sufficient guarantees of justice and equity. An independent Pontiff alone could afford such security to society. His decision could and should be accepted by all, because uninterested except in the cause of justice. The fact that he has children in all the nations of the world, ensures impartiality and paternal solicitude for all. The dignity of his sacred character, and the high interests of the Church of which he is head, makes it an imperative necessity on him that his decision should not be other than what the whole world could declare most just. On the other hand, the decision of self-interested secular politicians, might well be feared.

I have no doubt people are not wanting who would say, "this is only a Papist's version." No assertion could be further from the truth. Amongst the many who cannot be suspected of partiality for Papists or the Papacy, perhaps one of the most remarkable who has spoken in favour of this idea is Voltaire. In his *Essay on General History*, chapter lx., he says: "The interests of the human race require a check to restrain sovereigns, which would protect the lives of the people; this check, by a universal convention, might be in the hands of the Popes. The Pontiffs, not interfering in temporal questions except as peace-makers, to teach kings and peoples their duties, would be considered as the images of God on earth." We have seen that even from a political point of view the temporal power is necessary for the Pope to fit him for those high duties that society requires of him. This alone would procure for all human societies that order and unity which is the principal source of perfection. As in every perfect piece of machinery there are many component parts that are united with, and depend on, some first moving principle, like the main-spring in a watch, so it should be with the various societies that form the component parts of the great moral machinery of mankind. They should be united in some one authority, from which they all derive their unity and order. That one authority cannot be centred in a person whose jurisdiction is limited by place.

It must be one who has interests to defend, and whose authority is acknowledged, in every country of the world. The Pope alone has such a universal jurisdiction. Hence the only true remedy against tyranny, and all other social disorders, is to be found in placing the Supreme Pontiff in that position which his office naturally claims. This alone can give human society that high perfection of unity that will make it to resemble the Divinity itself, in which, because of its infinite perfection, there must be absolute unity both of substance and attributes.

Another proof of the necessity of the temporal dominion may be found in a comparison between the Roman Catholic and schismatical churches. In fact, while the former has always existed full of youthful vigour, and faithful to the orthodox usages of the earliest times, schismatical denominations have invariably been reduced to a state of utter servility the moment they separated from the one true Church. The cause of the former may be traced to the civil independence of the Popes; and of the latter, to subjection to the State. The Patriarchs of Constantinople were all but independent of the civil power of the emperors as long as they were in union with the Church, and they were respected there as the Popes were respected in Rome. Their influence and power rose to such pre-eminence, that they became for the East what the Popes were for the West. But when they allowed their pride to get the upper hand, broke off their allegiance to the Holy See, and used the power of the emperors to establish their would-be independence, they became at once degraded court creatures, wholly dependant on the civil power, and lost all the glory and prestige they had acquired. What was it that reduced them to be mere instruments of the imperial power the moment they separated from Rome? It was because their civil independence had come from the Pope, in whose power they participated indirectly; and, when they separated from him, they remained completely in the hands of the emperors. The same has been the fate of the Russian schismatical church, and of the German Protestants. Perhaps a more striking example is to be found nearer home in the English church

which, in spite of all that has been done by a people, who retain more religious principles than any of their schismatical *confrères* to maintain for it a certain independence, has been gradually sinking to the level of a mere national formality, maintained by the government.

If the Catholic Church were thus subjected to the State, it would suffer serious detriment, not indeed in its essence, which is unchangeable, nor in its existence, for it must last to the end of time; but, as a human society, it can be persecuted, buffeted and restricted in many ways, that would impede its necessary apostolate, and limit the spiritual power of its Supreme Head.

Even when the Roman Pontiffs were temporal kings, they met with very great opposition, on the part of sovereigns, in the exercise of their spiritual power. What would it be if the Pope were subject to one of those hostile temporal kings? How often they have opposed the convocation of General Councils, and tried to tamper with their acts when assembled, even when the Popes were independent? If they were dependant, the obstacles and opposition they could oppose would be multiplied, and they could seriously impede the execution of decrees that might be adverse to their passions or private interests. When Pius IX. defined the dogma of the Immaculate Conception, though it was received with joy and exultation throughout the whole Catholic world, Spain, a nation eminently Catholic, and ruled by a Catholic sovereign, opposed and deferred the promulgation of the Bull *Ineffabilis Deus*. This occurred although the Spanish law prescribes the free promulgation of all dogmatic Bulls throughout the kingdom. It is true that neither the queen nor the Catholic people were responsible for that act. It was to be attributed only to the political faction that held the reins of government. Nevertheless, when such opposition is possible, even in an eminently Catholic country, we can easily understand how possible it would be to see the Pope himself impeded, in this primary of all his sacred duties, if he were obliged to live subject to a temporal prince. If the latter were hostile to the definition of some dogma which the Pope considered it necessary in

the interests of religion to define, it is not likely he would be allowed to do so without molestation. Is it not contrary to reason that the chief of the Christian religion should be left at the mercy of men, to interfere and impede him, as their passions or self-interest dictate, in the exercise of his spiritual ministry?

Again, the management of the whole Catholic hierarchy is in the hands of the Pope. He has to appoint bishops all over the world, to communicate with them, and since the religious administration often affects civil matters very materially, he must keep up relations with Governments to treat about whatever concerns the interests of religion. If he were subject to some king, his action in this respect could be very seriously if not altogether impeded. He could only treat with the friends of the sovereign under whose protection he lived. In time of war all communication with the enemies of that prince would be impossible, and any attempted communication would be tampered with. Even in time of peace, what would prevent the civil authorities from finding some pretext to seize on documents, or persons either, to vex the Supreme Pontiff or those with whom he communicated? Past experience shows that such things were possible when the popes were independent.

Moreover, the Supreme Pontiff has to guard the doctrines of the Church against error and ceremonies against innovations. Consequently he has to condemn doctrines contrary to religion or morality, to decide theological questions, to approve and watch over religious communities, and to regulate their relations with the secular clergy, to approve public prayers and devotions, receive appeals and complaints, and to send missionaries to teach and baptise all nations.

Since all these duties are not confined to any one country, but extend over the whole world, it is clear the amount of work entailed is immense. This gives rise to the necessity of having under the immediate control of the Pope several Congregations of very learned and prudent ecclesiastics, whose business it is to investigate the various

questions, and refer the result of their investigation to the Pope. Hence, under the Supreme Congregation of the Holy Office, presided over by the Pope himself, there are several others, such as that of the Council for the interpretation of the Decrees of the Council of Trent, of the Bishops and Regulars, the Propaganda Fide, the Index, Rites, Ceremonies, Indulgences, and Holy Relics, etc., each having a special class of subjects to deal with. All these have to be maintained and directed by the Pope, who nominates the cardinal-prefects and the various officials, and appoints a council of cardinals for each. If he were not an independent king, how could the work of all these congregations be carried on without danger, and even certainty of their being often harassed and molested by the Government. Past experience gives us no reason to hope for anything else. It is but a few years since the Italian Government, in defiance of the existing law and without a shadow of legal right, seized on the property of the Propaganda that had been contributed by the generosity of the faithful throughout the world for the propagation of the faith; and this is but one of the many sacrilegious acts, by which they have tried to improve their bankrupt finances. Was not that an injury to Christianity and an insult to those millions of men who acknowledge the Pope for their spiritual head? Nevertheless it was done by the representatives of a nation which has for the first article of its statute "that the Catholic religion be the religion of the State." What they did yesterday they could continue to-day with all the Congregations in Rome. There is no power to prevent them. If they do not so, it is not through any particular love for religion, the Pope, or the Congregations. We have said sufficient on this point to show clearly that if the Pope is to exercise his spiritual authority without restriction or hindrance, he must necessarily be an independent king.

During the various ages the Church has existed she has been continually struggling to resist the interference of secular princes in ecclesiastical matters. They have tried to obtain the power to nominate bishops and other dignitaries, and, not succeeding in that, they have endeavoured to

obtain as much influence as possible in regulating such nominations. They have endeavoured to make the bishops more subject to the State than to the Pope ; they have laboured to influence the nomination of cardinals, with a view to secure the election of future popes ; they have seized the goods of the Church, sold benefices, and in numberless other ways have endeavoured to make the Church subject to their authority. If the Pope, instead of being in a position to resist them as he was then, were obliged to live in a state of subjection to one of those temporal princes, what could he expect ? Certainly nothing better than what has been the fate of those schismatical churches that have become totally dependent on the State.

When a Pope dies the College of Cardinals assemble to elect his successor. This election would be of the greatest importance for the rulers of the nation, in which the Pope resided. They would naturally be most anxious to have a weak, submissive prelate elected, from whom they could fear no opposition. Is it possible they would not make use of every stratagem to obtain this ? They would have the cardinals completely at their mercy, and undoubtedly would leave no stone unturned to obtain the election of a State favourite. This would give rise to doubts in the Church whether or not the Pope had been canonically elected. Consequently it would open the way for schism and rebellion against his authority. The effect, therefore, of destroying the Pope's temporal power would be to paralyse his spiritual authority. In fact, that is the principal object the Freemasons, whose evil influences permeate almost every class of society in Italy, have in view in depriving the Supreme Pastor of his temporal power. " Let us bind him hand and foot, and then let him do what he can." That is their principle, for they know well that when deprived of his temporal independence, he is a less formidable opponent. The Church has a double power over its subjects, external and internal. For the exercise of the former external independence is necessary. That civil independence is precisely what the Freemasons are sworn to destroy, for they well know that it is the great bulwark of morality, and that if they demolish

it, they have fettered the most determined enemy of their illegal action. That illegal action is directed against all kingly power and social order, and hence those who profess to be supporters of one or other of these should be first the supporters of the Pope's temporal power.

It would be a tedious labour to read through the volumes of solemn protests that have been made by the bishops all over the world against the occupation of Rome. Those bishops represent the Catholics in their various dioceses, and their unanimous protest shows that the Church, all over the world, has felt severely the injury done to its venerable chief, and that the universal persuasion is that the temporal power is necessary for the Pope. What better proof can there be of its actual necessity? The opinion of one or two prudent persons is valuable. What must we think of the unanimous opinion of those men who for their sanctity, learning, and prudence have been selected to rule over the various dioceses throughout the world? Their united voice represents the voice of the Church, and when united with the Supreme Pastor, their voice is infallible in moral questions. The present question is one that, though not included, borders on the domain of morality. At all events, it is a question of vital interest to the Church, and no good Catholic will believe that the whole Church, united with the Vicar of Christ, can have a mistaken persuasion regarding the necessity of the temporal power.

This is not all. One hundred and sixty-seven Pontiffs, from Leo III. to Leo XIII., have always laboured to preserve intact that dominion that Providence had given them, and to hand it down to their successors as a necessary patrimony for the Church. Whenever, during that long term, incursions were made on the Papal States, a universal protest showed that the Catholic world regarded the temporal power as necessary.

This fact alone that the whole Catholic world is, and always has been persuaded that the temporal power is relatively necessary for the Church, is in itself sufficient to satisfy an impartial mind. What persons are more fitted to

know that which is necessary for a society, than the rulers and members of that same society? The voice of the Catholic world has ever been unanimous in declaring that the Pope must be a sovereign; that he whose dignity is generically superior to the dignity of any secular prince, cannot in any way be subject to other men. The riches of all the banks in England would not compensate a king for his crown, which represents the highest dignity, the greatest honour and independence, that a man can have. Neither would they compensate the Pope for the loss of his temporal dominion, nor could he accept such a compensation. He is superior in dignity to all secular princes and hence cannot be subject to any of them. If such were the case he would be the subject of his inferior. Let us suppose for a moment that it were so. The prince to whose authority the Pope would be subject would be either a Catholic or not. In the latter case the impropriety is evident. Suppose he were a Catholic: then he would be subject to the spiritual authority of the Pope which oftentimes affects indirectly temporal matters, and bound to obey him. On the other hand as temporal king he would be superior to the Pope and could not be subject to him. Thus both the Pope and king would be at the same time subject and superior of the same person which is clearly absurd and would lead to continual discord.

Nor can it be said, that if the Church existed eight centuries without the temporal power, there was no reason why it should begin after such a long period to hold the civil government. It does not follow that because the Church did not actually possess a kingdom in the first centuries, that such was not necessary for it. That would be true if we were speaking of absolute but not of relative necessity. History represents things as they were, not as they could or should have been. The Church was not instituted by Christ to be persecuted. Nevertheless the three first centuries of its existence was a long period of inhuman persecution. Those persecutions though turned to its advantage by an all-wise Providence, were essentially evil, and materially noxious to the Church, and hence while they lasted, she existed in an abnormal state. It cannot be

inferred, that because God allowed that to go on for three centuries, it must therefore continue to the end of time. Neither can it be inferred that because she continued eight centuries without a temporal sovereignty, that should go on for ever. Besides as we have already shown the temporal sovereignty began, at least essentially from the cessation of persecution, and went on steadily though almost imperceptibly increasing with the consent both of princes and people till it became perfect in the eighth century. The Church from the beginning has held either the palm or the sceptre. The palm when in an abnormal state, fighting against injustice. The sceptre when in peaceful possession of her own, performing the work that was appointed for her. Not only does the one show nothing that excludes the necessity of the other, but the former proves that when the Church does not hold the sceptre she must exist in a state that is unnatural for her, a state of persecution.

It is clear from what we have said that the Pope could not cede his right to the temporal dominion. The latter belongs not to him, but to Christ and the Church. The Pope is but the administrator *pro tempore*. That kingdom therefore has a sacred character, for it belongs to One from whom no human power can take it. In this the dominion of the Pope differs from that of every other sovereign. The latter hold their kingdoms in their own name or that of inferiors, and for the good only of those who are under their dominion. The Pope holds it for Christ, his superior, and for the necessary independence of the whole Church. Hence, though the condition of the society or state over which he rules may, in peculiar circumstances, make it imperative on another king to renounce his right to the crown, for the good of society, this can never happen to the Pope, for he has not power to cede what he holds not for himself, nor for an inferior, but for Christ, and not for the good only of the individuals in his temporal state, but for the necessary independence of the whole Church. He cannot cede anything that is necessary for the exercise of his spiritual power, and we have seen that the temporal dominion is necessary for that.

The Church has defended her rights in this respect in the

past, against terrible opposition, and came out victorious. There is no reason to believe that in her present conflict with injustice she shall not be equally so. She may be bound down and restricted for a time, but only to show some day than an unseen hand protects her, and that the dark clouds of conflict are ever destined to give place to a bright and glorious sunshine.

M. HOWLETT.

DIOCESE OF DUBLIN IN THE EIGHTEENTH CENTURY.

VI.

THE OLD CHAPELS OF DUBLIN.—(CONTINUED).

SS. MICHAEL AND JOHN—A local writer in 1623, tells us, “that the Council of Ireland, having intelligence how many Jesuits, fryers and Popish priests had come from beyond the seas and from England into this kingdom, private search was made, and a schedule came into the Council of these whose names ensue, who were then succoured in Dublin:—William Malone, a Jesuit; James Comfore, a fryer; Bartholomew Hamlin, a priest; James Hamilton, a Scotch fryer; one (Luke) Rochford, a priest; Thomas Coyle, *alias* Cooley, a priest; one Hamlin, brother to the aforesaid Hamlin, a fryer; Patrick Brangan, a priest; one O'Donogh, a priest; Laurence Cheevers, fryer; John Netterville, a Jesuit; Francis Fade, a Jesuit; one James Talbot, then vicar-general. At this time the rumour was how these and others met in great numbers at Alderman Fyan's house and at Sir James Carroll's, Alderman [in Cook-street], and at Alexander Ussher's, where they were quarrelling several times about the disposing of titular bishoprics and other benefices; upon this discovery, proclamation, upon Saturday, being the 24th of January, 1623, issued out, and was proclaimed at Dublin, for the banishing of Jesuits, fryers and Popish priests out of Ireland within forty days after the date thereof.”¹

¹ See Gilbert's *City of Dublin*, vol. i., p. 298. For the Proclamation, consult *Carew Papers*, 1603-1624, p. 432, where it bears the date of January 21st, 1623.

This was at least the third edict of the kind issued since James I. came to the throne, and proved no more successful than any of its predecessors in ridding the country of the obnoxious Popish priest. This extract, however, is otherwise valuable, furnishing as it does, the best available and most complete list of the clergy of the period, many of whom we can fortunately locate. Thomas Coyle here mentioned, can be no other than the Thomas Coyle referred to in the letter of Father Browne, Parish Priest of St. Michan's in 1631, as "formerly Rector of St. Michael's."¹

It will be remembered from the last paper that with Christopher Moore and Edward Ellis, Rectors of St. Michael's and St. John's respectively, in 1560, the record of Catholic worship in these two parochial churches was brought to a close; but we are not to infer that all care of Catholic souls in these and the adjacent parishes terminated as well. On the contrary, Adam Loftus, Queen Elizabeth's primate, bitterly complains in 1565, just five years after the passing of the Act of Uniformity, that the chief gentlemen and nobility had admitted on oath that "the most part of them had continually, since the last parliament, frequented Mass and other service and ceremonies inhibited by your majesty's laws and injunctions, and that very few of them ever received Holy Communion, or used such kind of public prayer and service as is presently established by law." If this could be said of the nobility and gentry, we need have no difficulty in answering for the multitude. The year previous, the Commissioners for Ecclesiastical Causes, Sir James Worth and Sir Nicholas Arnold, stated that they "were devising how the prebenders [canons of St. Patrick's and Christ Church] *that will not be conformable, may be by law compelled*."² So that up to this date, at all events, 1564, few even of the well-beneficed prebendaries had conformed. The commissioners were not slow to "devise" some strong coercive measure that might be counted on to procure the much-desired conformity more speedily; and thenceforward the faithful clergy of Dublin,

¹ See Appendix Y, to, *Irish Franciscan Monasteries*, by Rev. C. P. Meehan.

² See Shirley's *Original Letters*.

driven from their prebends and benefices, and acting under the directions of David Wolfe, S.J., Commissary Apostolic, or his deputy, Father Thaddaeus Newman, had to seek in secluded lanes and alleys, in back-rooms and stables, the necessary shelter and accommodation for their religious exercises, and there imbibe that practical zeal and spirit of self-denial which was the backbone of the stubborn and successful resistance which they and their flocks were enabled to offer to their persecutors. It is on record, and the quotations I have just made still further attest it, that the immense majority of the Dublin clergy remained faithful to their charge, and that according as death, or exile, or imprisonment thinned their ranks, volunteers were found ready to come forward, and at great risk and great expense, to betake themselves to the seminaries on the Continent, and thence, after the necessary preparatory studies and reception of Holy Orders, come back to do battle with the foes of the national faith.³

³ It may be interesting to give the following document, copied from the original in the Vatican archives, as a specimen of the exceptional privileges which it was found necessary to give to Irish ecclesiastics at this period. It also furnishes additional testimony that at this date, 1577, there was no Catholic bishop in Dublin :—

“Dilecto filio Leonardo Fitzmons clerico Dublinensi Bacchalaureo in Theologia.

“GREGORIUS, PAPA XIII.

“Dilecte fili salutem, etc. Nobilitas generis, litterarum scientia, vitae ac morum honestas aliaque laudabilia probitatis et virtutum merita super quibus apud nos fide digno commendaris testimonio, nos inducunt ut te specialibus favoribus et gratiis prosequamur. Hinc est quod nos, te qui Magister in artibus, et ut asseris, ex nobilibus atque honestissimis utpote equestri ordine illustribus parentibus natus existis et devotionis fervore accensus ad omnes minores etiam sacros et presbyteratus ordines promoveri absque dimissorialibus litteris tui Episcopi, qui Catholicus non existit, et sine titulo beneficii aut patrimonii desideras premissorum meritum tuorum intuitu speciali favore prosequi volentes et a quibusvis excommunicationis, etc., censentis tuis hac in parte supplicationibus inclinati tibi ut absque litteris dimissorialibus et titulo beneficii seu patrimonii huiusmodi, attentis premissis a Venerabili fratre Archiepiscopo Cameracensi extra Romanam Curiam, te ad omnes minores necnon sacros etiam presbyteratus ordines temporibus a jure statutis promoveri facere et promotus in illis, etiam in altaris ministerio ministrare, libere et licite valeas licentiam et facultatem apostolica auctoritate tenore presentium concedimus. Non obstantibus constitutionibus et ordinationibus apostolicis ceterisque contrariis quibuscumque. Datum Romae apud Sanctum Petrum die 23 Junii, 1577. anno, 6.

“C. GLORIERUS.

“Ut Signatura registrata

“Lib. 2, secretorum, fol. 131.”

But, as already stated, it does not appear that any regular parochial organisation could be attempted before the advent of Archbishop Matthews, and subsequent to the Synod of Kilkenny, presided over by him in 1614, where laws were framed for the re-erection and delimitation of parishes.¹ Utilising, therefore, the Council list of 1623, we can safely register, as first parish priest of the newly-defined Parish of St. Michael, comprising the several adjacent parishes enumerated in the last paper, Father Thomas Coyle.

All that has been transmitted to us concerning him is the mention of his name in the two documents already quoted of 1623 and of 1631. Of the exact locality of his parish chapel we know even less. When proclamations of banishment could be issued out so plentifully and enforced so rigidly, as we know to have been the case at this period, the Catholic chapel must have been of a rather nomadic character, wandering from back room to back room, according as a sense of security or the reverse dictated. Of the others mentioned in the Council list, Bartholomew Hamlin might have been one of his curates, as his name appears in the Book of Claims (1700) as witness to a will bequeathing three houses in Cook-street and St. Michael's-lane, and bearing date the 24th of July, 1626. Cormac Higgins, not given in this list, was another curate and professor in "Collegio St. Audoeni." Patrick Brangan we meet later on. Luke Rochford was Parish Priest of St. Audeon's and Arch-deacon of Dublin; while O'Donogh was Parish Priest of St. Catherine's and St. James's. The Vicar-General, James Talbot, is mentioned so far back as 1616, as proceeding to Rome to solicit certain privileges for the new college founded for Irish ecclesiastics at Seville. But I am unable to allocate him as pastor to any of the city parishes. Possibly he was not encumbered with any parochial benefice, to be all the freer to attend to the important office of Vicar-General, which he discharged not only for Dublin but for Kildare also. It was a sufficiently onerous position, especially

¹ Father Cogan, in his *Diocese of Meath*, mentions indeed the accidental discovery of the grave of Rev. Robert Forde, who died in 1609, and who is described on the gravestone as "parish priest."

at this time when the archbishop was absent in Rome, and not unattended with danger as the martyrdom of his three immediate predecessors amply testify.¹

About the year 1615, the Franciscans stole back to Dublin, and established themselves in a house situated in that small portion of Cook-street which was included in St. Michael's Parish; where after sundry vicissitudes, lasting now through nigh three centuries, they are still to be found, helping in the great work of the salvation of souls. Here the great Father Mooney planted them amidst a deluge of persecution. Here in those dark days Fathers Flan Gray and Thomas Strong lectured in Philosophy and Theology. Here Michael Clery, the chief of the Four Masters passed some time in transcribing "every old material which he found concerning the Saints of Erin, observing obedience to each Provincial that was in Erin successively." Here too, during his long Episcopate of over thirty years, (except the six or seven closing years) lived as an humble Franciscan, Dr. Fleming, Archbishop of Dublin, and brother of the Baron of Slane.

Dr. Fleming arrived, as Archbishop, in Dublin, about the spring of 1625, succeeding Dr. Matthews, who had died in Rome on September 1st, 1623, and who was buried in San Pietro in Montorio, alongside his kinsman the great Earl of Tyrone. Father Coyle must have died before Dr. Fleming's arrival, for, in a letter written to Luke Wadding in 1629, and referring to Coyle's successor, the Archbishop seemingly complains of his having been "placed by my Vicar-General in the best parish of Dublin called St. Michael's."

¹ After Thaddaeus Newman, appointed Vicar-General by the Commissary Apostolic, David Wolfe, S.J., in 1563, we meet with a collation of similar faculties from Rome to Dr. Edmund Tanner, Bishop of Cork and Cloyne, for the diocese of Dublin, in 1575. Just thirteen years later Cardinal Moran fixes the appointment of Donald M'Conghaill as Archbishop, an appointment, however, which had no practical result, as he died in 1589, before he could take possession. Towards the end of the century John Walsh is mentioned as Vicar-General. "*Joannes Valesius Presbyter et Vicarius-Generalis in diocesi Dublinensi in Angliam casu appulsus, examinatus in fide et ob constantiam coniectus in carcerem in urbe Cestriensi, orthodoxae confessionis agonem in vinculis adimplexit, anno circiter 1600.*" (Roth's *Analecta*, p. 388.)

Apropos of this Dr. Walsh we have another interesting document

This successor was the Rev. Patrick Cahill, a native of the diocese of Meath, and destined to be a thorn in the side of Archbishop Fleming. He was inducted into the parish by Father Rochford, Parish Priest, St. Audeon's, who pronounced a discourse on the occasion. In the beginning the appointment gave every satisfaction. He was a man of

also from the Vatican Archives, and for a copy of which I am indebted to the kindness of Father Costello, O.P., St. Clement's, Rome. It goes to prove the unbroken succession of the Catholic Deans in St. Patrick's Chapter. Dr. Leverous, as we know, was deprived of the deanery by Elizabeth for non-conformity, but he could not be deprived in this summary fashion of his right and title to it, which he held from ecclesiastical authority and retained till his death in 1577. The Vatican document that I now give is a surrender into the Pope's hands of the Deanery of St. Patrick's, made in 1598, by Dr. Nicholas Fagan, the then Dean, and in favour of our Vicar-General, Dr. John Walsh. Dr. Fagan was a native of Dublin diocese, but spent most of his time in Spain, in connection with some of the various Irish colleges established in these countries. We may assume that he was dean next in succession to Leverous, as the date of his resignation is but little more than twenty years after the death of Dr. Leverous. At the time of his resignation he was in Rome, where he had just been appointed Bishop of Waterford, a see, however, of which he does not appear to have taken possession. In this curious document he proceeds as if he had been in undisturbed possession of the temporalities of the Deanery, and stipulating for a pension, carefully exhausts all the forms of the *Curia* to protect and safeguard his rights.

"*E libro Consensum, A.D. 1598, f. 273. Die secunda mensis Aprilis MDLXXXVIII. R. D. Nicolaus Faganus, in Sacra Theologia Magister, praesens, sponte omnibus, etc., resignationi decanatus Ecc. Dublinensis. qui inibi dignitas post Pontificalem major existit, cuique cura imminet animarum, quem obtinet, in SSmi D. N. Papae (manibus) et favorem Dni Joannis Walshe, Presbyter, Dubl. dioc. cui de illo provideri conceditur, qui D. Joannes reservationi, etc., pensionis annuae ab omni decima, quarta, media, et quavis alia fructuum parte, necnon subsidio etiam charitativo, etc., etc., liberae immuris et exemptae, decantarum marcharum sterlingarum argenti, [about £133] super dicti Decanatus fructibus, juribus, etc., universis, quorum tertiam partem pensio ipsa non excedit eodem D. Nicolao quoad vixerit, vel procuratori suo legitimo, per dictum D. Joannem et successores suos dictum decanatum pro tempore quomodolibet obtinentes annis singulis in loco ubi dictum D. Nicolaum pro tempore morari contigerit, pro una, in B. J. Bap. et altera medietatibus pensionis annuae hujusmodi in D. N. J. C. nativ. festivitatis sub sententiis, censuris, et poenis in similibus apponi solitis et consuetis, integre persolvendae, necnon concessione et indulto quod dicto D. Joanne seu aliquo ex successoribus praedictis in solutione dictae pensionis annuae modo et forma praemissis facienda in toto vel parte cessante vel deficiente, aut illam ad minorem summam reducere annullari vel invalidari petente vel procurante, aut pensionem ipsam ex quavis causa nullam et invalidam seu male aut nulliter assignatam esse dicente, vel alligante, liceat eidem D. Nicolao ad dictum Decanatum liberos habere regressum, accessum, et ingressum, illiusque corporalem possessionem per se vel alium, seu alios ejus nomine, propria auctoritate libere apprehendere et quoad vixerit tam sui prioris tituli quam litterarum sub praesentibus faciendarum vigore absque alia desuper*

no ordinary intelligence, and had much zeal. The accession of Charles the First almost synchronized with his appointment, and at the same time raised the hopes of the despairing and persecuted Catholics of Dublin. They plucked up courage to emerge gradually from their back rooms and hiding places, and to erect public chapels, in back lanes no doubt, but still

de novo facienda provisione et per omnia perinde ac si resignationem hujusmodi non fecisset, et alias juxta formam supplicationis desuper signati, sub datum Romae apud S. Petrum, 7 Kal. Apr. an. 7^o Registrata lib. 2do. f. 215, litterarum expeditioni consenserunt, jurarunt super quibus etc. . . . Actum Romae in officio meo et praesentibus, etc., etc., testibus. Missae 28 Martii B. pro-Dat."

Except for the purpose of preserving undoubted rights if they ever should revive, this ultra-legal document sounds like so much stage thunder. At all events neither party lived long to derive any benefit from it. Dr. Fagan seems to have died almost immediately, probably in Rome; and Dean Walsh as we have seen ended his life in Chester gaol about 1600.

The list of Deans of St. Patrick's from the establishment of the deanery in 1219 down to Queen Mary, may be found in Mason's *History of the Cathedral*, or in Cotton's *Fasti*, though in both lists there are some omissions; but it may be interesting here to give the Catholic succession from Mary's time down to our own day.

Catholic Deans of St. Patrick's since Queen Mary:—

1555—Dr. Leverous, Bishop of Kildare, died 1577.

1577—1598—Dr. Nicholas Fagan, resigned 1598.

1598—Dr. John Walsh, died 1600.

1600—1601—Dr. Bernard Moriarty (See Brady's *Episc. Succession*, vol. iii.)

1601—162—Dr. William Barry (See Dr. Moran's *Archbishops*, p. 287).

163—Dr. Edward Tyrrell, died 1668.

1668—The name of John Spensfeld occurs in a Propaganda Document as Dean of Dublin early in 1669, but as he was an agent of Taaffe, and probably named Dean by him, he cannot be included in the list. Who was the immediate successor of Tyrrell I have not yet been able to ascertain. In all probability it was Dr. Patrick Russell, subsequently Archbishop.

1687—Rev. James Russell, P.P., St. Michael's, died 1727.

1727—Rev. Denis Byrne, C.C., St. Michan's.

1745—Rev. Dr. P. Fitzsimons (Archbishop 1763).

1763—Rev. James Dowdall, P.P., St. Michan's.

1774—Rev. Dr. Sherlock, P.P., St. Catherine's.

1807—Rev. Dr. Hugh Hamill, P.P., St. Nicholas.

1823—Rev. Dr. A. Lube, P.P., St. James'.

1832—Rev. Dr. M. Blake, P.P., St. Andrew's.

1833—Rev. Dr. Coleman, P.P., St. Michan's.

1838—Rev. Dr. Meyler, P.P., St. Andrew's.

1864—Rev. Dr. O'Connell, P.P., Irishtown.

1878—Rev. Dr. Meagher, P.P., Rathmines.

1882—Right Rev. Monsignor W. Lee, P.P., Bray, *Quem Deus diu incolumem servet.*

To Dr. Walsh succeeded as Vicar-General, Dr. Bernard Moriarty,

open to the roadway, and without any elaborate attempt at concealment. We may assume, therefore, that during the early years of Father Cahill's administration was opened the first public chapel of St. Michael, described in Bulkeley's report of 1530, as situated "in the back of Mr. George Taylor's house; it is partly in St. Michael's parish and partly in St. Nicholas

appointed in 1600. He was at the Franciscan Convent in Multifarnham when it was attacked by the soldiery, and being wounded was brought prisoner to Dublin, where he died of his wound. Then came Richard Lalor, who in 1606 added another name to the Martyrology of Dublin. James Talbot we presume came next in succession. He sat in the Synod of Kilkenny in 1614, as Vicar-General of Kildare, and in 1629 he helped to endow the Irish College in Antwerp. The next Vicar-General we meet is Dr. Edmund O'Reilly, appointed in 1641, who had such a troubled career both as Vicar-General and, from 1654, as Primate of Armagh. On the strength of a forged letter provided by the too notorious friar, Peter Walsh, he was relieved of the Vicar-Generalship in 1647, and Laurence Archbold, P.P., Maynooth, a follower of Walsh, appointed in his stead. But Dr. Fleming having discovered the imposture in 1650, deposed Archbold and reinstated O'Reilly. Dr. Dempsey was Vicar-Apostolic from 1657 to 1667. Then ensued a period of confusion which lasted until Peter Talbot's appointment as Archbishop in 1669. In Propaganda papers we meet the names of Nicholas Eustace, as Vicar-Apostolic, and Richard Butler and Richard Quin as Vicars-General during his period. John Murphy was V.G. in 1668. Also we find a "*brevis relatio*," concerning Dublin, which, though not dated, must refer to 1667 or 1668. It runs thus:—"In Metropolitana Dubl. def. ab altero circiter anno D. Jacobo Dempsey, qui ibidem erat Vic. Apost. potior ac sanior (ut videtur) Capituli et Cleri pars decreverunt in Vicarium nominare D. Joan. Murphy, quem ad hoc munus maxime idoneum judicant; verum alii adhaerentes fratri Petro Valesio (de quo supra) gubernii favore freti, hoc rejecto, substituant D. Laur. Archbold, quo schismate grave scandalum passa est Ecclesia, cui omnino occurrere expedit." (Ireland. vol. i., p. 405). This John Murphy is also recommended by the Internunzio at Brussels, and described as "*Decano Rurale*;" whilst in an inventory of Swords Chapel taken in 1766, when Richard Talbot commenced pastor there, I found a silver chalice listed with an inscription stating that it was presented by Rev. John Murphy in 1665. From all this I infer that he was Parish Priest of Swords and Vic. For. for the Deanery. The Internunzio urged the appointment of an archbishop, and suggested as suitable John Murphy, Richard Butler (a relative of Ormond), Nicholas Eustace, Rector of Irish College, Antwerp, or James Cusack, of Irish College, Rome. Dr. N. French, the exiled Bishop of Ferns, recommended Peter Talbot (forty-seven years); or Nugent, Rector, Irish College, Madrid (fifty-two years); or Edward Tyrrell (seventy years), Dean of Dublin, Rector of Irish College, Paris, and Canon of St. Quentin; or Dr. Richard Fottrell, Chancellor of Dublin (seventy-four years), *ambo excusandi propecti aetate*; or Nicholas Eustace, of Antwerp; or James Phelan, aged forty-nine, and afterwards appointed to Ossory. Before anything could be done however, James Taaffe, another unworthy Franciscan friar and dupe of Walsh, for the purpose of sustaining the latter's "*Loyal Remonstrance*," actually forged a Papal Bull appointing himself Vicar Apostolic

Within the Walls; the recusants of that parish and of the parishes adjoining, resort thither commonly." The boundary line between the parishes of St. Michael's and St. Nicholas crosses Angel-court and M'Cullagh's-lane (now closed) about midway. These narrow passages led from High-street to Back-lane, and the chapel was between them. In all probability it was nothing more than a large store or roomy stable belonging to the said George Taylor, and adapted, as far as feasible, to its new and sacred purpose. A friendly turn done to the Bishop of Kilmore¹—Hugh O'Reilly—got Father Cahill a term of imprisonment, and it was whilst undergoing this penalty (1628) that the storm burst which was to cost him his parish, and cause no little scandal to both clergy and laity in Dublin. For a full account of this untoward event see Dr. Moran's *Archbishops of Dublin*, Dr. Renehan's *Collections*, Gilbert's *City of Dublin*, and Appendix Y to *Irish*

of all Ireland, with power to exact tribute from, and depose bishops, vicars, and parish priests, as he thought proper. So clever was the forgery that amongst others he imposed upon were the Bishop of Dromore and Dr. Plunkett, Bishop of Meath. He was finally detected and unmasked by Primate O'Reilly, and forced to fly the kingdom. During his usurpation he made John Spensfield his agent or vicar-general for Dublin, who early in 1669 signs himself Dean of Dublin. This worthy vicar and dean whilst in power excommunicated Angel Goulding, Parish Priest of St. Audeon's, George Plunkett, Luke Eustace, and Pat Begley, priests, by a decree of June 20th, 1668; but the value of this act is best estimated by the fact that Archbishop Talbot nominated Goulding his vicar-general as appears in the preface to his refutation of the *Blakloanae Haeresis* (published in the year 1775, p. 19). Goulding appears to have died in 1676 or 1677, as in the later year, we find Patrick Everard signing decrees as Vicar-General (See *Constitutiones Provinciales*, 1770).

On the death of Dr. Talbot, Dr. P. Russell was elected Vicar-Capitular. During his tenure of this office a Rev. Gerard Teeling, a young man, was tentatively appointed by Rome as Vicar Apostolic, but not being well received by the clergy on account of his youth and inexperience, he prudently resigned the office, and his resignation was accepted. In 1683 Dr. Russell was consecrated archbishop. He had for vicar-general the celebrated Dr. Michael Moor, Parish Priest of St. Catherine's (and not of St. Nicholas, as I had previously conjectured), Provost of Trinity College under James II., and subsequently Rector of the University of Paris. The vicar-general under Dr. Creagh was either Dr. Dempsey or Dr. Murphy, Parish Priest of St. Audeon's. This closes the succession for the seventeenth century.

¹ He had seals made for the Bishop of Kilmore, one of which is now in the Royal Irish Academy.

Franciscan Monasteries, by Rev. C. P. Meehan. Here we must be content with a passing reference. An English priest, by name Paul Harris, was the prime mover of the disturbance. He denounced the friars, and by implication the archbishop himself, assumed to be too partial to his own religious brethren, and unfortunately he found a too willing and too active ally in the pastor of St. Michael's. It went so far that Dr. Fleming was compelled to suspend both Harris and Cahill, and to command the latter to quit Dublin within fifteen days. Cahill appealed and went to Rome, and the authorities there appointed a commission of four bishops to investigate the case. The Episcopal Commission condemned the pamphlet in which he embodied his charges against the Franciscans, but what immediate result this condemnation had on Father Cahill's pastoral position is not very clear. Even though after a few years, peace was restored, Cardinal Moran is of opinion that Father Cahill was not reinstated. Documents of a later date represent him as claiming the title of pastor, but they do not establish his right thereto, no more than the supposed Bull of Innocent X., found amongst the archives of Christ Church, prove him to have been dean of that cathedral. On Father Cahill's removal the parish was given to Patrick Brangan. He was a native of the diocese, and is mentioned in the list of 1623. In Bulkeley's report of 1630 he is also recorded as pastor. But, very shortly after, by order of the Viceroy, he was arrested and detained several months in prison. This fact would render very probable the surmise that the chapel "belonging to secular priests" seized upon at the same time with the religious houses confiscated after Bulkeley's campaign in Cook-street, was none other than St. Michael's. It was in dangerous proximity to the handsome chapel opened by the Jesuits in Back-lane, which formed such a tempting plum to Bulkeley, and the author of the *Plot and Progress of the Irish Rebellion*, tells us that "Sir George Radcliffe stormed very much against the churchwarden of St. Warbre's Church in Dublin for presenting a Mass-house that was newly erected (1638) within four or five houses of the Castle gate, in which Masse was frequently said." From this we may infer that the old chapel at the

back of High-street had been either closed up or seized upon by the Government, and a new one erected some years later in a more central position.

✠ N. DONNELLY.

(To be continued.)

SHRINES OF OUR LADY IN BELGIUM.

II.—OUR LADY OF HAL.

ABOUT ten miles to the south of Brussels is the little town of Hal, *Hallæ Deiparæ*; of which the chief ornament is the magnificent church dedicated to Our Lady, St. Martin, St. Catherine the Martyr, and St. Gertrude, the Canoness Regular. This church, which stands on the site of an older one, was commenced in 1341 and consecrated in 1409. It is now undergoing the process of restoration, the present dean being anxious to undo the work of the *sans-culottes* and of others who, from more pious motives, have helped to destroy its beauty. It was never a collegiate church,¹ but was served by twelve provosts, living under a rule, who daily sang the Divine Office and the Mass of Our Lady. Among the provosts was the parish priest, and another called the *parson*: the latter sat in the first place in choir, and shared the right of collation to vacant prebends, including that to which the care of souls was attached. From 1621 till the French Revolution the church was served by Jesuits, who did much to advance the spiritual welfare of Hal. One of them Father Claud Maillard, wrote a history of the ancient statue of Our Blessed Lady to which the church, and the town itself, owes its fame.²

¹ The parish priest of Hal, as of many other places in Belgium, bears the title of *Dean*; only, however, because he is rural dean and president of the conference.

² To the edition of the work published in 1866 the present writer must express his indebtedness; as well as to kindness of the Dean, the Rev. J. B. Karselaers, who most courteously gave him valuable information both by letter and by word of mouth.

The name of St. Elizabeth of Hungary will ever be connected, in the minds of the Catholic inhabitants of Brabant, with the town of Hal, and the neighbouring village of Alseberg. Our concern is not now with the miraculous events connected with the foundation of the church in the latter place, nor with the history of the miraculous image it contains; so we will proceed to show the connection between the town of Hal and St. Elizabeth. When the holy Duchess of Thuringia died in 1231 she left a son and three daughters who, but four short years later, were to be rejoiced by the raising of their mother to the altar. The eldest daughter, Sophia, afterwards wife of Henry II., Duke of Brabant, received from her mother four statues of Our Lady, the origin of which is unknown. Some are of opinion that they were brought from the Holy Land; some that they were given to St. Elizabeth by her aunt, St. Hedwige,¹ whose devotion to statues and holy relics is too well known to need more than a passing allusion.

Be the origin what it may they were held in great veneration by the Duchess Sophia, who gave one of them to a Beguinage^a she founded near Vilvorde. and the other three to her sister-in-law, Matilda, Countess of Holland, who retained them till her death; after which, in accordance with her will, one was given to the Church of Haarlem; one to Gravesande, where it is still

¹ St. Hedwige was daughter of the Duke of Meran, and wife of Henry of Poland. Her sister, Gertrude, married Andrew II., King of Hungary (ob. 1233), by whom she had four children. The eldest, Bela, succeeded his father as king, and by Mary of Constantinople he had issue Blessed Margaret, a Dominican nun; Coloman the second became king of Galicia, and married Blessed Solomé of Poland; the third, Andrew, died without issue; the fourth was St. Elizabeth, who married Louis, Landgrave of Thuringia. St. Elizabeth had four children, Herman, who succeeded his father, but died without issue; two daughters, each named Sophia, and a third daughter named Gertrude, who entered religion. The elder, Sophia, married Henry of Brabant by whom she is the ancestress of the Hesse family.

^a The Beguines moved into the town at a later date, and eventually transferred their buildings, and with them the image, to a community of Carmelite nuns. The miraculous statue of Our Lady of Consolation, now famous throughout Belgium, is still in the Church of the Carmelites of Vilvorde. In this little town, which lies about half way between Brussels and Mechlin, there are two other miraculous statues, one of Our Lady of Good Hope, the other of Our Lady of Sorrows.

venerated; and the third to Hal, the capital of the County of Hainault, whose sovereign had married her daughter Alix. The statue, which was placed in the Church of Hal in 1267, is still in a perfect state of preservation, and is considered to be very beautiful. Our Lady is represented sitting, and feeding her Divine Son at her breast; though the embroidered robe, the work of the twelfth or thirteenth century, prevents this from being remarked.

The capital of Hainault soon became the scene of wondrous miracles, and a devotion to our Lady of Hal spread throughout Belgium. Many towns were consecrated to the Mother of God under this invocation, and among them some of the chief places of Belgium: as, for example, Brussels, Ghent, Tournay, Namur, Mons and Courtrai; and some others now in France, as Lille and Valenciennes. For a long period, it was the custom for the confraternities of our Lady of Hal, established in twelve towns or villages,¹ to send deputations to the Shrine annually, on the first Sunday in September, the feast of the dedication. These deputations were met by the clergy and magistrates of Hal, and conducted to the church, where, on the part of each confraternity a robe was offered to our Lady. The concourse of the faithful was very great on this day; on one occasion, in 1651, Father Maillard tells us there were about forty thousand pilgrims, of whom ten thousand received Holy Communion at the Shrine.

The pilgrims were not, however, drawn from Belgium alone; they came from far and wide, and included some of the great ones of the earth. Charles the Bold, Duke of Burgundy, Louis XI. of France, Henry VIII. of England, Charles V. of Germany, Philip II. of Spain, and John Casimir of Poland, all visited the Shrine of Hal; as did the Cardinal Archduke Albert, before laying aside the Roman purple to marry Isabel, daughter of Philip II. of Spain, and assume the rule of the Netherlands. Nor must the names of St. John Berchmans, and of Juste Lipse, the celebrated humanist and

¹ The towns were Ath, Tournay, Brussels, Valenciennes, Condé, and Namur; the villages Lembeck, Quiévrain, Crespin, Braine-le-Château, Ghyssignies, and Saintes.

historian of the Shrine, be omitted from the list of illustrious persons devoted to our Lady of Hal.

Like the three kings from the East, the royal visitors to Hal brought gifts in their hands. The Treasury was enriched by precious offerings from Margaret of Constantinople, Countess of Hainault and Flanders; from the Emperors Maximilian and Charles V.; from Philip II.; from Albert and Isabel; from Alexander Farnese, Duke of Parma, who always visited the Shrine before commencing any warlike expedition; and from Henry VIII. of England, to mention but a few names out of many. The wretched king of England, who had been taught to love our Lady of Hal by the Emperor Charles V. was with his queen, Catherine of Aragon, enrolled in the confraternity, and gave a silver monstrance in the form of a Gothic tower which was formerly carried by two priests, in dalmatics, during the procession on the feasts of Corpus Domini and its octave day, the Dedication of the Church and its Octave, and the Nativity of our Lady. This monstrance is still preserved in the treasury.¹ Those of lower degree have not been behindhand in making offerings. Juste Lipse, in gratitude for a cure, presented his silver pen with a dedicatory poem; and, as specimens of other gifts may be mentioned the silver image of our Lady from a member of the Montmorency family, and a pair of silver vases presented in 1647 by a Lady Morgan.

The Vicars of Christ have not failed to heap favours on the Sanctuary of Hal. Eugenius IV. approved the confraternity erected there, and enriched it with indulgences: Nicholas V., Clement VIII., Urban VIII., Innocent X., and Pius VI. granted indulgences to all who should visit the church on certain occasions; S. Pius V. granted an indulgence to all who should wear the medals of our Lady of Hal which he had blessed at the request of Margaret of Parma. Julius II. presented a silver lamp; and Pius IX. of

¹ When the writer visited Hal in November last he was unable to see this, as it had been lent to the Exhibition of Brussels. In doing so the worthy dean showed more confidence in the officials than did the Augustinian nuns of the old hospital of Damme, who would not lend their antique processional cross!

blessed memory, a chalice which he had himself consecrated. The last-named Pontiff showed his regard for our Lady of Hal when he authorised the solemn coronation of the statue; this took place in 1874, Cardinal Deschamps, the late Archbishop of Mechlin, crowning the statue as on a previous occasion he had crowned the statue of our Lady of Montaigu, and a few years later was to crown that of our Lady of Hanswyck.

It is time to relate some of the prodigies wrought through the intercession of our Lady of Hal. First and foremost among the favours of Mary, the pious inhabitants place the constant preservation of their town from successful assault. The first instance shall be one in which English soldiers were the besiegers. Jacqueline of Bavaria, daughter and heiress of William, Count of Hainault, and widow of the Dauphin of France, married John, Duke of Brabant. She took an aversion to her husband, and fled to England, where, in 1422, she entered into an illicit connection with Humphrey, Duke of Gloucester, brother to Henry V. Jacqueline asked Pope Martin V. to declare her marriage with the Duke of Brabant null and void. The Pope being unable to do this, she made a similar application to the anti-pope Benedict, who did as she wished; after which, Jacqueline and the Duke of Gloucester left England for Hainault, from which they unsuccessfully tried to oust the Duke of Brabant. Amongst other failures was, as has been intimated, a siege of Hal.

During the reign of the Emperor Maximilian, Belgium was devastated by civil war: on the one side were the Flemings and the Brabançons, under Philip, Duke of Cleves; on the other, the inhabitants of Hainault and the other provinces. In the year 1491, Philip made two attempts to take the Town of Hal, which was not a fortress, and could hardly be said to be fortified. Both attempts proved signal failures; but the second repulse was the more remarkable. The Duke of Cleves advanced at the head of 6,000 men writes Fr. Maillard; he conducted his operations with so much secrecy, that one day he was able to capture 120 men of the garrison who were foraging, and so to reduce the defenders of Hal to 250 men. The town was then bom-

barded, and a large breach was made in the walls, through which the enemy were preparing to enter when the inhabitants went to the church to invoke the aid of their Protectress. This done, confident of success, the women set themselves to extinguish the fire caused by the grenades; whilst the handful of men hurled themselves against the troops of the Duke, who was compelled to retire.

He determined to renew the assault the next day; but, in the meantime, news was received by the besieged that in three days' time Charles de Croy, Prince of Chimay, would arrive with reinforcements. So delighted were they that all the bells were set ringing, which made the Duke of Cleves think that large reinforcements had already arrived. Fearing another onslaught he gave the order for retreat; and so precipitous was his flight, that he left behind him not only his wounded, but his guns. To this day some of the stone bullets used by the besiegers on this occasion are kept in the Church of Hal.¹

Another signal escape was from the Orange faction at the end of the sixteenth century. There is no space to give details of it, but one circumstance is too striking to be passed over in silence. An impious soldier in the army of the Prince of Orange, said he would cut off the nose of the *femmelette* of Hal—his own was carried away by a musket ball. In thanksgiving for, and in commemoration of, the escape of Hal from the Prince of Orange, an annual festival was instituted, on which High Mass was sung and the Blessed Sacrament was carried in procession round the walls of the town. So many were the escapes of the Town of Hal, that

¹ It is much to be deplored that English-speaking Catholics, travelling abroad, should be so dependent on Baedeker and Murray. The former, in his *Guide to Belgium*, writes thus: "Hal . . . is celebrated as a resort of pilgrims on account of the miracle-working image of the Virgin in the church . . . [a] chapel contains thirty-three cannon balls caught and rendered harmless by the robes of the wonder-working image during a siege of the town;" which is not only offensive in tone, but incorrect as to facts. The cannon balls are not in a chapel, but behind some bars in an opening in the wall near the west door. The writers of the majority of English guide books would, seem to be ignorant of the existence of English-speaking Catholics—would that the latter could be ignorant of the guides!

the words *usque Hallas* passed into a proverb; but we must pass on to events affecting individuals only.

To begin with the most remarkable we will give some instances of the dead being restored to life: the first three cases being authenticated by Mgr. William de Bergher, Archbishop of Cambray. A young boy was drowned, and an hour was spent in fruitlessly endeavouring to bring him back to life; after which his father consecrated his child to our Lady of Hal, and prayed her to restore him to life, which she immediately did.

In the year 1419 there was living at Binche, in Hainault, a poor woman who one day having to go out to work left her child in the cradle. A neighbour went into the house and found that the infant had been strangled by the list used to fasten it. The poor mother was in agony when she saw what had come to pass; but she invoked the powerful aid of our Lady of Hal, and hardly had she done so when the infant, who for three hours had been regarded as dead, breathed and moved. A few days after the woman made a pilgrimage to Hal, where she dedicated her child to Our Lady.

The next case is that of a child still-born at Seneffe, near Hal. Before the mother was told of what had happened the little body was buried. The following night she believed that she saw a beautiful woman who promised to help her on condition that she should make a vow to Our Lady of Hal. Full of confidence she next day insisted on the exhumation of her child. This was done, and as the mother looked at it, colour slowly tinged its cheeks, its arms moved and it cried: it was taken to the church, and when the parish priest had satisfied himself that this infant, which had been three days buried, was really alive, he baptized it; after which the little christian was taken back to its mother, to die a few hours later. A record of this, duly attested, was entered in the archives of the church, and a piece of tapestry marking the date of the event was placed in the treasury of the church of Hal.

A somewhat similar case, but not authenticated by

Monsignor de Bergher, occurred on October 17th, 1643. A still-born child was prepared for burial, when its father vowed its weight in wax if it were restored to life: the mother that she would go barefoot to Hal. The child received its life and was immediately baptised: the parish priest having been called, ordered it to be taken to the church that he might supply the ceremonies. This parish priest made a declaration on oath before the *Echevins* of Nivelles, and a record of it was preserved in the office of the town clerk.

Two or three instances of cures and deliverances must be given, though it is a matter of no small difficulty to select from the many given by Fr. Maillard. The first shall be the case of a child afflicted with blindness and paralysis, the cure of which proved to be beyond the skill of its doctor. A vow was made to Our Lady of Hal, the child was cured, and a massive silver statue presented to the shrine. The second occurred in the course of the war between England and France during the reign of Henry VI. A man named William Mostier, a native of Picardy, was obliged to go to Poitou on business; he was arrested and confined for eight months in a dungeon, being unable to pay the ransom demanded. He one day implored our Lady of Hal to help him, and as soon as he had done so fell asleep. When he awoke he found himself freed from his chains, and at a distance of three leagues from his prison. Some English horsemen approached, and one of them, a Captain named Turnbull, asked for an explanation. Mostier told him of his prayer and its result. The English soldiers were so moved that they not only made no effort to detain him, but gave him a passport with an authentication of the miracle, which the escaped prisoner took to Hal. These two cases are authenticated by the Archbishop of Cambray, already alluded to.

Our last instance shall be that of an Irish soldier named Denis Caran, who when eighteen years of age left Ireland to join the Swedish army. He lived as a good Catholic, and after a time left the service of the King of Sweden to enter that of the Emperor. Seven years after

leaving Ireland his legs became so swollen that he could not move without crutches, for which reason he was taken to the hospital of St. John in Brussels; he expressed so great an anxiety to make a pilgrimage to Hal that he was carried there in a cart. He got down at the gates of the town and with the greatest difficulty dragged himself to the church, where he remained the whole day. The following morning he was much worse, but on the third day feeling somewhat better, he again went to the church and prayed, after which, feeling some slight relief he returned to Brussels, but was far from being cured. Two months later he made another pilgrimage; and after another six months a third. This time he left one of his crutches. He then made a pilgrimage to Montaigu, where he left his other crutch. Finally, on May 8th, 1614, he went to Hal to thank Our Lady, to whom he attributed his cure.

The *ex-votos* in the church testify that the Help of Christians still rewards those who with faith invoke Her as Our Lady of Hal. A large number of pilgrims, mostly Brabançon, every year visit the Shrine, especially during the month of May. In 1878 it was recorded that the numbers amounted to more than 60,000. On Christmas Eve two bodies of pilgrims, chiefly drawn from the nobility of Brabant, visit the sanctuary: one body headed by a Capuchin Friar comes from Enghien, a place some ten or twelve miles from Hal, the other from Brussels. *No matter what the weather may be the whole journey is made on foot.* The pilgrims reach the church in time for the midnight Mass, during which they all receive Holy Communion. It will be a fitting conclusion to note that Pius VI. to encourage pilgrimage to Hal granted in perpetuity a plenary indulgence on the ordinary conditions to all who should visit the church on the seven principal feasts of Our Lady; during the Octave commencing on the first Sunday of September; and finally, on any one day in the year at choice.

E. W. BECK.

BRUNOLATRY: WHAT IT MEANS.

“Quell’uomo non ebbe alcun merito nè come cittadino, nè come letterato, nè come filosofo” (from the protest of the *Società Primaria Romana*).

THE world has always had firebrands enough to lead a row, and fools enough to follow them. When therefore a few revolutionary orators gathered a crowd around them in the *Campo dei fiori* in Rome and vowed a monument to Giordano Bruno on the spot which, according to anti-Catholic imaginations, was consecrated by his martyrdom, the newspapers fought over it for a few days, and there seemed to be an end of it. It was thought that the project would die out when the sudden gush of fierce zeal created by the evening’s speech-making would cool. At any rate it was hoped that the municipality would not countenance it, and that Rome would be spared so much shame. But the revolutionists have had their way so far, and the municipal council have not only yielded to them but have even been represented in a deputation to secure the presence of Signor Crispi at the inauguration of the memorial. The Italian prime minister was equal to himself, and to the occasion. He said that as minister of the Crown he could not be present; but he assured them that he would be with them in spirit. He said that their victory was a glorious one, and that their coming demonstration needed no officialism to solemnize it. Signor Crispi has, it appears, one conscience for private and another for public use; one of principle, the other of expediency. The prime minister could not identify himself with the project, but Signor Crispi could and would!

But the organisers of the Bruno memorial have been more successful still. They have succeeded in getting an international committee; so that at the formal inauguration of the memorial on the 9th June, at which irreligion and anarchy must necessarily be preached if the panegyrists of the occasion duly honour their hero, the civilization of the old world and of the new will be represented. America is represented by H. E. Wright, Colonel R. Ingersoll, D. Thompson, &c.; England by Herbert Spencer, Max Müller,

J. Stansfield, A. Swinburne, and Charles Bradlaugh; Germany by E. Haeckel, L. Büchner, K. Fischer, &c.; France by E. Renan, Th. Ribot, A. Espinas, &c.

Reading the names of these men suggested many things. Such a committee is no doubt the most natural place for some of them, at least the most fitting that their antecedents and character could consistently assign them. Some of them are, in more than one respect, honoured names; and we cannot help doubting whether they took the trouble to realise the meaning of what they have lent themselves to. It is not easy to understand how men who have a reputation to lose could help in pulling Giordano Bruno out of the oblivion of three centuries, and placing him on a pedestal of immortality, if they had taken the trouble to inquire what there is in his life or works that is worthy of remembrance or honour. And yet, if they are acquainted with him and his works, the difficulty of understanding their action becomes greater still. It is to be presumed that the motive of honouring science in his person is common to them all, for fools and philosophers are crazed by the bare name of "science" in these days; and we shall see what kind of science Bruno taught. We shall see also that neither American, nor English, nor French, nor German, have much reason to be grateful to their representatives for honouring a man whose conduct made every country to which he fled too hot for him to stay there, and who repaid hospitality by travestying the national peculiarities of those who received him, by his extravagant flattery of persons in power to whom he looked for patronage, and by his extravagant mockery of the common people from whom he had nothing to get.

If they meant to honour liberty of thought in honouring him, their purpose shows an amazing ignorance of their hero; for liberty of thought with Bruno meant precisely what it means in practice with most freethinkers, that is, liberty for themselves to think and say and do as they like, and liberty to revile and howl down everyone who dares to think or speak or do otherwise. When we consider that the memory of this newly-unearthed hero had nearly died out before his own generation, that few records of his time have preserved his

name, that literary or scientific writers since then rarely mention him, and only with dishonour, natural curiosity bids us to ask what can it be that has in our generation awakened his name into honour and life. The answer is revealed in the religious and moral condition of the dominant element in Italy to-day. The work of the Piedmontese intruders has been going on regularly for over eighteen years, and the monument to Bruno is their latest inspiration. Their purpose is not so much to honour Bruno as to insult the Pope; for we shall presently see how little there is to honour in Bruno. It is not admiration for his depraved philosophy that inspires them, but hatred for religion. Probably most of them know little and care less about what doctrines he taught; but his hatred for all religious belief, which he deserted, is well known to them all, and they honour him just for his apostacy.

Let us first see the ostensible reason of this international Brunolatry; and then turning from the professions and pretensions of the admirers of Bruno we shall look at the reality in Bruno himself as he was in the flesh, and as he thought, and acted, and impressed his generation.

In the circular issued by the acting committee in 1885 we find the following:—

“In the monument which we propose to erect to Bruno there ought to be before all things a high moral meaning—gratitude to the hero of thought, to the herald of the new philosophy which permits us to think and speak freely, and a high civil meaning, to carry out that purpose as becomes men who desire the glory of a nation redeemed by great sacrifices. And we will find a response amongst every civilised people, because Bruno preached the gospel of the new civilisation in Switzerland, France, Germany, England, &c. This monument is a great reparation, a tardy tribute of gratitude and admiration. It cannot and ought not to be an instrument of religious passions or burning politics. The erection of a monument to Bruno, who was a martyr to liberty of conscience, is a sign that that liberty should be acknowledged everywhere, and respected in all. No Italian who desires a Rome worthy of the new Italy, and of the new civilisation, can refuse to co-operate; no person who feels that he is a son of liberty of thought can deny a tribute of recognition to the great philosopher who was a heroic martyr to it.”

If these statements were true, if these professions were

sincere, Bruno undoubtedly deserves the honours of the *piazza*, and the promoters of the memorial are the proper persons to solemnize his canonization. But we shall presently see that the statements are falsehoods, and that the professions cover an hypocrisy which is betrayed by the indiscreet zeal and belied by the daily acts of the promoters themselves.

Giordano Bruno was born in the year 1548 in Nola, in Campania, one of the oldest towns in the Kingdom of Naples. His father was neither rich nor noble, as Giordano used to pretend. He was a Neapolitan soldier, and the Neapolitan army at that time was, both as to pay and as to men, very much like our present militia. The family inhabited a modest dwelling at the foot of the Cicalian hills, in a *paese* renowned for its exquisite wine and for the richness of its soil. Giordano received his early education in his native town, and at the age of twelve was taken by his uncle to Naples for a course of higher studies. We know from himself that this consisted in what was known in mediæval schools as the *Trivium* and *Quadrivium*—Arithmetic, geometry, music, logic, poetry, physics, metaphysics, &c. Not a very limited course, under the shadow of the Inquisition! In Naples he had the advantage of studying under two men remarkable for their learning and piety; yet it is probably at this time he began to inhale the noxious vapour of heresy and unbelief of which he became in after life so fierce an apostle. If it be asked how, we may, perhaps, attribute it to certain reunions held by some of the students, which, in order to allow more freedom of discussion, enjoyed privileges that kept them more or less independent of the Inquisition. Before Bruno's time they were much in vogue, but they were condemned by Paul III., in 1542, owing to propositions being defended in them which savoured of the tendency of the time. Yet, although as an institution these clubs ceased, some ardent spirits, no doubt, upheld them privately, of whom Bruno by all accounts was one.

Drawn away by two opposing currents, both exercised an influence over him. The restless spirit fostered at the reunions turned him with the current of error that was

beginning to flow through Europe; the old faith which he brought with him, rich as the soil of his native Campania, and informed by the Christian science of his teachers, led him to seek shelter from disaster in the cloisters of San Domenico Maggiore.

This was in 1563, three years after he went to Naples. The name he received at baptism was Philip. It was when he entered religion that he took the name Giordano, after St. Dominick's successor in the government of the order. He went through the course of novitiate and studies, and was ordained priest in 1572. He was then sent to a convent of the order in Campagna, where the beauty of the scenery should have helped the solitude and peace of his cloister to preserve in his soul an abiding feeling of God's presence. But Bruno was restless, and was soon sent elsewhere, and again to another convent and to another. In one place he was unhappy with his companions, in another with his superiors, in another he was dissatisfied with the food or with the air. It was the first spring of the current rippling through the fissures of his soul, and it only required self-neglect and time to make its way down the mountain rocks of remorse in an irresistible flood.

For three years this restlessness tried the patience and prudence of his superiors, and in 1576 he was ordered to return to San Domenico, where he had spent his novitiate. This significant exercise of power by his superiors made him feel more sensibly the repressive influence of authority. For that reason living under rule came to be doubly difficult to him. The reckless passion that was fermenting in his will soon made way for itself into overt insubordination. The process of destruction had evidently been going on in him for some time, for he soon showed a decided leaning to Arianism, and did not care to conceal his doubts about the mysteries of the Trinity and the Incarnation. Indeed, as transpires from the work itself, he was at this time thinking out the plan of a disgraceful comedy called the *Candelajo*, which he wrote and published some years after. As there was little hope for better things, the prudence of his superiors that had made them deal with him mildly up to

this now bade them to take stronger measures, and they denounced him before the Inquisition. Through fear of the consequences he fled from Naples and went to Rome, where he was received in the Convent of the Minerva. A letter followed him to Rome, making known to the superiors of the Minerva the cause of his flight. Finding danger closing round him here again, he fled from the Minerva, and, casting away his religious habit, made his way to Genoa. He taught grammar at Noli; met Paolo Sarpi in Venice—*arcades ambo*,—visited Turin, got hospitality from the Dominican Fathers at Chambery, and arrived in Geneva towards the close of the year 1576.

In Geneva he found two opposing religious factions—the native Calvinists and a colony of Italian Waldenses. When he left his baptismal faith he had leaped over the only barrier that could stand for an instant between his erratic spirit and universal unbelief, and he was not likely to bow to either of the two newly-made creeds he found there before him, confident as he undoubtedly was that he himself could make one a great deal better. He did not, therefore, fraternise with the Calvinists or the Waldenses; he despised them both, and in turn received a welcome from neither. From Geneva he went to Lyons, and thence to Toulouse, where he arrived in the early part of 1577. In Geneva and Lyons he eked out a livelihood by correcting proof sheets; but in Toulouse he parted company with the printer's devil, and is pictured by his panegyrists, to the gaping admiration of his worshippers, as seated in a chair of philosophy, expounding to thirsting intellects the method of Raymund Lullo, and refuting the peripatetics. He won his professor's chair by public concursus, so his worshippers say; and he wrote a book. It was a treatise on the soul, we are told; but it has not reached us unfortunately, and so the Brunolators are left to mourn a valuable item in their liturgy. In 1579 he went to Paris, and gave a course of lectures at the Sorbonne by permission of the rector. In these he propounded doctrines subversive of Christianity, and, of course, had at once to desist. During his stay in Paris he published four books, one of which he dedicated to

Henry III. in language of slavish adulation, which is enough to cover with mockery the homage now sought for him in the name of liberty by our self-commissioned apostles of light.

After four years' stay in Paris he crossed over to England, and through the influence of the French ambassador obtained permission to deliver a course of lectures at Oxford. In his lectures he played the philosopher by exhibiting for the instruction of his audience a clumsy modification of the metempsychosis of the ancients. He shocked the faculty by his doctrines, and in a controversy that ensued in consequence he used language that should be less expected in the debating hall of a university than amongst the philosophers of a fishmarket. As we shall have to return later on to his sayings and doings in England, we will at once follow him back again to France, where he arrived in 1585. Evidently the light of his philosophy shone more dimly in the eyes of the doctors of the Sorbonne than it did before, for he passed into Germany without delay. He spent a few days at Mayence, invoked the genius of Luther at Wittenburg, visited Prague, Helmstadt, and Frankfort, and arrived again in Venice after ten years of capricious wandering.

It appears that he came to Venice at the instigation of Mocenigo, a Venetian politician, who had heard a great deal about him. He was undeceived before long. He found that he had mistaken an irreligious charlatan for a philosopher. He was shocked by the doctrines of Bruno, and denounced him before the Inquisition on May 23rd, 1592, for such specimens of wisdom as the following:—He taught that the Real Presence is blasphemy; that the Mass is an imposture; that all religions are false; that Christ was an impostor and the inventor of impostures; that the Trinity would be an imperfection in God; that the world is eternal, and that the number of worlds is infinite; that there is no punishment for sin; that the soul is a product of nature, and not a creation of God; that the soul passes from one animal into another and is the same in man as in beast, etc.

His panegyrists to-day are never tired of setting forth his

courage. No meeting of his worshippers is complete unless some orator flourish, as if in the teeth of Christians, the heroic answer he is alleged to have made to the Roman Inquisitors at his condemnation—"Maggiore timore provate voi nel pronunziar la sentenza contro di me che non io nel riceverla." Perhaps he said so; but if he did he must have made amazing progress in courage since his trial before the Inquisitors of Venice. The following are the words of this martyr to conviction, as found in the records of his trial:—

"Possibly, during this long course of time, I have erred more, and wandered away from Holy Church in other ways besides those already exposed. But, if so, I do not remember. I have confessed, and do willingly confess, my errors. I am here in your hands to receive a remedy for my salvation. I cannot tell you how great is my sorrow for my misdeeds. I humbly ask pardon of God and of you for all my errors, and I am here ready to do whatever you in your prudence may ordain and think best for my soul. I would prefer a punishment rather severe in itself than a public one, lest any dishonour may fall thereby on the religious habit that I have worn. And if, by the mercy of God and you, I be allowed to live, I promise to make a notable reformation in my life, which may counteract the scandal I have given."

There could be no more fervent protestation of sorrow and submission than this, and he made other protestations equally humble. But it must have been either insincere at the time it was made, or, if it was sincere, it was only a temporary cessation of the storm that was raging in his soul, for it broke out again more fiercely, and made him recalcitrant once more. If it were otherwise, he would never have been brought before the Roman Inquisition; there would have been no meaning in it. But he was taken to Rome, and was tried there. Everything that patience and prudence suggested was done to wean him from insubordination and error. His sentence was held over for seven years in the hope of his final submission. But in vain; for on January 20th, 1600, the following official report was made in reference to him:—"Dixit quod non debet nec vult resipiscere, et non habet quid resipiscat, nec habet materiam resipiscendi; et nescit super quo debet resipiscere." If we are to believe himself he had many things to retract eight

years before, and he most humbly retracted them. Now he has nothing to be sorry for; he has no reason and does not wish to repent. There is not very much heroism in all this, and there is less truthfulness and consistency.

On February 8th, 1600, he received his final sentence of condemnation. The process of degradation from the ecclesiastical state was gone through, and he was handed over to the secular power.

A good deal of fire and fury has been let loose on the Church on account of the burning of Bruno by those who have been seized with this sudden mania for immortalizing him. They take it for granted that he was burnt; they even point out the exact spot. It is not to our purpose now to sift the truth of it, and I would be very far from going the length of denying it. At the same time it is well to remember that the burning of Bruno is not at all so certain as his disciples would ask the world to believe. Balan, the learned continuator of Rohrbacher's *Ecclesiastical History*, gives some reasons that throw a good deal of discredit on it. Again, it is not the scope of this article to defend the action of the Church in condemning Bruno to death. But admitting that Bruno was not only sentenced, but also that the sentence was executed; admitting also alleged facts of a similar nature about which a certain class have been howling at the Church for the last three centuries, the admission of such facts would not at all justify such denunciation. Ignorance, bigotry, and hatred, have always played an important part in this matter, in fact they have had nearly all to do with it. Two things have to be kept distinct for the right understanding of it, namely, the action of the Inquisition and the action of the State. The Inquisition declared a man a heretic or a blasphemer, the secular power then took and dealt with his crime in its own way and according to its own laws. The Inquisition was established really to guide and curb the excessive laws made by the State for the extirpation of heresy. And in making such laws the State was not aggressive but defensive. The Albigensian heresy, for instance, was not merely a movement of religious error; the doctrines embodied in it were anti-social as well. In fact they directly went to

undermine all morality, for it was nothing more than a mixture of manicheism and the errors of pagan origin. And if the errors of the Reformation have not come to be equally subversive of civil authority, it is not because the germs are not contained in them, but because the reformers were not logical. The experience of statesmen taught them to consider religious error as tending to destroy the power which it was their office to sustain, and they could not be expected in those days to make distinctions between one heresy and another, or to make allowances for the possible inconsistency of those who chose to embrace religious error without following it on to its natural consequences. Again, wherever the Roman Inquisition had influence very few cases of capital punishment for heresy or blasphemy can be proved. In Spain it was otherwise, and against the repeated disapproval of the Pope. Neither is it fair to look back with disapproval on the cruelty of the Spanish Inquisitors without remembering that what we abhor now as cruel was looked upon then as a matter of course and a matter of necessity, and without remembering also that in this respect the executioner had a more busy time of it in Protestant England than in Catholic Spain. And this appears all the more abnormal and ridiculous when we reflect that in Protestant countries men were sent to the block precisely for using the religious liberty which Protestantism pretended to give, because forsooth they dared to differ from the teaching of a church that could not even dare to assure them that they were wrong. In Spain it was quite the reverse; if men were executed they were assured of being in error because their doctrines were condemned by a Church that was held to be infallibly right. In this self-willed generation we are shocked at the thought of any one having to suffer for heresy or blasphemy. And if we are asked why, we appeal to public opinion as the standard of morality; and we are proud of our ethics. But with all our cleverness and love of liberty we are either too stupid or too wilful to see that three hundred years ago "public opinion" called for the punishment of blasphemy just as in our "wise" generation it says to us "why may not a man blaspheme if he like? That is his own business." Let us see a little more how inconsistent

we are. A man is sent to the gallows or the guillotine for treason felony and we say that he richly deserved it, whilst we gape with horror because three centuries ago the same end awaited a man who blasphemed God; as if the crime of *laesae majestatis* were an unpardonable enormity and the crime of *laesae Divinitatis* only a trifle. Murder is also becoming a trifle with us, and capital punishment for any crime is gradually disappearing; so that some of us may live to witness "our barbarity" abhorred by a new generation as heartily as we damn the cruelty of the Spanish Inquisitors.

But this is rather wandering from our subject. Our purpose is to see whether Giordano Bruno deserves a monument; and if not, whether its promoters go on with it because they admire Bruno, or because they hate the Church. This rapid sketch of Bruno's life has been given in order to prepare us for the opinions which were entertained of him by his contemporaries, by men of succeeding generations up to the present, and by the present generation also, save of course the promoters of his memorial, who, forsooth, are too enlightened to acknowledge Christ and yet are slavish enough to worship the philosopher of Nola. We have no means of knowing him unless from his works or from the testimony of his contemporaries; and neither in the one nor in the other do we find the slightest evidence of his greatness. Of the writers of the sixteenth century only four or five mention him at all. All they say about him could be reprinted in a quarto page, and indeed his character would not gain much by the publication. Let us see what subsequent writers thought of him. Tiraboschi says:—

"A lover of order, of precision, of clearness, will look for them in vain in the works of Bruno. Verbose, confused, obscure, it is difficult to know what he means in many places. Brucker has given us a compendium of his philosophy, but I defy the most acute mind to penetrate the system or the patience of man to read it through. Everything is enveloped in darkness and in mysterious expressions of which he himself probably did not understand the meaning." (*Storia della letteratura Italiana*, vol. vii.)

Andres calls his philosophy "extravagant and unintelligible." (*Origine d'ogni letteratura*, vol. v.)

Bayle, who would certainly not fall out with him for his infidelity, says that:—

“His principal doctrines are a thousand times more obscure than the most incomprehensible things ever written by the disciples of Aquinas or Scotus. He had the ridiculous notion that what he taught was a new departure from the hypothesis of the peripatetics, whilst the contrary appears from his works. In fact he borrowed much that is to be found in his works from Aristotle and Plato. He owes everything to one or another ancient philosopher, and nothing or very little to himself.” (*Dictionnaire historique et critique*, Ant. Bruno, vol. i.).

To the mind of Bayle the philosophy of Bruno must have been inexpressibly foolish, inasmuch as he thought it a thousand times more unintelligible than that of the Schoolmen; for everybody knows how truly contemptible indeed they would be if they really were what Bayle represented them to be. He says elsewhere:—

“The hypothesis of Bruno is at bottom that of Spinoza. Both were extravagant pantheists. Between those two atheists the only difference is one of method; the method of Bruno is that of the rhetorician, the method of Spinoza that of the geometrician. Bruno did not trouble himself about precision; he used a figurative language which often hinders clearness. The hypothesis of both surpasses the aggregate of all imaginable extravagances. It is the most monstrous that man could imagine, the most absurd, the most directly opposed to all the most evident ideas of our intelligence.”

Carlo Botta calls him “a visionary, the propounder of silly opinions and of atrocious blasphemies.” Cousin says that “in his speculations he was not guided by analysis; he stumbled over principles which he had not studied, and fell into the abyss of an absolute unity that was bereft of the intellectual and moral character of a divinity.”

Such was the philosopher. What was thought of his literature? Maffei calls the *Candelajo* “an infamous and wicked comedy.” What was thought of it by the Italians as a people may be judged from the fact that Wagner deeply offended them by saying that the personages of the *Candelajo* were representative of the Italians of the sixteenth century. But if the promoters of the memorial could be considered a representative body we should conclude that the Italians of the present day have undergone an entire change in their

ideas of propriety. Fortunately, however, for the Italian character they are more representative of the historic Three of Tooley-street than of the Roman people. Terenzio Mamiani says that it is "without grace and purity of language;" and yet, with strange inconsistency, his name appears on the committee list of 1885.

Having seen what others thought of Bruno, it will be instructive now to see what Bruno thought of himself. From the rapid glance we have taken of his chequered life we should be inclined to think that his was a spirit played upon by varying and discordant feelings. And so it was. In some parts of his works, the internal war between conscience and passion reveals itself in expressions of angry melancholy; in other places he exalts himself to the pinnacle of intellectual greatness, and from his tripod treats all gain-sayers with disgusting contempt expressed in appropriately disgusting language. In the introduction to the *Candelajo* he describes himself as—

"Quarrelsome angry, capricious, satisfied with nothing, fitful as an old man of eighty, uneasy as a dog bitten in a thousand places, fed on onions. If you knew him you would say he has a bewildering appearance. He appears as if he were always meditating on the pains of hell. He is like one who laughs merely in order to do as others do."

In the dedicatory letter of one of his works to the Professors of Oxford, he speaks of himself as—

"Doctor of an exquisite theology and professor of a philosophy purer and more innocent than that which is usually taught; the awakener of the sleeping; the conqueror of presumptuous ignorance and obstinacy; neither Italian nor Briton, male or female, bishop or laic, but a citizen of the world, a child of the sun his father and of the earth his mother."

Comparing himself with Columbus and other historic personages, he asks if they are so extolled—

"What is to be said of him [*i.e.* Bruno himself] who has found a way of penetrating up into the heavens, of running along the circumference of the stars, &c.?"

Again:

"Bruno has set free the human mind and the knowledge that encloded in the elevated prison of an agitated atmosphere from which

through a few portholes he was just able to observe the most distant stars, and his wings were clipped to prevent him from flying aloft to remove the veil of the clouds and pry into what is really to be found there, and to free himself from the chimeras of those who, having come out from the mire and caverns of the earth like Mercuries and Apollos descended from heaven, by many impostures have filled the whole world with an infinity of silly notions, divinities and doctrines, extinguishing that light which made the intellects of our ancient fathers divine and heroic, approving and fostering the midnight darkness of sophists and asses."

The unintelligible character of these words will naturally be attributed by the reader to a defective English rendering of the original. The translation could, no doubt, be better; but at best much sense cannot be expected in the translation of what is incoherent nonsense in the original. It seems that he meant to proclaim himself as the liberator of the human mind kept in prison before his time, as the morning-star casting the first ray of the light of ancient philosophy over the world after it had been extinguished by "sophists and asses," who under the guise of heaven-sent teachers had debased mankind. He elsewhere speaks of his "*divine*" doctrines, and says they found favour with all intelligent persons on whom exalted teaching is not lost. Such persons, he says, are worthy of being able to understand him; others prefer to grope in darkness.

"One alone (he says) can by himself conquer and shall triumph over the general ignorance that prevails; for no number of eye-balls can equal one eye that sees, and no number of fools can cope with one wise man." (*La cena de le ceneri.*)

When he felt dissatisfied with the expressions of admiration that greeted him in England, he accounted for it by saying that they were not great enough to appreciate him.

"If this land (he says) instead of giving forth a thousand grim giants were to produce as many Alexanders, you would see more than five-hundred of them coming to pay court to this Diogenes." (*La cena de le ceneri.*)

The unchecked germs of vanity and conceit had been growing apace in him since his boyhood, and he became contemptuous of serious study, and was above learning from others. That begat ignorance; and pride and ignorance

combined to stupify him into the senseless rubbish we have quoted. It seems hard to account for it otherwise.

Turning back again to the circular issued by the promoters of the memorial, we recollect him as the "hero of thought," the "herald of the new philosophy," the "martyr to liberty of conscience."

It is to be presumed that Bruno knew his own mind and feelings better than those who seek to canonize him to-day. Let him speak for himself. The following expressions from the works of this herald of liberty are not very becoming quotations to appear in print, but their purpose must be our apology. They bring out before us not a philosopher or a liberal thinker but an intolerant trifler whose highest aim seems to have been to heap mockery on everything, and to play the buffoon regardless of self-respect or the criticisms of others. Of one who happened to be of a different way of thinking from his own he says:—

"I should not be surprised if he were nephew of the ass that was kept in Noah's ark to preserve the species."

Summing up a mixture of argument and defiance against another, he says:—

"Hence the ravens croak, the wolves howl, the pigs grunt, the sheep bleat, the cows bellow, the horses neigh, the asses bray."

Elsewhere he expresses a wish that some brother free-thinkers who did not agree with him, would be "despatched by fire or by the halter." He thought

"It would be a sacrifice most acceptable to the gods and a benefit to the world to persecute and clear heretics off the face of the earth;"

for he says,

"They are worse than locusts and harpies; the pest of the world, they should be chased from heaven and earth; they are less worthy of mercy than wolves, bears, and serpents."

Again he says—

"It would be a small punishment to drive them away from the society of men. It is only right that after death they should take up their abode in swine, these being the most stupid animals on the earth."

If those specimens indicate the spirit of liberty that inspired Bruno, the world of common sense may well wish his disciples joy with their inheritance.

It may be interesting and instructive to the English members of the Memorial Committee to know what Bruno thought of the English people. I do not refer to those in power, from whom the itinerant philosopher might expect patronage or favour; for on such persons he lavished words of flattery too extravagant to be sincere. But quite otherwise does he speak of the people. He calls them "low, uncivilized, rough, boorish, ill-bred," &c. He compares them to a "sewer," and says that "if they were not kept down by others [meaning those in power] they would send up such stuff and stench as would cover the entire people." It would be well worth the while of those four Englishmen who think him worthy of the honour of a pedestal and the *piazza*, to observe these select expressions of this literary hero, and the vile metaphor they are used by him to express. Let us have another specimen. When an Englishman, he says, "sees a foreigner he appears like a wolf or a bear; he looks at him with a surly countenance such as a pig puts on when obstructed at its food." He says again, "they are an ignoble lot of artisans and shopkeepers, who sneer at you once they know you are a stranger, hiss at you in derision, call you a dog, a traitor, a foreigner." If these specimens of propriety be a key to the character of Bruno, his English hosts never more truly called a spade a spade than when they called such a man "a dog, a traitor, a foreigner." When the Professors of Oxford took exception to the doctrines he propounded there he called them "bifolchi," which may be fairly translated by the word "clod."

A little more of his views on Oxford. He says—

"There reigns there a constellation of pedantic obstinate ignorance and presumption, with a rustic uncouthness that would overcome the patience of Job."

And then he goes on with sneers and sarcasms to describe its professors as—

"Select men, men with long robes, dressed in velvet, with caps of velvet, wearing chains about their neck instead of which a halter

would become them much better; they are brainless, insensate, stupid and most ignorant; they are not capable of understanding what Nola teaches."

He repaid German hospitality in a similar fashion. He says that in Germany "gluttony is extolled, magnified, and glorified amongst the heroic virtues, and drunkenness is numbered as one of the divine attributes." The following I give in the original; it defies translation, or, at least, would be spoilt by it:—

"Col trink e retrink, bibe e rebibe, ructa e reructa, cespita necespita, vomì revomì usque ad egurgitationem utriusque juris i.e. del brodo, butargo, minestra, cervello, anima e salzicchia, videbitur porcus porcorum in gloria Ciacchi. Vadasene con quello l'ebrietade, la qual non vedete là in abito Tedesco con un paio di bragoni tanto grandi che paiono le bigonce del mendicante abbate di Sant' Antonio, e con quel braghettone che dal mezzo del'uno e l'altro si discopre, di sorte che por che voglia arietare il paradiso?" (*Spaccio della bestia trionfante.*)

After all this which we have just been told about Bruno, both by himself and by those who ought to have known him better than his worshippers of to-day, nobody will question the fairness of the following summary of his character made by one of the greatest historians of our time. Cesare Cantù says of him:—

"Intolerant, sarcastic, he exalts himself as much as he depreciates others. He lays down dogmatically what is more than questionable. He trifles with the most serious problems, repeating unseemly jokes about sacred things." (*Gl'Eretici in Italia*, vol. iii.)

At the outset it was the purpose of the writer to give a short analysis of the philosophy of Bruno, and of the tumble-down edifice of religion and ethics that he built upon it; but this article has already grown beyond its intended limits. Enough, however, and more than is good for one, can be known of them from the summary already given of the charges on which he was tried by the Inquisitors of Venice, and from the incidental references contained in the extracts given in the course of the article. Indeed, it is a mistake to think that he had a system of philosophy at all; much less true would it be to say that he had a system of

religion and morals. If we were asked to state in one sentence what Bruno's philosophy was, perhaps the most comprehensive answer would be that it was Pantheism, with all the circumstantial excrescences that could grow on it in the mind of one who did not understand clearly what Pantheism is. As to his religion and ethics they ran parallel to his life, wandering about in ceaseless change from post to pillar. The religious theories he held to-day were not the same that he held to-morrow, and he was just as ready for another change the day after. Doctrines floated about in his brain, shading and shifting one another aside like the dissolving views of a magic lantern, the number of changes being limited only by the creative power of his imagination, inspired by passion. But we have seen evidence of his intolerant spirit. We have seen him as painted by himself, and a despicable picture it is. We have looked out for him, neglected and unhonoured by his own contemporaries. We have seen his character criticised and his name despised since then by Catholics and Protestants, by historians and philosophers, by faithful and infidel. All this is enough to enable us to judge whether his memory is worth preserving, and whether to take part in erecting a monument to him is worthy of philosophers or of fools. And if there be one thing more than another that can emphasise the conclusion to which common sense must lead us in this regard, it is the irrational rant that is being impudently proclaimed during these weeks from the dead walls of Rome, and backed by the names of those on the international committee already referred to, some of whom, at least, have a reputation to lose.

"The monument (says the proclamation) is a symbol of mutual toleration in the liberty of thought, of religion, and of worship. Here the Pope can pontificate freely in the face of the State which guards the right of sovereignty; the friars can threaten believers with the terrors of death in presence of the Athenæum, which guards the rights of life and the laws of nature."

This manifesto has one merit at any rate; it sets forth the disciples of Bruno as worthy worshippers of their hero. The synthesis of Bruno's life was, that he prated perpetually

about liberty, and as we have seen never practised it towards others; the synthesis of the aims and actions of his disciples is, that they want liberty to do what they like, and liberty into the bargain to crush anyone else who wants to do likewise. "The Pope can pontificate freely in the face of the State," say the apostles of liberty; just so, and as a token of truthfulness, the new penal code has been shaped to muzzle the bishops of Italy. "The friars can threaten believers with the terrors of death," continue the virtuous worthies; and a petard is exploded in the Church of San Carlo to emphasise their insults to Padre Agostino. Our Divine Lord once said that "the children of this world are wiser in their generation than the children of light." Those who initiated the project of placing Bruno on a pedestal know well what they are about. To serve their purpose is enough to make a hero; to afford them an occasion to abuse the Church and to blaspheme God is the *tessera* of a philosopher. Hence does Bruno find favour in their sight. In 1789 the firebrands of the French Revolution enthroned a wretched woman in the Cathedral of Notre Dame and called her the Goddess of Reason. Rome to-day has its Montagnards also, and they have their God of Reason in the statue of Bruno, whom they have suddenly dragged out of the oblivion of three centuries, and declare the "herald of the new philosophy." If all goes well then, we shall have a significant centenary celebration on the 9th of June. Perhaps it is that in Bruno Mr. Herbert Spencer, "our great philosopher," as Darwin called him, has at last found his "Great Unknown;" and if so he can thank heaven at any rate that he kneels down with a blessed congregation to worship him.

M. O'RIORDAN.

THEOLOGICAL QUESTIONS.

I.—FASTING DAYS OUTSIDE OF LENT.

“ Would the Editor kindly inform his readers as to the regulations for ordinary fasting days out of Lent, viz., about the quality of food allowed. Thanks to the clear exposition by his Grace of Dublin we now know what allowances are made for *aetas, valetudo, &c.*, in Lent. But do the Indults relaxing the law apply and extend to all the other fast days outside the Lent, or do they leave them to the tender mercies of the Common Law of fasting ?

“INQUIRER.”

In order to reply fully to this question it is necessary to inquire, 1°, in a general way what *kind* of food is allowed on extra-lenten fasting days? 2°, What kind of food therefore may be taken on those days by persons who are bound to *abstain*, but are not bound to *fast*? 3, What kind of food may be taken by those who are bound to *fast*? And 4°, do the Lenten indults extend to fast days outside of Lent?

1.

What *kind* of food is allowed on extra-lenten fast days? The general law of the Church forbids the use of meat only on fast days outside of Lent. This is the common teaching of theologians (St. Lig., n. 1009.) Eggs, milk, butter, &c., are therefore not forbidden by the common law of the Church on extra-lenten fasting days; and wherever they are forbidden the law is purely local.

2.

What kind of food therefore may be taken on those days by persons who are not bound to fast: *e.g.* persons under twenty-one years?

They are *ex hypothesi* exempt or excused from the law of *fasting*; they are of course bound not to exceed the limits of temperance; but they are not restricted by ecclesiastical law in the number of their meals, nor in the quantity of food which they may take. And as extra-lenten *abstinence*, which regulates the *kind* of food that may be taken, forbids only the

use of meat, such persons may take eggs, milk, butter, &c., at their different meals during the day. Extra-lenten fast days are therefore the same as ordinary Fridays for persons who are not bound to *fast*, but are bound to *abstain*.

I must notice one exception to this rule. In this country when the Vigils of SS. Peter and Paul, the Assumption, All Saints, and the Nativity, *fall on Friday*, eggs are not allowed.

3.

What *kind* of food may be taken on those days by persons who are bound to fast?

We must distinguish between the principal meal and the collation. At the *principal meal*, as meat alone is forbidden, they may take eggs and lacticinia—of course eggs are forbidden on the Vigils already enumerated. May they take eggs and lacticinia at the *collation*? Why may they not? Is it not the law of *abstinence* that determines the *quality* of food which may be taken, and does not extra-lenten abstinence confine its prohibition to the use of meat alone? But, as the RECORD has often explained, ~~the~~ law of *fasting*, too, exercises a control over the *kind* of food that may be taken at the *collation* by persons who are bound to fast. The law of *fasting* in its ancient rigour allowed only one meal in the day; outside this one meal it forbade every kind of food—bread, meat, eggs, lacticinia, &c. Custom, however, has considerably modified the rigour of fasting; and now the law of fasting forbids every kind of food outside the principal meal which is not sanctioned by custom. It is custom therefore which shall determine the quality of food that may be taken at the collation, and likewise its quantity and time. In this country custom does not allow eggs at the collation, therefore they may not be taken. Custom allows the use of milk in tea. The use of butter at the collation was discussed in the March number of the RECORD.

4.

The Lenten indults relaxing the law of abstinence do not affect fasting days outside the Lenten time.

II.—AN UN-ANNOTATED ENGLISH VERSION OF THE NEW TESTAMENT.—THE JURISDICTION OF CURATES.

REV. SIR,—Would you be good enough to give, in the next issue of the RECORD, your opinion of an edition of the New Testament which I think is pretty generally scattered through the country. It has neither note nor comment, and is called “Douay Testament.” It bears a recommendation of Dr. Troy, and an extract from a Rescript of Pius VII. to the Vicars Apostolic of Great Britain. It bears the name of Richard Coyne, of Capel-street, as printer; but though it has all these signs of orthodoxy, I greatly fear it is not Catholic nor the sort *that Catholics should read*.

“2° Have curates in this country jurisdiction to hear the confessions of their own parishioners outside their own diocese, as parish priests have.

“Please answer the above in the RECORD and oblige

“VICARIUS.”

1° It is not lawful to read the edition of the New Testament which is described by our correspondent. “Scripturae et libri controversiarum in lingua vernacula legi non possunt, nisi approbati fuerint a S. Sede; vel editi cum notis desumptis ex sanctis Ecclesiae Patribus, vel doctis Catholicisque viris” (Gury, Ed., Ball, p. ii, n. 984, 3.)

2° Curates cannot hear the confessions of their own parishioners outside their own diocese as parish priests can. They cannot hear confessions outside their own diocese without the approbation of the bishop of the place where the confessions are heard.

D. COGHLAN.

LITURGICAL QUESTIONS.

THE CEREMONIES OF SOME ECCLESIASTICAL FUNCTIONS.

SOLEMN MASS.

CHAPTER VI.—FROM THE INCENSATION TO THE GOSPEL.

SECTION I.—THE INTROIT AND “KYRIE.”

The Celebrant as soon as the deacon has incensed him turns by his left to the Missal and reads the *Introit*, signing himself as at Low Mass; and, without moving from the epistle corner, he recites the *Kyrie* alternately with the sacred ministers. Having recited the *Kyrie* he may go with the sacred ministers to the bench, or he may remain standing at the epistle corner, or he may go to the centre of the altar until the choir has finished singing the *Kyrie*.

The Deacon and Sub-deacon immediately after the incensing of the celebrant take their places at the altar, make the sign of the cross with the celebrant at the first words of the *Introit*, and say the *Kyrie* alternately with him. The deacon's place is on the highest step of the altar, behind the celebrant, but a little to his right towards the epistle corner; the sub-deacons on the lowest step, or *in plano*, behind, and to the right of the deacon.¹ When the celebrant has recited the *Kyrie* the sacred ministers remain in their places if the celebrant does not move from the epistle corner. They accompany him if he goes to the centre of the altar or to the bench. If they go with the celebrant to the centre they turn by the left until their right is towards the altar, and walk to the centre, each on that step of the altar on which he stood during the *Introit*. Arrived at the centre, they turn towards the altar, and remain in a line behind the celebrant. If the celebrant goes to the bench, the sacred ministers go before him, the deacon on the left, the sub-deacon on the right, or both in a line, the sub-deacon in

¹ Authors generally.

front. Having reached the bench they turn face to face, leaving space for the celebrant to pass between them, and when the celebrant is sitting down they raise the chasuble, that it may not get crushed. The deacon then hands the celebrant his cap with the usual *quasi-oscula*, and holding their own caps, the sacred ministers salute the celebrant with a moderate inclination, and each other with an inclination of the head, and then take their seats beside the celebrant, the deacon on his right the sub-deacon on his left. While sitting they keep their hands resting on their knees either under or over the dalmatics.

The Master of Ceremonies receives the censer from the deacon, hands it to the thurifer, and takes his place at the missal on the celebrant's right. He points out the *Introit*, signs himself at the first words, and along with the deacon and sub-deacon says the *Kyrie* alternately with the celebrant. If the sacred ministers are to sit, he gives them the sign to go to the bench, accompanies them thither, and raises the dalmatic when the deacon is seating himself; then crossing his hands modestly on his breast he remains standing at the deacon's right until the choir begins to sing the last *Kyrie*.

The Acolytes remain standing beside the credence until the sacred ministers come to the bench, when the first acolyte moves towards the bench, that he may be at hand to raise the tunic when the sub-deacon is taking his seat. When the sacred ministers are seated, they, too, seat themselves on the bench provided for them. Should the sacred ministers not sit, the acolytes must remain standing.

The Thurifer carries the censer to the sacristy, and returns without delay to the sanctuary, where he takes his place between the acolytes. He salutes the choir both when going to the sacristy and on returning from it.

The Choir stands during the recitation of the *Introit* and *Kyrie*. The clergy sign themselves with the celebrant at the first words of the *Introit*. When the celebrant has finished the recitation of the *Kyrie*, the choir may sit, whether the sacred ministers sit or not. If the sacred ministers sit, the choir remains standing until the deacon and sub-deacon have sat down.

SECTION II.—THE "GLORIA IN EXCELSIS."

The Celebrant at a sign from the master of ceremonies takes off his biretta, hands it to the deacon, and rising, follows the sacred ministers *per longiorem* to the altar, saluting the choir on the way. He genuflects at the centre of the altar, on the first step, goes up to the altar, and, when the singing has entirely ceased, intones the *Gloria in excelsis Deo*, and recites in the middle tone of voice the remainder of the hymn. He remains at the centre of the altar until the choir has sung the *Gratias agimus*, when he may go to the bench, having previously saluted the altar with the proper reverence.

The Deacon and Sub-deacon while the choir is singing the last *Kyrie*, at a sign from the master of ceremonies uncover, rise, and salute the celebrant with a moderate inclination. The deacon receives the celebrant's cap with *quasi-oscula*, and places it with his own on the bench. The sub-deacon places his cap on the bench also, and goes to the centre of the altar *per longiorem*, followed by the deacon and celebrant. With them he salutes the choir on the way. Arrived at the foot of the altar, with the celebrant between them, the deacon and sub-deacon genuflect on the first step, raise the celebrant's alb, and accompany him up the steps of the altar. They do not, however, go upon the predella, but each one steps into his own place behind the celebrant, the deacon on the highest step, the sub-deacon on the lowest step, or *in plano*.

When the celebrant has intoned the *Gloria* they genuflect, and go up to the predella, the deacon to the right, the sub-deacon to the left of the celebrant. They recite the *Gloria* with the celebrant in a subdued tone, and make a profound inclination of the head at the words at which the celebrant makes this reverence. When the celebrant at the end of the hymn salutes the altar, they also salute it with a genuflection, whether the Blessed Sacrament is present or not, and immediately proceed in front of the celebrant to the bench, on which they take their seat in the manner already described. They uncover and incline during the singing of the *Gloria* when the master of ceremonies gives them the signal.

The Master of Ceremonies invites the sacred ministers to rise and go to the altar when the choir begins to sing the last *Kyrie*, he himself meanwhile going to the Epistle corner and standing there *in plano* his face towards the altar. When the choir has sung *Gratias agimus*, he invites the sacred ministers to return to the bench, as after the *Kyrie*. When they are seated he stands at the deacon's right, and gives the signal to the sacred ministers to uncover while the choir is singing the words in the *Gloria* which require this reverence.

The Acolytes and Thurifer rise with the sacred ministers and remain standing, turned towards the altar, until the sacred ministers have resumed their seats, when they also sit. They genuflect and incline along with the sacred ministers.

The Choir rises as soon as the master of ceremonies gives the signal to the sacred ministers to rise, and immediately turns towards the altar. The clergy return the salute of the sacred ministers, and when the celebrant has intoned the *Gloria* they turn *in chorum*, that is, each side of the choir turns towards the other. They incline at the *Adoramus te*, and at the *Gratias agimus*, when sung by the chanters, and make the sign of the cross at the *cum Sancto Spiritu* when said by the celebrant, and resume the sitting position as soon as the deacon and sub-deacon have taken their seats, but not until then. They uncover and incline while the words of the *Gloria* at which this reverence is made are being sung.

SECTION III.—THE COLLECTS AND EPISTLE.

The Celebrant rises while the choir sings the *cum Sancto Spiritu* at the end of the *Gloria*, and proceeds to the centre of the altar in the same manner, and with the same salutations as when going to say the *Gloria*. He genuflects on the first step,¹ goes up to the altar, which he kisses, and turning round by his left he sings the *Dominus vobiscum*. He then proceeds to the missal and inclining towards the cross he sings *Oremus*; and after this, being turned towards

¹ If the Blessed Sacrament is in the tabernacle: if the Blessed Sacrament is not present he inclines profoundly.

the missal and having his hands extended, he sings the collects, appending, as in a Low Mass, the proper conclusion to the first and last, and prefacing the second as well as the first with *Oremus*. The conclusions of the prayers and the *Oremus* are sung in the same tone as the prayers themselves, and if the sacred name occurs in the conclusion the celebrant inclines to the cross. When the choir has answered *Amen* after the last prayer the celebrant recites in a subdued tone the Epistle, Gradual, &c., and before going to the centre of the altar to say the *Munda cor meum*, he turns by his right, places his left hand on the altar, and his right on the book, held by the sub-deacon. When the sub-deacon has kissed his hand he makes over him the sign of the cross without any form of words, and proceeds to the centre of the altar.

The Deacon at the signal from the master of ceremonies rises, salutes the celebrant, places his own and the celebrant's cap on the bench, and precedes the celebrant to the altar saluting the choir on the way, as already directed. At the altar he genuflects on the lowest step at the right of the celebrant, raises the celebrant's alb as he ascends the altar, and takes his own place on the highest step behind the celebrant. When the *Dominus vobiscum* has been sung he goes to the Epistle corner along with the celebrant, and standing on the highest step, right behind the celebrant, he inclines with him to the cross at the *Oremus* and at the conclusion of the prayers. At the name of the saint whose feast is celebrating, or who is commemorated in the office, and at the name of the reigning Pontiff, should it occur, he inclines his head, not towards the cross, but towards the missal. When the celebrant begins to sing the last prayer, the deacon, at a sign from the master of ceremonies, goes to the celebrant's right, where he remains, pointing out the place in the missal, until the celebrant has read the Gradual, &c., which follow the Epistle. At the end of the Epistle he says *Deo gratias*.

The Sub-deacon at the end of the *Gloria* rises when the master of ceremonies gives the signal, and goes to the altar as already directed. He genuflects on the lowest step at the celebrant's left, raises his alb, and takes his place behind the deacon *in plano*, or on the lowest step.

The *Dominus vobiscum* having been sung, the sub-deacon marches with the celebrant and deacon to the epistle corner, taking care to keep in line with the deacon. At the epistle corner he stands right behind the deacon, either *in plano*, or on the first step, and inclines towards the cross at the *Oremus* and the sacred name, when it occurs; but towards the missal at the name of the Blessed Virgin, of the saint whose feast is celebrating, or who is commemorated in the feast of the day, and at the name of the reigning Pope.

During the singing of the last prayer, he turns by his right to receive the missal from the master of ceremonies, whom he salutes with an inclination of the head when he approaches, and again when he has received the missal from him. The sub-deacon keeps the opening of the missal towards his left, lets the upper edge rest against his breast, and holds the lower edge in both hands. Having received the missal, he turns again towards the altar and remains in his place until the celebrant reaches the conclusion of the last prayer, when he proceeds to the centre of the altar, genuflects on the first step,¹ and, turning by his left, salutes the choir, first on the gospel, and then on the epistle side.² He returns to his place beside the celebrant, and when the choir has sung *Amen*, he sings the Epistle. During the singing of the Epistle he inclines his head towards the cross at the Sacred Name; but towards the missal at any other name requiring an inclination. At the words *In nomine Jesu omni genu flectatur*, he genuflects in his place.

Having sung the Epistle, he closes the book, holding it as already directed, proceeds again to the centre of the altar, genuflects on the first step, and salutes the choir as he did before the Epistle. He then goes to the epistle side of the altar, mounts the lateral steps, and, kneeling on the

¹ De Herdt, Tom. i., n. 317: "Ita autem ad medium altaris accedere debet, ut genuflectat, si fieri possit, dum celebrans in ultimae orationis conclusione dicit *Jesum Christum*." Some writers, as Baldeschi, Vavas seur, etc., direct the sub-deacon to remain at the epistle corner until the celebrant has said *Jesum Christum* in the conclusion of the last prayer, to incline towards the cross at this Sacred Name, and then to proceed to the centre of the altar. We prefer De Herdt's opinion.

² Bourbon, n. 372; Vavas seur, Part vii., sec. i., chap. i., art. 3, n. 40, Baldeschi, Bauldry, De Conny, etc.

predella, or on the highest step, he advances the upper part of the missal a little towards the celebrant, whose hand, placed on the missal, he kisses, and, having received the celebrant's blessing, he descends and hands the missal to the master of ceremonies, whom he salutes before presenting the missal, and after he has received it.¹

The Master of Ceremonies, as soon as the choir reaches *cum Sancto Spiritu* of the Gloria, invites the sacred ministers to go to the altar, he himself going to the epistle corner to point out the prayers, and to turn the leaves of the missal for the celebrant.

Having pointed out the last prayer, he makes a sign to the deacon to take his place at the missal, and goes to the credence for the book of epistles. Taking the book, so that the opening is at his right, he carries it to the sub-deacon, whom he salutes before and after handing the book to him. He then goes to the left of the sub-deacon, where he stands until the celebrant reaches the conclusion of the last prayer, when he goes with the sub-deacon to the centre of the altar, genuflects with him on the lowest step, and together with him salutes the choir on the gospel side and on the epistle side. He returns with the sub-deacon to his place behind the celebrant, and stands at his left, but a little behind him, during the singing of the Epistle. If the sub-deacon inclines or genuflects at any words in the Epistle, the master of ceremonies makes, at the same time, a similar reverence. The Epistle having been sung, the master of ceremonies again accompanies the sub-deacon to the centre of the altar, genuflects with him on the lowest step, salutes the choir together with him, and goes with him to the epistle corner. When the sub-deacon, after receiving the celebrant's blessing, descends in *planum*, the master of ceremonies salutes him, receives the book from him, again salutes him, and immediately, with like salutations, presents the book to the deacon.

The Acolytes, towards the end of the Gloria, rise along with the sacred ministers, and stand in their places turned

¹ When the sub-deacon uses a folded chasuble, he puts it off during the singing of the last prayer before he receives the missal, and resumes it again when he has returned the missal to the master of the ceremonies.

towards the altar, inclining and genuflecting with the celebrant and sacred ministers.

The Thurifer rises with the acolytes, and comports himself as they do until towards the end of the last prayer, when he goes to the sacristy to prepare the censer. He genuflects at the centre of the altar with the sub-deacon and master of ceremonies, and with them also salutes the choir. Returning from the sacristy, he again salutes the choir, genuflects to the altar, and, when the celebrant has read the Gospel, he goes up to the altar to get incense in the censer.

The Choir rises as soon as the master of ceremonies invites the sacred ministers to rise, turns towards the altar, and returns the salute of the sacred ministers. The choir is turned towards the altar during the singing of the prayers, and the clergy make along with the celebrant the proper inclinations. When *Amen*, at the end of all the prayer, has been sung, the choir resumes the sitting position. During the singing of the Epistle, the clergy uncover at the sacred name, etc.

(*To be continued*).

NUMBER OF WAX CANDLES AT BENEDICTION.

"In the next issue of the RECORD state the law of the Church in general and in particular as in force in Ireland regarding the number of wax candles required for the Benediction of the Most Holy Sacrament.

"P., DUBLIN."

We beg to refer our correspondent to the RECORD for June, 1888, p. 540, for the answer to his question. We may remark that, as far as we can discover, there is no special legislation for Ireland regarding the number or quality of the candles to be lighted during Benediction.

QUESTIONS REGARDING REQUIEM MASSES.

"1. I am attached to a charitable institution where a certain number of Masses have to be celebrated monthly for the welfare of the benefactors, alive and dead. Would I discharge this obligation by saying the *Missa de Requie* on semidoubles, or is it necessary under the circumstances always to say the Mass of the day or its votive Mass, making commemoration of living benefactors at the

memento of the living, and praying for the deceased benefactors at the memento for the dead?

"2. I would also feel obliged if you would say whether when asked to celebrate Mass for deceased persons, there is any obligation on the priest to say a Requiem Mass if the day upon which he is about to offer the Mass happens to be a semidouble, or simple, or a feria? Of course it is supposed that no promise to say a 'black' Mass has been given, and that there is no question of an anniversary or other recurring day.

"SACERDOS."

We have not seen our correspondent's first question anywhere discussed. Still we have no hesitation in saying that he will fully discharge his obligation by celebrating Requiem Masses on the days on which such Masses are permitted. For, in the first place, by celebrating a Requiem Mass for the benefactors, living and dead, he does no injury to the living; they derive as much profit from a Requiem Mass as from the Mass of a feast. This follows from the apparently certain doctrine that even where the Mass is for living persons only a priest discharges his obligation by celebrating a Requiem Mass.¹ There is, therefore, on the part of the living benefactors nothing to hinder our correspondent from celebrating Requiem Masses for the benefactors in general. Again, though the substantial fruit of every Mass is the same—the victim and priest being the same in all—yet by reason of the prayers a Requiem Mass produces an accidental or extrinsic fruit for the deceased, which another Mass does not. Consequently, the deceased benefactors in our correspondent's case will derive more profit from the Requiem Masses than from the Masses of Feasts, etc. And as we have already shown that the living benefactors profit as much by the former as by the latter, it would appear that, not only would our correspondent fully satisfy his obligation by celebrating Requiem Masses when the Rubrics permit, but that it would be even advisable for him in the circumstances to celebrate such Masses. This view will appear still better supported when we recollect that the deceased benefactors of an institution some time in existence must far out number the living.

¹ *Vide* Lehmkuhl, vol. ii., n. 201. De Herdt., vol. i., n. 67.

Hitherto we have made no reference to the case in which a priest circumstanced as is our correspondent has a privileged altar either local or personal. In such a case there can be no doubt at all that he should always, when possible, say a Requiem Mass for the benefactors. For as everyone knows the indulgence of a privileged altar is not gained on days on which a Requiem Mass can be said, by saying any other than a Requiem Mass. If then on such a day a Requiem Mass is not said, the deceased benefactors are deprived of the indulgence, and the living receive no compensating advantage.

2. In the hypothesis made in the second question, it is quite certain there is no obligation on the priest to celebrate a Requiem Mass. De Herdt's words on this point are "Satisfacit etiam in diebus, quibus missae privatae de Requiem permittuntur, nisi missa celebranda sit in altari privilegiato, aut nisi testator aut dans stipendium expresse rogaverit dici missam de Requiem." This opinion is confirmed by a decree of the *S. C. Indulg.*, April 14th, 1840. "Utrum Sacerdos" it was asked "satisfaciat obligationi celebrandi missam pro defuncto, servando ritum feriae, vel cujuscumque sancti, etiamsi non sit semiduplex aut duplex?" And the reply was, *Affirmative*.

From what has been said in answer to the preceding question, however, it follows that, unless there are some reasons to prevent him, a priest should, when the Rubrics permit, celebrate Requiem Masses for deceased persons for whom he is obliged to offer Mass.

D. O'LOAN.

DOCUMENT.

S. CONGREGATION "DE PROPAGANDA FIDE."

SUMMARY.

Instruction regarding the causes which justify the granting of Matrimonial Dispensations, and the mode of making the application.

Cum dispensatio sit juris communis relaxatio cum causae cognitione, ab eo facta qui habet potestatem, exploratum omnibus est

dispensationes ab impedimentis matrimonialibus non esse indulgendas, nisi legitima et gravis causa interveniat. Quin imo facile quisque intelligit, tanto graviores causas requiri, quanto gravius est impedimentum, quod nuptiis celebrandis opponitur. Verum haud raro ad S. Sedem perveniunt supplices literae pro impetranda aliqua huiusmodi dispensatione, quae nulla canonica ratione fulciuntur. Accidit etiam quandoque, ut in huiusmodi supplicationibus ea omittantur, quae necessario exprimi debent, ne dispensatio nullitatis vitio laboret. Idcirco opportunum visum est in praesenti instructione paucis perstringere praecipuas illas causas, quae ad matrimoniales dispensationes obtinendas juxta canonicas sanctiones, et prudens ecclesiasticae provisionis arbitrium, pro sufficientibus haberi consueverunt; deinde ea indicare, quae in ipsa dispensatione petenda exprimere oportet.

Atque ut causis dispensationum exordium ducatur, operi pretium erit imprimis animadvertere, unam aliquando causam seorsim acceptam insufficientem esse, sed alteri adjunctam sufficientem existimari, nam quae non prosunt singula, multa juvant, *arg. l. 5, C. de probat.* Huiusmodi autem causae sunt quae sequuntur;

1. *Angustia loci* sive absoluta sive relativa (ratione tantum Oratricis), cum scilicet in loco originis vel etiam domicilii cognatio foeminae ita sit propagata, ut alium paris conditionis, cui nubat, invenire nequeat, nisi consanguineum vel affinem, patriam vero deserere sit ei durum.

2. *Aetas foeminae superadulta*, si scilicet 24^a aetatis annum jam egressa hactenus virum paris conditionis, cui nubere possit, non invenit. Haec vero causa haud suffragatur viduae, quae ad alias nuptias convolare cupiat.

3. *Deficientia aut incompetentia dotis*, si nempe foemina non habeat actu tantum dotem ut extraneo aequalis conditionis, qui neque consanguineus neque affinis sit, nubere possit in proprio loco, in quo commoratur. Quae causa magis urget, si mulier penitus indotata existat et consanguineus vel affinis eam in uxorem ducere, aut etiam convenienter ex integro dotare paratus sit.

4. *Lites super successionem bonorum jam exortae, vel earundem grave aut imminens periculum*. Si mulier gravem litem super successionem bonorum magni momenti sustineat, neque adest alius, qui litem huiusmodi in se suscipiat, propriisque expensis prosequatur, praeter illum qui ipsam in uxorem ducere cupit, dispensatio concedi solet; interest enim Reipublicae, ut lites extinguantur. Huic proxime accedit alia causa, scilicet *Dos litibus involuta*, cum nimirum mulier alio es desituta viro, cujus ope bona sua recuperare valeat. Verum huiusmodi causa nonnisi pro remotioribus gradibus sufficit.

5. *Paupertas viduae*, quae numerosa prole sit onerata, et vir eam alere polliceatur. Sed quandoque remedio dispensationis succurritur viduae ea tantum de causa, quod junior sit, atque in periculo incontinentiae versatur.

6. *Bonum pacis*, quo nomine veniunt nedum foedera inter regna, et Principes, sed etiam extinctio gravium inimicitarum, rixarum, et odiorum civilium. Haec causa adducitur vel ad extinguendas graves inimicitias, quae inter contrahentium consanguineos vel affines ortae sint, quaeque matrimonii celebratione omnino componerentur: vel quando inter contrahentium consanguineos et affines inimicitiae graves viguerint, et, licet pax inter ipsos inita jam sit, celebratio tamen matrimonii ad ipsius pacis confirmationem maxime conducere.

7. *Nimia, suspecta, periculosa familiaritas*, nec non *cohabitatio* sub eodem tecto, quae facile impediri non possit.

8. *Copula* cum consanguinea vel affini vel alia persona impedimento laborante praehabita, et *praegnantia*, ideoque *legitimatio prolis*, ut nempe consulatur bono prolis ipsius, et honori mulieris, quae secus innuptia maneret. Haec profecto una ex urgentioribus causis, ob quam etiam plebeis dari solet dispensatio, dummodo copula patrata non fuerit sub spe facilioris dispensationis; quae circumstantia in supplicatione foret exprimenda.

9. *Infamia mulieris*, ex suspitione orta, quod illa suo consanguineo aut affini nimis familiaris, cognita sit ab eodem, licet suspicio sit falsa, cum nempe nisi matrimonium contrahatur, mulier graviter diffamata vel innupta remaneret, vel disparis conditionis viro nubere deberet aut gravia damna orirentur.

10. *Revalidatio matrimonii*, quod bona fide et publice, servata Tridentini forma, contractum est: quia ejus dissolutio vix fieri potest sine publico scandalo, et gravi damno, praesertim foeminae, c. 7, de consanguin. At si mala fide sponsi nuptias inierunt, gratiam dispensationis minime merentur, sic disponente Conc. Trid. Sess. XXIV, cap. v. *Reform. matrim.*

11. *Periculum matrimonii mixti vel coram acatholico ministro celebrandi*. Quando periculum adest, quod volentes matrimonium in aliquo etiam ex majoribus gradibus contrahere, ex denegatione dispensationis ad Ministrum acatholicum accedant pro nuptiis celebrandis sprete Ecclesiae auctoritate, justa invenitur dispensandi causa, quia adest non modo gravissimum fidelium scandalum, sed etiam timor perversionis, et defectionis a fide taliter agentium, et matrimonii impedimenta contemnentium, maxime in regionibus, ubi haereses impune grassantur. Id docuit haec S. Congregatio in instructione die

17 Apr. 1820 ad Archiepiscopum Quebecensem data. Pariter cum Vicarius Apostolicus Bosniae postulasset, utrum dispensationem elargiri posset iis Catholicis qui nullum aliud praetexunt motivum, quam vesanum amorem, et simul praevideatur, dispensatione denegata, eos coram iudice infideli conjugium fore inituros, S. Congregatio S. Officii in Fer. IV, 14 Aug. 1822, decrevit: “respondendum Oratori, quod in exposito casu utatur facultatibus sibi in Form. II. commissis, prout in Domino expedire judicaverit.” Tantum dicendum de periculo, quod pars catholica cum acatholico Matrimonium celebrare audeat.

12. *Periculum incestuosi concubinitus.* Ex superius memorata instructione an. 1822 elucet, dispensationis remedium, ne quis in concubinato insordescat cum publico scandalo, atque evidenti aeternae salutis discrimine, adhibendum esse.

13. *Periculum matrimonii civilis.* Ex dictis consequitur, probabile periculum quod illi, qui dispensationem petunt, ea non obtenta, matrimonium dumtaxat civile, ut aiunt, celebraturi sint, esse legitimam dispensandi causam.

14. *Remotio gravium scandalorum.*

15. *Cessatio publici concubinitus.*

16 *Excellentia meritorum,* cum aliquis aut contra fidei catholicae hostes dimicatione aut liberalitate erga Ecclesiam, aut doctrina, virtute, aliove modo de Religione sit optime meritus.

Hae sunt communiores, potioresque causae, quae ad matrimoniales dispensationes impetrandas adduci solent: de quibus copiose agunt theologi, ac sacrorum canonum interpretes.

Sed jam se convertit Instructio ad ea, quae prae causas in literis supplicibus pro dispensatione obtinenda, de jure vel consuetudine, aut stylo Curiae exprimenda sunt, ita ut si etiam ignoranter taceatur veritas, aut narretur falsitas, dispensatio nulla efficiatur. Haec autem sunt:

1. *Nomen et cognomen* Oratorum utrumque distincte, ac nitide ac sine ulla litterarum abbreviatione scribendum.

2. *Dioecesis originis vel actualis domicilii.* Quando oratores habent domicilium extra dioecesim originis, possunt, si velint, petere, ut dispensatio mittatur ad Ordinarium dioecesis, in qua nunc habitant.

3. *Species* etiam *infirmas* impimenti, an sit consanguinitas, vel affinitas, orta ex copula licita vel illicita; publica honestas originem ducens ex sponsalibus, vel matrimonio rato; in impedimento *criminis*, utrum provenerit ex conjugicidio cum promissione matrimonii, aut ex conjugicidio cum adulterio, vel ex solo adulterio cum promissione

matrimonii : in cognatione spirituali, utrum sit inter levantem et levatum, vel inter levantem et levati parentem.

4. *Gradus consanguinitatis* vel *affinitatis* aut *honestatis* ex matrimonio rato, et an sit simplex, vel mixtus, non tantum reinotior, sed etiam propinquior, uti et linea, an sit recta et transversa ; item an Oratores sint conjuncti ex duplici vinculo consanguinitatis, tam ex parte patris, quam ex parte matris.

5. *Numerus impedimentorum*, e. gr. si adsit duplex aut multiplex consanguinitas vel affinitas, vel si praeter cognationem adsit etiam affinitas, aut aliud quodcumque impedimentum sive dirimens, sive impediens.

6. *Variae circumstantiae*, scilicet an matrimonium sit contrahendum, vel contractum ; si jam contractum, aperiri debet, an bona fide saltem ex parte unius, vel cum scientia impedimenti ; idem an praemissis denuntiationibus, et juxta formam Tridentini ; vel an spe facilius dispensationem obtinendi ; demum an sit consummatum, si mala fide, saltem unius partis, seu cum scientia impedimenti.

7. *Copula incestuosa* habita inter sponso ante dispensationis executionem, sive ante, sive post ejus impetrationem, sive intentione facilius dispensationem obtinendi, sive etiam seclusa tali intentione, et sive copula publice nota sit, sive etiam occulta. Si haec reticeantur, subrepticias esse et nullibi ac nullo modo valere dispensationes super quibuscumque gradibus prohibitis consanguinitatis, affinitatis, cognationis spiritualis, et legalis, necnon et publicae honestatis declaravit S. Congregatio S. Officii, fer. IV., 1 Augusti 1866. In petenda vero dispensatione super impedimento affinitatis primi vel secundi gradus lineae collateralis, si impedimentum nedum ex matrimonio consummato cum defuncto conjuge Oratoris vel Oratricis, sed etiam ex copula antematrimoniali seu fornicaria cum eodem defuncto ante initum cum ipso matrimonium patrata oriatur, necesse non est, ut mentio fiat hujusmodi illicitae copulae, quemadmodum patet ex responso S. Poenitentiariae diei 20 Martii 1842, probante s.m. Greg. XVI ad Episcopum Namurcensem, quod, generale esse, idem Tribunal literis diei 10 Decembris, 1874, edixit.

Haec prae oculis habere debent non modo qui ad S. Sedem pro obtinenda aliqua matrimoniali dispensatione recurrunt, sed etiam qui ex pontificia delegatione dispensare per se ipsi valent, ut facultatibus, quibus pollent, rite, ut par est, utantur.

Datum ex Aedibus S. C. de Prop. Fide die 9 Mart. 1837,

NOTICES OF BOOKS.

GOD, KNOWABLE AND KNOWN. Benziger Brothers.

UNDER this title Father Ronayne, S.J., gives us a clear and very readable work upon natural theology; to use his own words—"he has attempted to draw out, in English, arguments that bear upon the existence and knowableness of God." In proving his thesis he does not pretend to originality; his aim indeed, as he states in his preface, is to show that in the war with infidelity old arguments that have been before the human mind during all the ages are as available now as in any period of the past, and need only be refurbished that they may perfectly suit our modern uses.

Books of this sort are nowadays a decided gain; they popularise knowledge which a century back would be in place only in the lecture hall of a university, but which now must be at hand for the safety and defence of minds that move on a much lower intellectual level. It used be the luxury of the learned and cultured to indulge a refined scepticism concerning the first principles of knowledge, to narrow our thoughts to mere sense perceptions, to dispute about a First Cause, and to pride themselves in finding methods of questioning its reality or weakening its demonstration. But in our time we have changed all that; the active propaganda of unbelief and agnosticism has made these questions burning topics in circles that are badly prepared for their discussion. This is the warfare of infidelity that our author speaks of, and which now is waged upon men of peace, in no way prepared for such hostilities, and this treatise on God, *Known and Knowable*, is a manual of drill that will enable them to cope with the enemy and meet him at every turn.

Father Ronayne professes to have sought light wherever he believed he might find it; but his main help and strength has evidently been borrowed from scholasticism. But in turn he has given their theories such treatment and exposition as they rarely meet with at the hands of writers trained according to the systems in vogue in English speaking countries. In the opening chapter on "Nature witnessing to God," he develops in a masterly way the physico-theological arguments that evince the necessity of a supreme ruler and architect, and further brings into very clear light how contingent things postulate some self-existing and necessary Being from whose hands they must ultimately proceed. These arguments are put

forward with great skill, and the conversational form into which they are thrown is an admirable scheme for introducing the objections that modern thought has evolved against the various reasons adduced in the central thesis. Here and there the author deviates somewhat from scholastic doctrine, as for instance, page 45, where he writes:—"I hold that all bodies have an activity peculiar to them, and that their very essence is the principle of their activity." To the first part of this sentence no sound schoolman would demur, but we think they would put the other section in a more confined and more correct form.

But in so far as it is an exposition of scholastic principles, the second chapter on the "Data of Natural Knowledge," is the most valuable portion of this work. The form is somewhat different from that of the opening section, the interlocutory method is laid aside, and, perhaps, there are traces of transcription from Latin manuals, and an absence of that smoothness that shows complete assimilation, but at the same time it presents a singularly just and adequate view of the schoolmen's theory of thought. It faces, too, every difficulty; and treats Pantheism with the scorn and contempt it deserves. The notion of Being (we are told, at page 105), which Pantheists abstracts from things they take for Deity, much after the manner that Positivists abstract human humanity from mortal men, and then set it up as a divinity. This is the most subtle and most recent form of this delirium, and meeting it vigorously and overthrowing it our author deserves the thanks of all who love true principles and sound philosophical enquiry.

This section could be made more intelligible to non-scholastics, by appending in some places definitions or explanations of the terms used. For instance, page 72, we read: "that the sensible rendered intelligible by the working of the active intellect becomes connatural to it;" which, putting aside that it is the loose way of putting the matter, is difficult to follow without knowing what the nature and functions of the *Intellectus Agens* may be. This might interrupt the flow of the eloquent periods, but it would seem to be necessary for those readers with respect to whom the book is bound to do its best work.

Of the remaining chapters we have no room to speak; but they seem as satisfactory as those we have so far analysed. Taken as a whole, the work is bound to do great and far-reaching good. It will popularise sound philosophy, it will enable plain people to reap some of the fruits promised to the learned from the revival of scholastic

methods, it will adjust the armour of Saul to the shoulders of many of less gigantic stature, and as a consequence, "give security to some souls, and in a measure stem the tide of infidelity," which the author proposes as the end and best reward of his labours.

A. W.

MEDITATIONS ON THE LIFE AND VIRTUES OF ST. IGNATIUS OF LOYOLA, Founder of the Society of Jesus. Translated from the French by M. A. W., and Revised by a Father of the Society of Jesus. London: Burns & Oates, Limited
New York: Catholic Publication Society Co.

THE little volume before us contains an abstract of the life of St. Ignatius, proposed in the form of Meditations on his admirable virtues. These Meditations are divided according to the three states of the spiritual life by which God Himself led the saint to perfection. St. Ignatius, in the first instance, is proposed to us in the garb of a penitent; we are then invited to follow him through the different stages of his ever-increasing sanctity, until after a life spent in promoting the honour and glory of God and the salvation of his fellow-man, we stand by his side to meditate on his calm and peaceful death. Each Meditation is followed by maxims of the saint; a brief recapitulation of the points of the Meditation; a petition for the virtue under consideration, and, finally, to stimulate our devotion, an example is introduced.

The careful perusal of these Meditations will, we feel confident, be of great use to all classes; sinners will find in them all-powerful motives for contrition; the lukewarm will be aroused to fervour, while pious souls will have a large field for their holy thoughts and devout aspirations.

THE VIRGIN MOTHER, ACCORDING TO THEOLOGY. By the Rev. John Baptist Petitalot.

THIS work is a translation of the third edition of the Abbé Petitalot's *La Vierge Mère d'après la Théologie*, and as such gives a simple and easy rendering of a very valuable book. It is full and satisfactory in its treatment of that inexhaustible theme, the life and dignity, and prerogatives of the Virgin Mother.

It is distinguished sharply from the host of somewhat similar treatises, by the view it takes of the Madonna. It does not consist in recounting the favours or miracles of the Blessed Virgin, nor does it deal in rhapsodies or highly tinted word-pictures, such as Father Faber's

works have made us familiar with, but describes her as she appears in the authentic light of Patristic teaching and severe theological thought. It is well to accentuate this view of devotion to the Blessed Virgin; the more logical and reasonable our devotion towards her becomes, the more secure it will be and the more worthy of her supereminent dignity. Our love for Mary has no fear of investigation; rooted in eternal truths it will grow with a knowledge of her glory and her power. As our author tells us, it would be still greater and more tender if it were more thoughtful and better informed. This fuller knowledge cannot be had by mere meditation, nor through the *obiter dicta* of saints or mystics; *Habemus firmiorem prophetium sermonem*; and to this we must needs attend if we would fully consolidate and define our devotion to the Virgin Mother.

This is the scope of this work; it examines every aspect of the question, from the Predestination of Mary and her Immaculate Conception, to her Assumption and Celestial Glory. It treats of her Virginity and Maternity, of her Joys and her Dolours, and gives the true idea of devotion to her, and of her relation to the great mysteries of our faith.

Being all this, it may be safely commended to our people and clergy as a secure guide to popular devotion, and as a treasury of thoughts well suited to the instruction and edification of the faithful.

A. W.

HISTORY OF THE CHURCH, FROM ITS FIRST ESTABLISHMENT TO OUR OWN TIMES. By Rev. J. A. Birkhaeuser. New York and Cincinnati: F. Pustet & Co.

WE extend a hearty welcome to this work which comes to us across the Atlantic. It is intended to supply "a real need of a good English text book on Church history suited for theological students and more advanced pupils." That such a work is necessary few will deny. *Alzog* and *Darras*, the most popular of our text books, are not at all suitable for students; the former is more learned than useful, while the manner of treating events pursued by the latter is an insuperable objection to its suitability as a text book.

Father Birkhaeuser's work in its general plan and execution is the most suitable English text book for students we have seen. Its style is clear and simple, while the order is everything that could be desired. Not only is each question treated by itself, but also its different parts are marked by letters or numerals—an arrangement which while it assists the memory is calculated to produce habits

of accuracy in the minds of students. Within the comparatively narrow limits of 776 pages, the history of the Church is treated from the birth of Christ down to the Vatican Council (1870), and nearly every question of interest in the ecclesiastical history of that period is touched on. We must, however, confess that in a book intended for "the more advanced pupils," we should wish to find a fuller treatment of the more important questions, especially those of a controversial kind, even at the cost of excluding others of less interest. For instance, there are only a few lines of a footnote devoted to the case of Galileo, though in recent times there is perhaps no other event so frequently referred to by anti-Catholic writers in their attacks on the Church. Moreover, the statement of the author that "the decree against Galileo . . . was simply disciplinary not doctrinal" is, to say the least, misleading; for granting that the decree of 1616 was purely disciplinary, the same cannot be said of the decree of 1833, which declared Galileo's heliocentric system "false and opposed to Sacred Scripture."

There are some opinions advanced by Father Birkhaeuser which we cannot accept. Thus, speaking of the False Decretals of Isidore, he says:¹ "The main object of the author in compiling this collection was to defend and maintain by principles already universally acknowledged, the dignity and prerogatives of the Roman Church; the relation of the Holy See to the Metropolitans and Provincial Synods, and Suffragan Bishops to their Metropolitans; and the independence of the spiritual power from the secular." We admit that the purpose of the writer was to protect the clergy against oppression by Metropolitans, and to secure "the independence of the spiritual power from the secular;" but the whole tenor of the Decretals forbids us to admit that they were fabricated in the interests of Rome. Even Canon Robertson, one of the best modern Protestant authorities on Church history, says:² "that the protection of Roman interests appears to have been a result beyond the contemplation of those who planned or executed them [the Decretals.]"

Then we are told that St. Boniface "established the Church in Germany upon a permanent footing by uniting the different Churches already founded with the See of Rome."³ Surely the writer does not mean to convey that the Churches of Germany, many of which were founded by Irish missionaries, were not in union with Rome before the time of St. Boniface.

¹ P. 330.² Vol. iii. p. 323.³ p. 260.

THE IRISH ECCLESIASTICAL RECORD.

JULY, 1889.

THE TEMPORAL POWER.—III.

IS it inconsistent that the head of the Church should be head of the State?

Those who oppose the Pope's sovereignty, on the ground of its inconsistency with his spiritual power, may be reduced to two classes. Some have recourse to the Holy Scriptures, and try to show from it that it is contrary to the Divine will. Others appeal to reason, and state that, if the two societies are kept perfectly separate, the interests of each would be best consulted. If the spiritual and temporal authority were centred in one person, the interests of either must suffer. Nothing can be more reasonable, they say, than to have "a free Church in a free State." A free Church in a free State, is far more reasonable than a Church domineering over the State. Now how could the head of the Church, who is bound, as such, to condemn heresies and heretics, tolerate them, at the same time, as head of the State? Then they exclaim, "If the Popes begin to reign again, there is an end to all modern progress and free thought." Finally they ask how can the Pope, whose mission is essentially one of peace and pardon, condemn men to death on civil charges? Such are the principal objections, on the ground of inconsistency, to the temporal sovereignty of the Pope. We propose to deal with them in this paper.

Those persons who have discovered, in the nineteenth century, that it is unreasonable and inconsistent with the

social requirements of man that the Pope should be a temporal king, are putting their theories against facts. They take it for granted that the men who peopled the world for over a thousand years, were either blind to the truth or unreasonable, for having allowed such a social discordancy to exist. They try to show that by far the most ancient kingdom that exists in the world, and the one that can boast of the most glorious history, must be done away with, because contrary to common sense and the interests of humanity! They presume that during all the long period of its existence the Papacy was a great social evil, and here they come into conflict with history.

They themselves, let us hope, profess to belong to some religious creed. Either that creed is subject to some State control, or *vice versâ*. They cannot be both absolutely independent. If the latter, they are with us; if the former, as in the case of Protestantism, our inconsistent friends acknowledge that the Church may be subject to the State, whilst they deny that the State may be subject to the Church. The reasons which they adduce for the former are far more applicable to the latter case. If it is inconsistent that the Pope should be at the same time head of the Church and head of the State, why is it not inconsistent that Queen Victoria should be head of the State and head of the Church? The spiritual should not be subject to the temporal. Religion, which should pervade the interior man, elevating his mind, forming his conscience, and directing his acts to a moral end, should not become an instrument in the hands of statesmen, whose duty extends only to the exterior social order, and temporal welfare of the nation, and who are bound themselves to act in conformity to the laws of conscience and morality. But since all acts that tend to procure social order, or the temporal welfare of a nation, must be guided by conscience and morality, it is quite consistent that he who is the guardian of the latter should be guardian also of the former. Hence it is reasonable that the head of the Church should be head of the State, but not *vice versâ*. If religion were everywhere subject to the State, there would be an immediate end to the unity, holiness, and catholicity of the

Church. We should have as many Churches as nations, and ruled, not by the Word of God, but by the will of statesmen. Nevertheless, those very persons who protest that the Pope may open and shut the gates of heaven as he pleases, make canons, Bulls, and excommunicate, but not interfere in civil matters, see no inconsistency in the State domineering over the Church.

I. So much in general. Let us now take the difficulties already enumerated, beginning with the Scriptural passages. In St. John's Gospel¹ we read that Christ declared before Pilate, "My kingdom is not of this world. If My kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews; but now My kingdom is not from hence." From these words they try to infer that the Vicar of Christ should not have a temporal kingdom. If those who quote this text had taken the trouble to read the next verse, they would have found that this passage has a quite different meaning from what they wish to give it. How did Pilate understand that declaration of our blessed Lord? Certainly not as meaning that He was not an earthly king, for he immediately asked Him, "Art Thou, then, a king?" And Jesus replied emphatically in the affirmative, "Thou sayest that I am a king." In fact, if the words are confronted with the original Greek, the difficulty vanishes. The expression, *ἐκ τοῦ κόσμου τούτου*, signifies that his kingdom has not come to him from (*ἐκ*) here below, but from on high, as was foretold by the royal prophet, "I am appointed king by Him [the Lord] over Sion, his holy mountain."²

This is the interpretation that has been put on those words by St. Augustine,³ St. John Chrysostom,⁴ St. Thomas,⁵ and many others of the fathers; and it is the only one that is consistent with what Christ said of Himself on other occasions, as when, for example, He declared that "all power was given Him in Heaven and ON EARTH."⁶ It is to be remembered that we are here speaking of right. If Christ, for sublime and all-wise reasons, special to His personal

¹ C. 18, v. 36.² Ps. 2, v. 6.³ Tract xcv., in John.⁴ Homil. 83, in John.⁵ De reg. Princ., 1-12.⁶ Mat., 28, 18.

mission, chose not to appear in the world in all the splendour of a temporal sovereign, but rather in poverty and persecution, that is not an argument for stating that he was not a king, or that he claimed no right to an earthly kingdom, or that he ever ordained that his vicars should remain to the end of time without an earthly kingdom. But, even if those words actually meant that Christ claimed no temporal kingdom, they could not be adduced as an argument against the temporal power. Such would be the case if he had said, "My kingdom *cannot* be of this world." It does not follow that, if Christ had no kingdom in founding the Church, that therefore his vicars must necessarily rule that Church to the end of time without the aid of temporal power.

The same observations apply to that passage of St. John,¹ where it is related that "Jesus, when He knew that they would come to take Him by force and make Him king, fled again into the mountain Himself alone." These words do not exclude His right to a kingdom, or the fact that He actually possessed kingly power. They simply assert that He thought it inopportune to be proclaimed king. If Christ had wished to be king, He had no need of working miracles to have Himself proclaimed. It does not follow either that because He had no wish to be proclaimed king, that He had no right to it, or was not, in fact, actually such. If He saw that it was not expedient then and there that He should become a temporal king, it is not a necessary consequence that the same state of things would be expedient to the end of time, even when the circumstances, both of the Church and its relations to other human societies, would be so materially changed as to make a temporal sovereignty a necessary condition for His Vicars in the free exercise of their apostolate.

Another argument is taken from the words of St. Paul to Timothy: "Let no man, being a soldier of God, entangle himself with secular business, that he may please Him to whom he hath engaged himself." Who does not see that these are words addressed to all Christians? They are

¹ C. vi., 15.

intended for laymen as well as ecclesiastics, for kings as well as Popes; for all, who having been baptised, are enrolled under the banner of Christ, and who, whatever their occupation may be, should use the things of this world, only as means to help them on the way to heaven, not as obstacles with which to entangle themselves. The apostle does not prohibit merchants to attend to their business, nor kings to rule over their kingdoms, but he warns them against allowing such occupations to impede their spiritual good, which should be their primary object. If, therefore, the temporal power is useful and necessary for the Supreme Pontiff in the exercise of his spiritual functions—as we have shown already—this passage cannot be quoted against it more than against the authority of any other king.

The Holy Scripture, so far from showing any inconsistency in the *Papa-Re*, proves quite the contrary. In fact in the Old Testament the high priests were generally invested with temporal as well as spiritual power; with the regal as well as sacerdotal dignity. Such could not have been the case if it be inconsistent that the two powers be centred in the same person. Melchisedech was king as well as high priest. Noe, Abraham, Isaac, and Jacob, had supreme authority, both in religious and political matters. Moses was at the same time a ruler, a pontiff, a legislator, and a judge. How can it be shown therefore from Scripture that there is anything self-contradictory in having the sceptre placed in the hands of the Supreme Pontiff?

II. Now let us examine the rationalists' objections. They say that the interests of the two societies, religious and civil, may clash, and hence would be better consulted by being kept perfectly separate. This difficulty is founded on false suppositions, and a mistaken idea of the nature of those two societies. If the Church and the State were like two commercial societies, absolutely independent of each other, and in no way subordinated, the objection might hold good. But when it is quite the contrary, since one depends for its existence on the other, and from their very nature they must be subordinated, the case changes very materially. In fact, religion is the very heart and soul of the civil society. Let

us suppose for a moment that all religious principle were done away with, and that Atheism prevailed everywhere, what would be the result? Suicide would be no longer a crime; nothing would impede men from giving full vent to their passions, and becoming addicted to the worst vices; they would only be prevented from violating the laws and committing the worst outrages on their neighbours by the fear of being detected and punished; in a word, there would be an end to all moral sentiment and restraint, and this would soon lead to the dissolution of society. Hence religion is the very groundwork of society, and the latter depends on it for existence. It is, therefore, the first interest and duty of the State to procure the interests of religion. How, then, can they be at variance? For the sake of clearness let us look at the same argument from another point of view.

The Church is the guardian of the religion of Christ, of morality, and its object is to lead men to eternal felicity. Its interests are nothing more or less than what is necessary for the fulfilment of this charge. If the interests of the State, therefore, clash with those of the Church, they must be in opposition either to the doctrine of Christ, to morality, or to the eternal salvation of men. In such a case it is clear that the temporal interests must give way to the superior and more necessary spiritual interests. A man cannot sacrifice his religion or religious principles for a temporal advantage. Neither can a State oppose religion to procure some secular emolument. Since, therefore, the first duty of a ruler is to procure the interests of religion, to form its ends, and to protect it from injury, there is no more inconsistency in having the Pope at the head of the State, than a good Christian king. Both acknowledge the superiority of the Church's authority, and conform to her precepts and doctrine. Both hold themselves bound to procure, first the interests of religion, and then those of the State. Hence, since there must always be concord between the Church and State, if those who rule over them are not wanting in their duty, it is not inconsistent that both authorities be centred in the person who rules over the superior society. Moreover, the latter would insure concord, and when there is concord between the

Church and State, it is the latter that always reaps the most abundant fruits. In fact, the interests of the Church are the first interests of the State, and when the latter is in opposition to the Church, it is tending to its own destruction. If it teaches men to disrespect the authority that rules over their consciences, they require no teachers to lead them to disregard the civil laws that are founded on a less sacred and less binding authority.

If there were anything inconsistent in the Pope being a temporal king, it should be, because of some disadvantage either to the Church or to the State. Neither can be asserted. The Church suffers no disadvantage, for the temporal sovereignty, as we have already shown, is an advantage and a necessity for it. Nor does the State, for the latter, requires only that the sovereign be capable and able to rule; that he be prudent, wise and zealous in the cause of justice and the public good, and free to act. All these qualities are required, *a fortiori*, to fit the Pope for the higher dignity of Supreme Pontiff. Being fitted to rule over the superior society, he has also the requisite qualifications to rule over an inferior. Hence, whilst other kings are born heirs to the throne, and not unfrequently are quite unfitted to rule, the State over which the Pope rules would have a lasting guarantee that its sovereign has an abundance of all the gifts necessary to make an excellent ruler, and is a man of God, swayed by religious principles.

If the two authorities, religious and civil, sometimes clash, this is caused either because of something contradictory in the nature of those authorities, or because of the bad government of those who represent them. The former cannot be, because all human authority is a participation of the divine authority, which is essentially one. There can be nothing contradictory, therefore, in these two authorities which have the same divine origin. God cannot institute two authorities amongst men that are naturally repugnant to each other, and that must necessarily be a cause of discord and social evil as long as they exist. It is not, therefore, anything intrinsically repugnant that would cause these two authorities to clash, but a defect on the part of those

who represent that authority and who abuse it. If both authorities were centred in the same person, this danger would no longer exist. Hence, instead of being a disadvantage, it is, on the contrary, a social advantage that he, who is head of the Church should be head also of the State.

What shall we say to those who call for a free Church in a free State? The expression seems at first sight concise and reasonable, but if its meaning be carefully examined, it will be found in the sense in which it is quoted to be self-contradictory. If it simply signified that the Church should be free to act in all that concerns its own special interests, without interfering with the interests of the State, and *vice versâ*, the expression in itself would be reasonable and consistent, because as a rule there is a great distinction between the spiritual and temporal interests. But, even so, one of the societies must be, to a certain extent, subordinated to the other. If not, who is to judge what are the interests of the Church and of the State? When the interests of one seem at variance with those of the other, which is to prevail? There cannot be two absolutely independent authorities commanding over the same subjects. Such authorities must be subordinated if they are to exist together.

Thus understood, the *Papa-Re* does not exclude the possibility of a free Church in a free State, but rather insures it. His duties as Pontiff and as King are quite distinct, and it is his own interest to keep them so. But our adversaries do not quote the expression in that sense. By the Church they mean a religious society. By the State the civil society. By "free" they intend that each society exists in a State absolutely independent of the other. But how can we have two societies, in the same territory, whose heads command over the same individuals, and are quite independent of each other? Such would be possible if the subjects and territory were different, as in the case of two nations. But when the authorities exist in the same State, and rule over the same subjects, either they are subordinated one to the other, or they must clash, and then one or other gains a superiority of right or might. Experience proves this. Take any country that claims to have a

free Church not in unity with the Church of Rome. Is that Church independent of the government of the country? Is the Church of England independent of the English government? If so, how comes it that the Queen is head of the Church? that the principal Church benefices are of government nomination? that the bishops of the Church of England cannot change the established form, whereas the parliament could do so at pleasure? Since, therefore, the Church of England is subject to the State, surely it cannot be styled "a free Church in a free State." The same may be said of all other schismatical Churches throughout the world. That the Church be subject to the State is irreligious and unreasonable, that both exist together, absolutely free and independent, is impossible; therefore, if we have a Church, its head must have authority over the State in which he resides.

III. How can the Pope, whose mission is essentially pacific, allow men to be condemned in his name on civil charges? This question is vague, and the difficulty it contains is founded on a false insinuation. Either it is intended that the Pope's mission is so essentially pacific that punishment is repugnant to his office, and that *quatenus Pontifex*, he must always pardon; or simply that, as representative of Christ, who was charity itself, he must tend more to pardon and forgiveness than to punishment.

The former assertion would be absurd, destructive of justice, and contrary to the will of Christ himself, who gave His vicars power to anathematize, and to open and shut the kingdom of heaven to men. Therefore, the second is the only sense that can be admitted. But thus interpreted, they may be applied with equal appropriateness to all Christian sovereigns. All should be moved in the administration of justice, by sentiments of Christian charity. It is the law that punishes, and not the king. The punishment is inflicted by the law for the good of the society, and the ruler is obliged to uphold the law. The Pope, as Pontiff as well as prince, is head of a society, and he is obliged to uphold the laws of that society, even when they inflict punishment. Hence this argument would prove too

much, for it would show him to be unfit for his spiritual as well as temporal sovereignty.

Punishment is an act of justice and benignity towards the society and its members who have suffered by the malice of the offender. Why should it be less advantageous or desirable when administered in the name of the Pontiff than in that of a temporal prince? Why should not society be protected against evils under the Pope's rule as well as under that of any other Christian prince? It is only when punishment is unjustly inflicted, or for other ends than the good of society, that it becomes an evil. There would be much less danger of that under the rule of the Supreme Pontiff, whose sacred character would be a sufficient guarantee against injustice, than under that of secular princes. Christ himself, if he pardoned Magdalene, the adulteress, or the good thief, knew how to inflict punishment on those who profaned the temple. Why should not the Pope do likewise? The sanctity and prudence, necessary to befit him for his high office, would ensure that justice would be administered with Christian charity. The experience of the past shows that in the various periods during the long reign of the Supreme Pontiffs they were distinguished from their contemporary rulers by their tendency to pardon, and their love of that mercy that—

“ . . . blesseth him that gives, and him that takes :
'Tis mightiest in the mightiest : it becomes
The throned monarch better than his crown ;
It is enthroned in the hearts of kings.”

Again, it will be well to observe, that in considering the acts of the Pope we must distinguish between the Pontiff and the sovereign. As Pontiff he excommunicates, not as monarch, and he inflicts civil punishment as king, not as Pontiff. Hence it is as incorrect to speak of people being condemned to death in the Pope's name, as it would be to say that the king excommunicates. In the *Papa-Re* there is a dual personality, and each has duties special to itself. Is not the Queen head of the Church of England? Still no one ever dreams of protesting that it is inconsistent that justice

should be administered in her name. Why should it be more inconsistent in the Pope's case?

It is clear, therefore, that since pardon and punishment are necessary extremes of justice, both must be exercised by every ruler. Hence the Pope must exercise them, whether in his capacity of Pontiff or of prince. Not only is there nothing inconsistent with his pacific mission in these powers, but if either were excluded from the compass of his action, there would be an end to all justice in his administration, and the society over which he ruled should necessarily come to grief.

IV. Next comes the question, "How can the Pope condemn heresies as head of the Church, and tolerate them as head of the State?" Before entering into this question it will be well to explain what is meant by religious tolerance, and in what sense it can be said to be a social advantage. We must first distinguish between theological and civil tolerance. The former would infer a liberty *in foro conscientiae*, or a permission to act according to one's caprices in religious matters, without fear of after-consequences, or of offending God. This liberty of course the Church could never grant, whether in her own or any other State, for it would be contrary to the doctrine she teaches, and equivalent to acknowledging that the Christian religion is not necessary for salvation. Such toleration, which effects only the consciences of men, does not regard our question. We are treating about civil religious toleration, which consists in permitting all religious opinions as far as regards the external or social effects. This toleration does not necessarily imply that the ruler of the State approves of all, or any, of those creeds, but simply that he gives full liberty to avoid the more serious consequences of opposing them.

The first and most necessary duties of a Christian society are its religious duties. The ruler of the State is therefore bound under ordinary circumstances to take measures to insure the fulfilment of these duties which are incumbent on every member of the society. Religious tolerance tends to disarm the State of its power to fulfil that debt to society. It cannot, therefore, be considered an advantage, absolutely

speaking, in every society. It is such in a relative sense only. When society is in a healthy normal condition, and its members are swayed by the same sound religious principles, it would be imprudent and unjust to allow full liberty to capricious individuals to preach new doctrines that might be offensive or insulting to the vast majority composing the society.

It is a principle of all good government that the body of members composing a society have a right to defend themselves against the opposition or badgering of a few isolated individuals. Hence Machiavelli¹ says that those princes, or heads of republics, who wish to preserve incorrupt the societies committed to their care, must, above all things, maintain their religious ceremonies, and see that they be held in veneration. The emperors Theodosius and Justinian have each a special article in their immortal civil codes headed *de fide Catholica—De Summa Trinitate et Fide Catholica, et ut nemo de ea publice contendere audeat*.² In these articles it was prohibited that anyone should publicly question the truth of the Christian religion. The latter was universal in the empire, so that a teacher of any new or unchristian doctrine was a disturber of the public order, and a disseminator of discord. It was free for all to hold any opinions they wished, but they were not allowed to disturb the public peace by trying to force their views on others. Hence it will be understood that religious tolerance is not always an advantage for the State. It may however, relatively speaking, be a social advantage. When various doctrines are prevalent, producing various moral standards in the minds of men, society may be said to be in an unhealthy state, and then religious tolerance serves to prevent greater evils arising out of social discord and religious persecution; hence it is advantageous, just as medicine—though injurious to a healthy person—is useful, and even necessary, for the infirm. Since, therefore, religious toleration is not, absolutely speaking, an advantage to society, the ruler is not absolutely bound

¹ Lib. i., cap. 12, in Tit. Lib.

² Theod. Lib. xvi., Tit. i., Just. Lib. i., Tit. i.

to grant it; but it is for him to judge when it may or may not be useful.

The Pope, as head of the Church, is bound to condemn heresies, that the doctrine of Christ may be preserved pure and uncontaminated. He must, also, as head of the Church, teach that outside the Christian Church there is no redemption, and hence he must be intolerant *in foro conscientiae*, for he cannot admit that those who separate themselves from the doctrine of Christ, and from the way that he has marked out for them as the only way to heaven, can nevertheless save their souls. So far the Pope acts as head of the Church, but all this has nothing to do with his relation to the civil administration. His action as head of the Church affects equally all Catholics throughout the world, whether in his own or any other State. As king, he can, like any other Catholic monarch, give civil religious toleration to his subjects whenever he sees that the conditions of society require it. His granting such toleration medicinally—*ad evitanda mala majora*—is not inconsistent with his teaching, that those who take advantage of such toleration to separate themselves from the true Church, cannot save their souls. In fact, the Pope's position in this respect would be identical with that of any Catholic king, who, as a Catholic, is bound to believe that outside the Catholic Church there is no salvation. That the Pope would not be slow to extend such tolerance to his subjects is clear from the fact that the Jews, the bitterest enemies of the Catholic Church, have always been tolerated in Rome.

V. But what about modern progress and civilisation, to which the Popes are accused of being so much averse? We have reached the last point of this part of our paper, and the foregoing remarks will enable us to dispose of it briefly. What do our adversaries mean by progress and civilisation? Either they mean something that is adverse to the Gospel, that aims at the destruction of morality and religious principles, or simply scientific progress. If they intend the former, then, without hesitation, I say the sooner the better the Popes are placed in a position to oppose so fatal and destructive a progress. If the latter, they falsely assert that

the Popes have opposed or would oppose such progress. It is not necessary for us to enter into the history of the Papacy, or to recount the many material advantages the Popes have at all times rendered the cause of scientific progress. They are historic facts, familiar to all who have even a superficial knowledge of Church history, and that have been confessed by authors not given to side with the Popes.

When, at various times during the ages that have gone by, society was on the verge of being swallowed up in a deluge of immorality and disorder, the eyes of men turned to the Pontiff as the only rock on which they could fix their hopes in the midst of the universal inundation. He alone, they knew, would be true to the principle that he received from Peter; he would not betray his trust. Those deluges have come and gone, and so it was. And now again a terrible inundation threatens to wreck morality and religion—one more terrible than any that has gone before, because more occult, more universal, and of more diabolical intent. Those who have become aware of the danger, those who understand what it means, have already begun to look, as men did in ages gone by, to that only sure rock of salvation—to the rock of Peter.

The powers of good and evil that fight the great battle that has been going on from the beginning, have taken a definite form—Christians and Freemasons. The sects, on the one hand, having taken alarming proportions, invading every grade of society in every nation of the world, are perfectly organised around the banner of Satan. They stop at no wickedness. They have a language that sounds like the language of man, but the words convey different meanings to their minds. They have a mock religion, which is expounded with the very words of the Gospel; but those words, for their callous ears and hearts, have no meaning beyond the material and sensual. If the real intents of their secret conclaves were made known, they would send a thrill of horror through the most hardened hearts. It is saying little when we state that they aim at the total destruction of religion and religious principles, and the inversion of the moral law, making vice virtue and virtue vice; and the universal

religion that which was proclaimed in Paris, when a common prostitute was enthroned on the altar of Notre Dame to receive the applause and admiration of the masonic multitude! Such are they who are ensconced beneath the banner of Satan. Their centre is Rome, and they have become omnipotent there amongst those who hold the reigns of government, for the latter are all members of their own sect. They receive their power from their brethren all over the world, who are ready to give them any assistance in their diabolic warfare with the Church.

On the other hand, there is the banner of Christ, held by His aged, but intrepid Vicar. That banner has written upon it the simple motto *ἐν τούτῳ νίκη*. Two hundred millions of Catholics are enrolled under it, but all do not fight, as they ought to do, in a battle of such mighty consequences. The freemasons throughout the world are labouring to persuade all men, Catholics and non-Catholics, that religion has nothing to fear, and that the Pope is fully respected in Rome. These are labouring to deceive men as to the real state of things, and to keep hidden from the world that their vandal confrères have already held the Pope a close prisoner within the limits of his palace for over nineteen years, and that, as far as they are concerned, he shall die still confined within the limits of that prison. In the meantime they deafen people with the cries of modern progress and civility, and ask what would become of the world if the Popes, the enemies of civilization, were to regain their power. Would you know what they mean by progress and civilization? Ask those Italian subjects who are paying from thirty to forty per cent. of their income on the taxes that these lovers of modern civilization have imposed upon them. Ask the crowds of poor starving men that continually parade the streets of Rome and other Italian cities, in search of labour, which disastrous government has made impossible, and who are scattered by brute force, to die in silent suffering. Ask those who have charge of the over-glutted asylums and hospitals, and who can recount to you the causes of the frightful increase of various sorts of maladies. Examine the enormous debts that have reduced the Italian government to

a state of bankruptcy. Observe the manner in which they encourage propagandas of immorality. When you are informed on all these points you will be in a position to judge what these unfortunates mean by modern civilization, and what they have done towards promoting it. You will then understand what they mean when they persecute the Pope, and declare that he is an enemy of civil progress. Their intention is to destroy everything that opposes them in their fiendish work, and their first and chief enemy is the Catholic Church. This, therefore, they have condemned to destruction. It has been decreed in their secret conclaves that, little by little, they must close on the Chief of the Christian religion, till they finally destroy him. They have already succeeded in getting him into their hands and imprisoning him.

Under such circumstances every Catholic should make his influence felt, and should raise his voice to demand the independence of his Chief. The insults that are being offered to the Pope in Rome by the masonic government, are insults offered to every Catholic in the world, and as such they should be resented by all. It is not that white-haired, infirm old man, who is confined in the Vatican, but religion that they are sworn to persecute. That is their primary object. These enemies of the Pope are insidious, deceitful, and mendacious. They try to hide and misrepresent their action and real intent from the outer world like assassins that stab in the night time. Their intention is to strike the pastor that they may scatter the flock. The freemasons well know that Rome has ever, and ever will be, destined to command the world. Hence they have made it the headquarters of their organization. They are endeavouring to substitute for the universal religion the reign of universal freemasonry, with its centre in the Eternal City. They are trying to close on the Pope; to limit him gradually, and finally, if it were possible, to destroy him. Where are those millions of Catholics that ought to be crying out against such tyranny and injustice? Where are all those soldiers of Christ? Some voices are heard, but the two hundred millions are not yet awake to the startling facts. The voices are swelling from day to day, and let us hope that before

long there shall be a universal cry—such a one as shall show that the Catholics of the world are stirred up and cannot be thwarted, and will result in a final and glorious triumph for Christ's Church and his Vicar on earth.

M. HOWLETT.

(To be continued.)

THE GOTHIC CHASUBLE.

JUST thirty years ago, the Bishop of Münster in Germany, applied to the Holy See for the solution of an important question about which at the time widely different opinions prevailed. He wished to ascertain whether it was lawful or expedient to introduce any change with regard to the vestments worn by priests of the Roman rite in the celebration of the Holy Sacrifice. In reply to this enquiry a circular was sent by the Sacred Congregation of Rites, some three years later, to the bishop of certain dioceses of England, France, Germany and Belgium, to the following effect. "The Holy See becoming aware that, in certain dioceses of England, France, Germany, and Belgium, the form of the sacred vestments used in the Holy Sacrifice of the Mass had been changed to that which is known as the Gothic form, the Sacred Congregation of Rites has instituted an enquiry into the matter, from which it appears that whereas sacred vestments of the Gothic form were used, especially during the thirteenth, fourteenth, and fifteen centuries, the Roman Church and other Churches of the Latin rite have abandoned this usage since the sixteenth century, that is to say, from about the time of the Council of Trent to the present day, without any protest on the part of the Holy See. Hence the Sacred Congregation has come to the decision that, while the present discipline continues, and without the sanction of the Holy See, no change can be made, and that such innovations as the Sovereign Pontiffs have often wisely declared in their constitutions, being opposed to the approved customs of the

Church, are not unfrequently productive of surprise and disorder. But, inasmuch as the reasons which have lead to the change in question, may be of some weight, after consultation with his Holiness Pope Pius IX. the Sacred Congregation has determined to ask your Lordship to be so good as to state them, if such changes have taken place in your diocese."

This letter of the Sacred Congregation, issued in August, 1863, has long been familiar to liturgical students. An important document, closely related to it, has recently been given to the world, I believe, for the first time, in the *Analecta Juris Pontificii* for March and April, 1888. It is the report of the Master of Apostolic Ceremonies, Mgr. Corazza, to whom a question was referred by the Sacred Congregation of Rites. Mgr. Corazza's report is a lengthy document running to something like 140 octavo pages. In the present papers it is proposed to give a brief abstract of the large mass of valuable and interesting information which it contains.

Mgr. Corazza begins his dissertation by telling us that a recent three months' tour in Germany and Switzerland, as the companion of Archbishop Hohenlohe, had given him an opportunity of seeing the vestments in question, and of ascertaining the attitude of the clergy and laity towards the mediæval movement. He had also brought back with him some carefully-made patterns of mediæval vestments, such as were used in these countries, which he was able to produce for the information of the Sacred Congregation, so that he was not wholly unprepared for the task entrusted to him.

Perhaps the simplest method of dealing with the subject will be to give first the case for Gothic vestments, as stated by the Bishop of Münster in his appeal to the Holy See; and then Mgr. Corazza's reply. In justification of the course which he had followed for some ten years in sanctioning the use of Gothic vestments in his diocese, and as a plea for being allowed to continue so to do, the bishop urges the following considerations.

The primitive chasuble, of almost Apostolic origin, enveloping the person of the priest on all sides, was called in Greek a *Planeta*, on account of its folds; in Latin, *Casula*

because like a *little hut* it covered the whole body, and for the same reason it is commonly described as a *Campana*, or bell-shaped robe, a name by which for brevity's sake we will refer to this primitive chasuble. This vestment was as dignified and majestic in appearance, as it was rich in symbolism. Without any authorisation by the Church, it has little by little been cut away, until at length, especially in certain churches of France and Germany, it scarcely covers the shoulders. Hanging on the back and breast, like two narrow inflexible boards, it presents the appearance of a mere scapular or rather of a fiddle. Between these two extremes there have been two means—the mediæval and Roman chasubles, the latter as prescribed by Gavantus, having connected with the Ambrosian form that of St. Charles Borromeo. The lovers of Christian antiquity are not desirous of restoring the primitive *campana*, but the intermediate forms. The wish to restore the use of chasubles of the ancient form has taken its rise from studies of the middle ages, which have been pursued in cis-alpine countries for some ten years (since 1859), not only in reference to history, the sciences and arts—in a word to the whole condition of culture during those despised ages; but also with regard to the works of religious art in all its branches, architecture, sculpture, painting, metal work, stuffs, and embroidery. Naturally the question has arisen, whether the chasuble in use three centuries ago is not preferable to that of the present day. Cis-alpine countries still possess a number of mediæval sculptures and paintings, in which the antique form of chasuble is shown. The re-introduction of this ancient form would facilitate the return of schismatical Churches to the centre of unity.

Proceeding with his case, the Bishop of Münster goes on to state that in many dioceses of England, France, Belgium and Germany, the ancient form of chasuble has begun to be used again, without the sanction of the Holy See. This course was held to be not unlawful, but rather right and proper, inasmuch as to reject that arbitrary curtailment of the sixteenth century, and to return to the ancient form of chasuble, ought not to be called an innovation, but rather a legitimate and praiseworthy restoration of the true ancient

liturgy. The change, the bishop contends, is in harmony with the mind of the Roman Church, for in the last edition of the *Ceremonial of Bishop*, printed by command of Benedict XIV., the chasuble is assumed to be of the ancient ample form, as appears from the direction (lib. 2, cap. 8, num. 19.) "The bishop is vested with the chasuble, which should be carefully fitted and folded on his arms, so that it shall not impede him." So too, the master of apostolic ceremonies, Giovanni Fornici, in his liturgical tracts for the use of the Roman Seminary writes:—

"Amongst the Latins the chasuble has degenerated in another direction. Weary of its weight upon their arms, and solicitous for convenience rather than for dignity, the sacred ministers began by degrees to cut it away at both sides, and to shorten it. It still, however, fell below the elbow, and both behind and in front ended in a point, so as in some sort to resemble the appearance which it formerly had when gathered up on the priests' arms during the sacrifice. At the present day, however, we see chasubles, contrary to due dignity, so cut away that they hardly fall beyond the shoulders on either side, and so shortened as to reach scarcely below the knees." (Part I., cap. ix.)

In justification of the line of conduct which he himself has followed in the matter, the bishop declares that he has recognised it as an inviolable rule that sacred liturgy, and all things pertaining to it, are reserved to the Holy See; and that hence it is not lawful for any bishop to make arbitrary changes, or to depart from the prescriptions of the Holy See. In view of the variety of opinions which exists about these matters, he has sought for a rule which he might follow, so as not to be at variance, even in the least, with the Roman Church. He has found two rules in which he can confidently trust. One of these occurs in the *Acts of the Church of Milan*, in the instruction of St. Charles Borromeo on church furniture, and it runs thus:—

"The chasuble, which, from its ample width, is also called planeta, should be a little more than three cubits wide; so that, when thrown over the shoulders, it may have a fold of at least one palm beyond the shoulder. In length it should be an equal number of cubits; and sometimes it is made somewhat longer, so as to reach almost to the ankle."

The other rule is from the *Treasury of Sacred Rites*, by Gavantus:—

“The Roman chasuble [for the *Acts of the Church of Milan* describe the Ambrosian] is about two cubits wide, and about three long.”

The bishop held himself justified in following either of these rules; that of Gavantus, because it describes the Roman usage, introduced and maintained under the eye of ecclesiastical authority; that of St. Charles, because the *Acts of the Church of Milan* were approved by the Holy See. Hence this form of chasuble, he contends, rests on the approbation of the Roman Church—an approbation which holds good for Germany and other western countries, because, when the approbation was given, this chasuble was used in those countries. Such is briefly the case for Gothic vestments, as stated by their ardent and able advocate, the Bishop of Münster.

Turning to the Report of the Master of Apostolic Ceremonies to the Sacred Congregation, we may remark at once that throughout it is uncompromisingly hostile to the bishop's contention. Mgr. Corazza opens his reply with an effective *argumentum ad hominem*. If the cutting down of the chasuble from its primitive fulness deserves such stern reprobation, surely the censure ought not to be restricted to the least guilty of the offenders. The bishop's strokes should fall heaviest on the backs of those who began this evil course, and who pursued it most extensively. But these were precisely the mediævalists. They it was who, “weary of its weight upon their arms, began to cut away [the primitive campana] at both sides, and to shorten it.” They introduced a veritable innovation. Modern imitators have done no more than push a little further along the road on which they were the first to set out. Their achievements are trivial compared with what was accomplished by their predecessors, who, in their cutting away, boldly accomplished the whole distance from the ground to the elbow. How inconsiderable, in comparison, is the further curtailment from the elbow to the shoulder!

The bishop, Mgr. Corazza contends, is too sweeping in

his charges. All modern vestments are credited with the vices of certain admittedly corrupt examples—examples which are condemned as unsparingly by the advocates of the true Roman tradition as they could be by the most ardent “lover of Christian antiquity.” The mediæval chasuble is not the only alternative for the vestment which “scarcely covers the shoulders, hangs like two narrow inflexible boards, and presents the appearance of a mere scapular, or rather of a fiddle.” The genuine Roman chasuble is free from all these blemishes; and hence the rejection of them does not necessarily imply a return to the mediæval form.

Another count of the bishop’s indictment—that the change from the mediæval to the modern form of vestment was effected without the sanction of the Church—is thus met: Was the change, which is said to have taken place in the sixteenth century, without legitimate ecclesiastical authorisation? If it was, it may be remarked, in passing, it has inherited a defect of its parent, the Gothic vestment. It has neither more nor less ecclesiastical authority for abandoning the mediæval, than the mediæval had for abandoning the primitive form. Mgr. Corazza freely admits that he has not come across any law expressly sanctioning the transition; but it does not follow that it came about without ecclesiastical authority. Even though no positive law exists, there may have been an oral permission, or at least a tacit consent, which amounted to approbation. Certainly, the Roman Pontiffs could not have been ignorant of this curtailment, when it is mentioned as a matter of course by all modern authors on liturgical matters. They do not censure it as unwarranted; but mention the reasonable grounds on which it was introduced. Cardinal Bona, for instance, after describing the primitive *campana*, adds:—

“The Latins, however, to avoid the inconvenience arising from the width and fulness [of this vestment], covering, as it did, the whole body and arms, began, by degrees, to cut away the sides, until it was reduced to the form which we use at the present day. But because formerly the chasuble enveloped the priest entirely, the ministers used to lift it when he elevated the Host and chalice; a practice which, formerly necessary, has been retained, though the reason for it has ceased to exist.”

Is it conceivable that the Roman Pontiffs could have been ignorant of what was going on, or that they could not, if they had been so minded, have put a stop to the alleged abuse? At every ecclesiastical function at which they were presented, they witnessed the use of these vestments—nay, more, whenever they celebrated, either privately or publicly, they used them themselves; yet no Pontiff is alleged to have decreed that the use of the more ancient and ample chasuble was to be restored in the Latin Church. Does not all this amount to a tacit approbation?

But, even if it be granted that there was no law—no consent either explicit or tacit—and that the authors of the change were wholly inexcusable; yet, in course of time, custom and prescription began to have the force of law. "Prescription," jurists declare, "by continued possession for the time, and in the manner defined by law, implies not only a true acquisition of the ownership of another's property, but also the extinction of another's right." The same is true of custom, provided it be not condemned by law, and repugnant to reason and to morals. Benedict XIV. (*de Syn. dioc.*, lib. 9, cap. 9, § 7) affirms that a long-standing custom, tolerated by the Church, acquires the force of law. Referring (*lib. ii.*, cap. 3, § 1) to the introduction of novelties, he says:—

"The bishop acts imprudently who attempts to introduce into his diocese practices never received, or which, for some reasonable cause, have afterwards become obsolete; especially in such matters as may undergo change without injury to the Church, or prejudice to good morals."

The Roman chasuble, then, by a prescription of at least four centuries, by a custom uninterrupted, uncondemned, not unreasonable nor repugnant to good morals, has acquired the force of law, and, by continued possession, has dispossessed its predecessor.

The Bishop of Münster appeals also to the words of the *Ceremonial of Bishops*: "The chasuble should be diligently fitted and folded on the bishop's arms, that it may not impede him," as implying the use of the ancient ample form; and hence he claims for that form the sanction of Benedict XIV.,

by whose orders the last edition of the *Ceremonial* was published. But it is quite certain that the chasuble used in the time of this illustrious pope, was not the ancient ample one. From Gavantus, who wrote at the end of the sixteenth century, we learn that the Roman chasuble was then only two cubits wide. It cannot then, during the pontificate of Benedict XIV., a century and a-half later (1740-58), have been the ancient ample one. Elsewhere the pope himself writes: "While the chasuble retained its ancient form, the priest used to put on the maniple after the *Confiteor* (it was then gathered up on the arms), a practice which bishops retain even now that the form of the chasuble has been changed." And the *Ceremonial* itself (lib. i., cap. 8, num. 3), while directing the assistant deacons to raise the borders of the cope when the bishop uses one or both hands for any ceremony, adds: "*When he is celebrating Mass, because he is using the chasuble and not the cope, it is unnecessary to raise the borders.*" It is clear, then, both from the parallel passages of the *Ceremonial*, and from the writings of Benedict XIV., that the chasuble recognised by these authorities was not the primitive form. Why, then, were these words retained? Probably as an allusion to ancient practices, and as a sort of connecting link between an obsolete and the existing usage. In any case they give no sanction to the Gothic vestment, which being open and cut away at the sides, hardly admits of being "diligently fitted and folded on the arms."

As regards the argument from the Acts of the Church of Milan, it is enough to say that St. Charles was legislating, and his laws were approved, simply and solely for that Church, and for those using the Ambrosian rite. Other Churches of the Latin rite are no more entitled to follow the usages of Milan, than to use the vestments and rites of the United Greeks, which have equally been approved by the Holy See for them.

To make his meaning more intelligible to the Sacred Congregation, the Bishop of Münster appended to his dissertation four coloured sketches of the various vestments referred to during the course of it. Two of these he describes as the extremes, viz., the primitive campana, and the modern fiddle-

pattern. Between these extremes he has, he states, selected two means, the chasubles as prescribed by St. Charles and Gavantus, and for some ten years (since 1859) has sanctioned the use of them indifferently in his diocese. From this statement it would naturally be supposed that the chasubles which the bishop had permitted to be used were really those of St. Charles and Gavantus. It is clear from the sketches that they are not. They are Gothic vestments pure and simple. From St. Charles he has borrowed the width of three cubits, because it happens to correspond with the mediæval type; from Gavantus he takes absolutely nothing. His sketch has nothing in common with the prescriptions of Gavantus, neither width, nor shape, nor ornament. Passing over other discrepancies, the sketch supposed to be in harmony with the directions of Gavantus, shows a large cross on the back of the chasuble it represents; whereas that author, immediately after the words cited by the bishop, says: "the lace which is sowed on the chasuble, so as to represent a pillar at the back and a cross on the breast, should be at least eight inches apart." And elsewhere he writes: "Whereas formerly there was a cross on the back, there is now a pillar, the recent usage referring to the Lord's Passion, as though the priest were between the pillar and the cross." (Part ii., tit. i., num. 4).

It is worthy of notice that the coloured sketches, to which reference has been made, show two entirely distinct types of Gothic chasubles. One has a large cross on the back and a pillar in front; while the other, which is a much more ample one, has lines of lace embroidery extending downwards from the collar to the hem, both in front and on the back. These lines are intersected by similar diagonal lines from the shoulders, presenting somewhat the appearance of a pallium. From the fact that a figure, holding a crozier and wearing a mitre (totally unlike, our author remarks in passing, that which is recognized by the Roman Church), is clad in this vestment, Mgr. Corazza suspected that it was intended for the use of bishops in Pontifical functions: and such proved to be the case. During his tour in France and Germany he found that two distinct types of Gothic chasubles were used; one for Low Masses, the other for Pontifical or

even High Masses, sung by simple priests. This usage, he contends, is entirely without warrant from any of the liturgical authorities of the Roman rite.

Of the argument in favour of the Gothic chasuble, sought to be drawn from the writings of the Master of the Apostolic Ceremonies, Giovanni Fornici, Mgr. Corazza disposes thus. Treating of the various sacred vestments this author comes to the chasuble, and after describing the primitive *campana* "closed on every side, entirely round, and having no opening," he mentions that vestments of this form are still used by the Greeks. "But," he continues, "among the Latins the chasuble has degenerated in an opposite direction. Weary of its weight upon their arms, and concerned more for convenience than for dignity, the sacred ministers began little by little to cut it away at the sides, and to shorten it." Fornici here censures two vices: the chasuble had degenerated from the primitive *campana*, and this was the work of the ministers of the altar for their own convenience. But, surely, if these things are worthy of censure, the blame should fall primarily and specially upon those who first grew weary, and began to rob the chasuble of its fulness. Benedict XIV. and Cardinal Bona affirm that this process dates as far back as the tenth century, and the Bishop of Münster himself, who seeks to attribute these defects exclusively to the modern chasuble, denies it a greater antiquity than the sixteenth century. If Fornici's further strictures on the modern chasuble are to be understood as applying to certain corrupt examples, especially of the French type, then we agree with him in visiting an abuse with well-merited condemnation. If, on the other hand, his words are intended to refer to the genuine and recognised Roman chasuble, then he is expressing a private opinion, which may be taken for what it is worth. As Master of Apostolic Ceremonies he cannot have been unaware that this vestment is used universally in the Roman Church, not only by the cardinals, but by the Sovereign Pontiff himself; and when he asserts that "it is deficient in due dignity," we venture to reply that he is wanting in due reverence for the Sovereign Pontiff, and for the Roman Church which has admitted this form of vestment, and used it uninterruptedly for four centuries.

The above is a brief summary of the first part of Mgr. Corazza's dissertation, in which he claims to have disposed of the arguments adduced by the Bishop of Münster in justification of his action in permitting the re-introduction of the Gothic chasuble in his diocese.

In a subsequent paper it is proposed to give a synopsis of the second part, in which the principles underlying the whole question of the restoration of obsolete usages is treated with considerable fulness.

J. CONNELLY.

LATTER-DAY PREACHING.

FATHER VAUGHAN, in his admirable paper on "Popular Speaking and Preaching," quoting the words of Demosthenes, "that eloquence is as much in the ear as in the tongue," advises the preacher to seek to realise fully the condition and psychological character of his audience, so as to employ a method and style which may reach and move them.

Too many of us, says he, by a very natural mistake, aim at what is best *in se*, and not what is best *ad finem*. Here we have mapped out, or rather truly defined, one of the best sources of popular eloquence, and the open way that leads straight to the fountain from which it springs.

The priest who mounts the pulpit does not speak for the sake of doing so, to please, or to vainly win the applause of his audience. His preaching is a ministry, and ought to abound in one grand result—the salvation of souls. Now, how is he to make this ministry of the *word* popular, efficacious—a living, spreading fire, that seizes on the hearts and souls of his audience? I know not, if he cannot penetrate, with the eye of the mind, what forces are at work in the hearts of those he addresses, and unless he can feel instinctively what is throbbing in their heaving breasts. By the same power he can measure the depth of that inward

¹ IRISH ECCLESIASTICAL RECORD, vol. viii., p. 1057 (No. 12, Dec. 1887).

passion or suffering which he sees depicted in their anxious countenances, or the racking remorse that gnaws the soul of the sin-laden and sorrowful. How can he become acquainted with the true state or condition of those souls he addresses, unless he descends into them, and makes the investigation for himself.

He is the shepherd of the flock that gather round him for instruction and spiritual consolation; he is the father of the numerous family who look up to him for light and guidance; he speaks to souls purchased at the same price—all equal before God.

History tells us that the heart of the ancient orator expanded when he gazed upon the *populus Romanus*; and we know from the same source how the soul of the Greek was fired when he looked upon the animated countenances of the *δῆμος* of Athens. And, if we can no longer feel all the delicate touches of that exquisite skill which invested so many of those orations with such marvellous power of art, we must still admire that firm grasp of facts, that sustained intensity, the musical rhythm and finished expression, that splendid mastery of every tone which the Greek or Latin tongue could yield—we feel, in the presence of all these facts, that it is not industry or genius alone, but a great idea, that inspires the whole life of the orator, the intellectual greatness of the statesman, the moral greatness of the patriot who warned his people of the impending blow, and comforted them when it had fallen.

But the preacher of the Gospel has before him a grander audience, and a theme that lifts him to heights reached by no orator of the old world. He addresses the *gens sancta*—the *populus acquisitionis*, which bears in itself something royal and sacred. The Greek idea of human perfection was a “wise mind in a beautiful body; good counsel joined to noble action.”

We are told that the early ambition of Alexander the Great was fired by the Homeric vision of Achilles. His might and splendour in war, his stormy human passions, his fine sense—all made him glow before the Greek imagination

with an immortal youth ; add to this such a description as the most flexible of languages could furnish to express the exact shape of the thought, and you have the very ideal of the most perfect man of antiquity. And yet how far he falls below the level of the humblest member of a Christian congregation ! What a spell there is in the words—a Christian people, a Catholic congregation, all of whom receive the same teaching ; the same instruction is common to them all, and descends upon them all from the same source, and elevates them all to the same height. The words of the pulpit are those of a father of a family, who wishes to be understood by all his children. And since the preacher has received a Divine commission to teach and to guide, the words welling up from his own soul should seize upon the souls of his audience. His language must be intelligible to the masses, and also suited to cultivated audience. From this fundamental and essential characteristic all the qualities of popular preaching are derived.

And first, then, as to *clearness*. It goes without saying that the preacher must make himself understood by all. The language of the pulpit must be above all neat, clear, and intelligible. It must go straight to the facts, and straight to the soul—soul must speak to soul, and heart must speak to heart. It is, says St. Augustine, of much less consequence to be criticised by the grammarians than to be misunderstood by the people. Now, if every other quality must give way to *clearness*, we ought to have that essential characteristic well defined. And here we may remark that there is not question of an absolute, but of a relative *clearness*, which must be the fruit of very careful study, not only of the subject, but also of the audience. Now, *clearness* of expression is derived from a twofold source : simplicity of thought, and a natural manner of expression. It is in fact nothing more than putting simple ideas and thoughts in plain words. The preacher must come down to the level of his audience to see things as they see them, and also to feel them as they do.

There is no part of the preacher's preparation that requires to be undertaken with greater care, and worked out with more thorough and discriminating perseverance than his study

of *how* to be understood. Blair, in his lectures on Rhetoric, tells us that no man can be called eloquent who speaks to an assembly on subjects, or in a strain which none or few of them comprehend. Usefulness and true eloquence must go together, and no man can long be reputed a good preacher who is not acknowledged to be a useful one. And in truth, it is difficult to understand how men of learning and taste are willing to sacrifice sense to mere words and phrases; so that we sometimes come across discourses, addressed to ordinary congregations, that would be better suited to the halls of a university than to the great bulk of the people who have to listen to sermons of that description. A mis-directed admiration for classic writers, and an extravagant love of elegance and purity of language, will sometimes blind the most sensible men, so as to render their style of preaching an abuse of the *Word* of God, which must be always directed to the sanctification of God's people, of whom the greater number, and in some places all, belong to the uneducated classes. The language employed in a sermon ought to be as simple as that used every day by the people. The most finished and elegant discourse should lie within the mental range of every body who hears it, and whilst it can charm the learned, it should instruct the ignorant.

Nor need this simplicity of language savour of vulgarity; it must maintain a certain measure of dignity and nobility of thought. The too elegant, vain, pretentious, high-sounding phrase should have no place in it. It must be *ad rem* and *ad hominem* before everything. It must disdain borrowed ornament; it has no doubt its natural beauty—its *parure* as the French say—the proper word that expresses the right thing, that expresses a thought in the most lively manner.

Popular eloquence must then be clear and simple, but it by no means follows that it must be low and vulgar. The workman and the peasant wish no less than the cultivated citizen that the discourse should not be cast in a common mould; that it should not deal in trivialities, or smack of what is gross or rude. The audience feel wounded if the preacher under a mistaken idea of making himself more acceptable or more intelligible to them, descends to their level and forgets

the dignity of the pulpit by unpolished or unbecoming language. They will resent the liberty he has taken with their understanding and good taste. They rightly expect him to remember the position he occupies. They will strive their utmost to rise to his level, but they by no means wish him to descend to them. People naturally like to be taken for what they are worth, and consequently wish the preacher to speak better than themselves. Preaching is employed to elevate souls, and hence the preacher should be always conscious of the grandeur and dignity of his office. It is his privilege never to speak, except of a lofty theme. "Dictor est," says St. Augustine, "rerum magnarum;" and the true popularity of the discourse is not less in the word than in the thought, in the sentiment and in the action, and when the thought, sentiment, and action are true and natural, they go straight to the hearts of those addressed.

The priest can no more descend to become a mob orator than he can become a mere buffoon, and whilst he never loses sight of the gravity and innate dignity of the sacerdotal character, he must labour with might and main to render his discourses really, truly, and solidly interesting. The language he uses must be invested with a persuasive power that never flags; his tone of voice must be in sympathy with the grandeur of the subject he discourses on; so that the souls of his hearers would expand under the vivid influence of the light and grace that come to them through the ministry of his tongue.

But besides these essential qualities just mentioned, the grand *criterion*, to know the true character of popular eloquence, and the supreme art of reaching it, is a thorough understanding of the people addressed, and a nice discernment of their feelings. It is in the hearts of the people we are to seek out one of the great sources of Christian eloquence. The Sacred Scriptures and the souls of the people are the two great fountains of living water from which the preacher can ever take wholesome draughts without lessening the abundance that comes from an unfailing source. He must discern and feel what would suit the audience, what would be out of place or fall flat upon their ears, or what would become insipid to their taste. For there

can be no doubt about it, the hearts of the people contract and shrivel under the withering spell of language that is without life or interest.

It is all very well to say: People ought to be content with plain, solid instruction—and so they ought—but as a matter of fact they are not. “If,” says a distinguished writer on this subject, “we would benefit them practically and in earnest, we must begin by taking them as they are, and not as they ought to be. We give them credit for qualities they do not possess; we commence by assuming that they are everything which they are not, and in consequence we never succeed in making them what they ought to be, simply because we never realise what they are.” The successful orator is quick to perceive the value people set upon an interesting discourse. He knows what the audience look for, what will *take*, and what will command the firmest grip of them. In fact good things said on other occasions, or to an audience of a different complexion may fall flat here, or be out of place there. “What is wanting,” says the great Dupanloup, “is the *sermo opportunus*.”

Cicero, one of the greatest masters in the heroic age of eloquence, who owed every victory he scored to the art of persuasion, descants in his work *De Oratore*, very exhaustively on this fundamental talent, and shows to what a degree he was indebted to it himself. He holds that one of the first qualities of the orator is that natural acuteness, brought to perfection by exercise, whereby he knows how to discern the thoughts and sentiments of the audience in order to suit his language to it. And elsewhere he calls this sagacity the foundation of eloquence. “*Est eloquentiæ fundamentum sapientia*.” And he himself, a scrupulous observer of this grand principle of oratorical art, did not spare either thought or solicitude to become perfectly acquainted with the dispositions, manners, and sentiments of his audience. And Quintillian says in the same sense, “*res præcipua in oratore consilium*.” The success of every discourse essentially depends upon this, to present to the audience the truth in a manner *qui leur convient*, as the French say, or according to that beautiful expression of St. Augustine, “*ita ut veritas moveat, ut veritas placeat*.”

If you were to ask speakers really popular for the secret of their success, they will tell you, they have no other. And it is in this the true orator differs from the rhetorician. The latter, says Dupanloup, searches for his ideas in his own mind, whereas the pulpit orator seeks them in the souls of the audience he is going to address. And so it must be candidly confessed that a beautiful talker, and in other respects an excellent speaker, who writes his discourses beforehand, and gets them off by heart word for word, and binds himself up within the narrow limits of a set discourse, never changing a phrase or altering a syllable of the original written composition, finds it very difficult to rise to the level of that oratorical power which can only be attained by fairly adequate preparation, and unrestricted freedom in the selection of words and phrases in the pulpit.

The true orator looks on and listens to the audience whilst he speaks to them, and follows attentively the impression his words are making on their mobile countenances. Nothing is so expressive as the physiognomy of an audience. A sea of upturned faces, with eyes, lips, and muscles all in motion under the brilliant flashes, oratorical wit, strength, and genius of a powerful speaker, furnish a splendid source of inspiration and power to the man who knows the heart and its infinite folds, and has successfully penetrated to its depths. He fixes his eye upon the fluctuating waves before him, and observes every movement of the audience to command it, and make it the instrument of his purpose. He suddenly pulls up, or he goes on carried away by the rapidity of his thoughts; then, again, he retraces his steps, takes up again his demonstration, seizes on the proper moment to drive home an argument by a happy illustration, by a sudden flash of fancy, by the tone of voice, or the emphasis he gives to certain expressions which he knows will surely catch the ear of the audience.

The substance of what is here recommended may be given by a historical reference to the tactics of the Abbé, afterwards Cardinal, De Jolignac, in his conferences with the Sovereign Pontiff. "You begin always to think as I do," said the Pope to him, "and you finish by making me think

as you do." Here lies the true talent, the art, and genius of preaching.

"For what," says Dupanloup, "is a man of genius? It is a man who knows how to seize upon the thoughts, the aspirations, the needs of his age, and expresses them boldly and eloquently; it is a man who astonishes, and enlightens, and oftentimes charms his age by telling it who he is, what he thinks, what he wishes, and even what he suffers." And hence we remark that the most beautiful and vivid conceptions of genius are always seized on by the multitude; and why? Because the speaker of influence seeks his inspiration from the source that appeals best to man—his own human heart. And history tells us that the greatest orator of antiquity was, above everything else, a popular speaker. The people of Athens were everything for him; Demosthenes loved them, and knew them so well; he knew their volubility, their vanity, but also their generosity and public spirit. He had a deep insight into their great quickness and fineness of perception. "Do nothing too much," was one of their favourite maxims. They were, says Professor Jebb, naturally obedient, in all things, to a sense of fitness and measure. Their words must not be rarer or grander than the thoughts, and any elaborate putting together of words, which did not make the thought clear, was worse in their eyes than misplaced finery.

Hence it was the peculiar power which the language acquired of being easily bent into the exact shape of the thought, which entitled Greek to be considered the most flexible of tongues. And so it was that the bright keen mind of the great orator, trained in all its fine distinctions and light shades of meaning, which made of it a perfect instrument to carry away the minds of his audience. He addressed himself to everything grand and noble in the heart of man, not by vain declamation, but by energetic appeals to generous sentiments; he drew his most vivid inspirations from the purest patriotism, and his political power seemed to have its source in the most intimate affections of their hearts. The same can be said of Pericles, on the authority of Quintillian. He formed a vow that whenever he had to speak in public,

that no word would escape his lips that could offend the audience. And when mounting the rostrum, he used to say to himself: "Remember you are going to speak to men, to Greeks, to Athenians."

Now, if the eloquence of the tribune—an eloquence dealing with temporal affairs and human interests, needs to be popular, what shall we say of the eloquence of the pulpit which is of a still more practical character, and has greater need of being more efficient, since it treats of interests of far more reaching consequences. And so the great masters of sacred eloquence—the Fathers of the Church, such as SS. Chrysostom, Basil, Augustine—show themselves above everything, practical orators and popular speakers. They sought the soul, and spoke to it in language clear, lively, animated, and penetrating. And whilst their art is marvellous, and their style correct and beautiful, language is with them only the most natural expression of the living thought, of whatever touches and warms them, of what, in a word, they strive to impress on their hearers. It is the clear solid instruction of faith they teach; it is the persuasion and conversion of the audience they have at heart, when they exhort with all the power that Christian eloquence could command—an eloquence that seemed to gather in volume and increase in strength, amid the depravity and corruption that swelled around. But far beyond those brilliant geniuses and eminent orators, who, filling up the interval from Athanasius to Augustine, created that golden age of Christian literature and eloquence when the Church became a great public power in the social order, is the *Supreme Model* of every preacher—Jesus Christ Himself.

During the three years of His public life, His preaching was daily, and if we study attentively in the Gospels His method, the manner He adopted in speaking to the multitude who followed Him, one will easily see that no preaching was ever more popular. He addressed Himself to all and to each—to the scribes, to the Pharisees, to the doctors, to the old and to the young, citizens and country people, explaining the loftiest truths in the simplest language, in a style the clearest, the most accessible, lively, and accommodating,

suiting Himself with a Divine condescension to the ideas, to the needs, wants, and even the language of those addressed. He spoke to them of those things that interested them by familiar comparisons, elevating them little by little to those sublime mysteries, which became intelligible by this popular exposition to the most ignorant and illiterate. His language was varied, full of images, abounding with every emotion of animated sentiment—taking every form of expression, the exposition, the dialogue, the direct apostrophe, according as the subject and the present need of the audience demanded it. Such was the preaching of the Saviour; such ought to be the preaching of the priest, which is a continuation of that of His Divine Master, explaining the same truths to the same audience, for the same end—the salvation of souls. These examples, seriously reflected on, tell best what is the true character of that eloquence we call popular. And we may ask: Has the eloquence of the pulpit of these days that character?

Truth compels us to say that it has not always these characteristics. The language that often falls from the pulpit is very often not shaped in that popular mould to suit the intelligence of a large portion of almost every audience. I allude particularly to those great discourses delivered on solemn occasions, in our large churches, and I may add that nothing could be less popular, less efficacious, or more sterile than many of those laboured efforts. And I do not wish here to exclude ordinary pastoral preaching. What the people hear often, Sunday after Sunday, year in and year out, and what ought to have the greatest influence over them, is often the very opposite of popular preaching, which, if perfect in every other respect, and *nil* in this, renders fruitless all its other effects.

Hence it happens that for the want of this practical character—this essential quality—certain excellent discourses lose their charm, and are not merely sterile but wearisome. Who amongst us has not heard many among the good and virtuous even of the congregation say, “In truth, I don’t know how it is, I can’t any longer bear sermons. They fatigue me; I fell asleep over the long-

winded discourse we had to-day; it would try the patience of Job." There is no doubt injustice in this complaint, and discourses so blamed deserve oftentimes to be less harshly dealt with. No preacher will please everybody; and, again some people judge of the effects of a sermon by the way it influenced themselves, and the measure of its practical utility is gauged by the seed that it is lost on a way-side heart. But, if this is so, the censure is well deserved in many instances. For very often, instead of finding in our *prônes* and sermons the simple style and ring of true popular preaching, language is used that gives pain to many, scandalizes the pious and devoted portion of the flock, and reflects discredit on the pulpit. There is, too, the dull phraseology, one hundred times repeated, the same sermon preached over and over again; little need, we wonder, that it falls flat and heavy on the ears of a wearied audience.

Then, again, we sometimes come across discourses that appear to be a perfect jumble of rhetoric and philosophy, a perfect combination of the metaphysical and mystical, blended together with a skill that excites surprise, whilst they beguile the understanding of the simple and illiterate. Fenelon and Bossuet were truly popular orators. A great many of the sermons of Bossuet, such as they are published, are only sketches of sermons rapidly jotted down after the labour of *thinking out* the subject matter had ended. After having profoundly meditated on his subject he used to say, "My sermon is finished, and there only remains for me to find words," and he easily found them in the pulpit. The same would be true of many other pulpit celebrities, for samples of whose eloquence we could not find space in this paper.

Passing on from what may be regarded as the solid foundation upon which the preacher is to build, we come to consider some of the points raised by Father Vaughan in his paper in the I. E. RECORD. He says, and truly, "there is a danger of making one's greater or less popularity a criterion of true merit. For we know for a fact that a flippant and glittering style, interleaved with humorous extravagances, ludicrous sketches, pungent sayings, and other qualities of an

exciting character, possess a wonderful facility of amusing and diverting minds, particularly when that scarcely defensible style of pulpit oratory is set forth by one who is gifted by nature, or who may have improved by cultivation that power of mimicry and stage-effect which are ever sure to gain an ascendancy over the hearts of the people. And since it is quite true that the vast majority of people live rather by sense than by reason, and are rather directed and controlled by feeling and sentiment, it follows, as a necessary consequence, that the popular and impressive preacher, to obtain a power over the masses, and to catch a true grasp of their minds, must adopt a graphic, vivid style to amuse the fancy, and to arouse those spontaneous impulses which gush from hearts easily excited by stirring incident or unfamiliar metaphor. By getting into the graces of his audience he can enlist their feelings on his side, and whilst he moves the heart he can bring them under the spell of an ardour that will never flag. He has to put before them new ideas out of which may grow an anxiety for a better life and loftier aims; in a word, that the seared conscience and the heart sunk in sorrow may be aroused by that order of preaching justly styled the *sensational*. This, however, may prove for him a temptation, and ultimately a danger which he should devise every possible means to avoid.

Whilst I say this, I would by no means volunteer the assertion that the preacher has in view to secure popularity for himself, to win the esteem and applause of his audience, or that he is influenced primarily or principally through interested human motives, or ambitious projects in adopting this method. There may be those who do so, but here I am considering exclusively those animated by an ardent zeal for the salvation of those committed to their charge, and who believe that the spiritual interests of their flock are best consulted for by adopting a style, calculated not only to excite their sympathy, but to arouse their feelings to the highest pitch they can be raised to by the powerful instrument language is capable of employing as one of the most valuable auxiliaries in propagating the eternal truths of the Gospel.

Here the question at once arises, is the attractiveness of

a discourse to draw and to make an abiding impression a sufficient justification for adopting the sensational style in preaching? Whatever others may think, we would be disposed to disapprove of it. No doubt one may arrive at a certain truth by an irrelevant process, and we know there is a strong affinity between that mere sense of satisfaction, which comes from a full perception of the truth, and the mind itself, even though the motives may be utterly worthless. This may happen in the case of individuals of small reflective powers, but as a rule there is a great deal of aggregate wisdom in a multitude, and the thoughtful and earnest preacher who does not care to excite emotion, or arouse too highly the sensitive organs, will make a deeper and more abiding impression on his audience, than one who is led to give what is more palatable than nourishing, what is light and superficial rather than what is instructive and profound. For the preacher must not only look to the various instruments he employs in the preparation of his discourse, but he is likewise to look forward to the harvest that he can reap to secure the fruit of his preaching. He has to dig up the barren soil by unremitting labour, and the superficial highway of the heart must be ploughed up, that the seed may fall on ground that can nourish it, so that it may not be snatched away by the bird of the air. He has to strike the hardened rock by the sound word of doctrine that a copious spring may gush forth, and he is with a skilful hand to tear up from the soil thorn and brier, root and branch, and weed it clean of every noxious herb. He may wish to strike the imagination by image or metaphor, or to excite the fancy by the ever fresh stimulus of anecdote or narrative; but he is all the time only exploring the shortest route to reach the heart—that is the casket to put the jewel in.

Again, let him make his preaching subserve the purpose of self-seeking, or bring it under the influence of vanity or ambition, he is sure to vitiate his power in its very source. And I would venture to assert that the sensational preacher is sometimes, if not often, affected by some one or other of these sinister motives, which, by helping to make himself attractive, creates a reasonable suspicion in the minds of his

hearers, that popularity was for him a matter of greater importance than the spiritual good of his flock. He makes the fulness of the church and the enthusiasm of the audience the measure of his success, and the true criterion of the spiritual profit of his discourse; whereas, he ought to know that it is by the secret and invisible power of the Holy Ghost he can succeed, and it is with what is most generous, most disinterested, and self-sacrificing the Spirit of God co-operates. Let him bring to his work a heroism; let him sacrifice himself to it without knowing that it is a sacrifice; let him give himself up, soul and body, to the work he is engaged on—and he will find in it ample reward for that royalty of self-sacrifice, and that glory of pitying love; that intense and entire sympathy with the weak and the lowly, to be to men what his Divine Master is to him, and let him rest assured that he has started his clerical career, and the duties of preaching, on a plain from which will spring up influences unknown in every other sphere of the world.

Let him remember that he is brought into the noblest profession that can occupy or task the human mind. Let him contemplate it in its ideal perfection, surrounded by that Divine authority which gives him the right to stand up as the representative of God, to make known His law, and to enforce it. With these feelings deeply imbued in his mind, I believe the grave interests with which he is charged would rather suggest the propriety of more seriousness and self-restraint, and that the sensational sermon, flavoured with something like an occasional line of a song, would be too fanciful an instrument to make a powerful impression on a discriminating audience.

But, of course, it must be admitted that when a young cleric leaves the ecclesiastical seminary, a great variety of influences act upon him; he has made a laborious preparation for the work of the ministry; he is, very likely, in the early stages of religious enthusiasm; he is, as a matter of fact, so far as his preaching is concerned, more in sympathy with ideas than with his people, and he would like to put himself in a field where all his powers and stores of knowledge would have an opportunity of being developed. He has,

perhaps, made great sacrifices to secure for himself a superior education ; and, having very likely made his mark during college days, he is going to break fresh ground, and to import a new life and a new spirit in the field where he is fixed to labour. He is to be the spiritual centre round which are grouped so many social and sacred influences ; he is to be a power or passion to breathe into these individuals a common life, a sympathy, a religious feeling. As priest and pastor he is to be the channel of grace—a watchman on the tower of Israel to guard his flock.

And with all this is associated a pleasure in the feeling of having given up everything for his Divine Master that is touched by no ordinary experience of human life. What is the great duty of the ministry with reference to these organized forces of society ? It is to spiritualize them, to inspire them, to give a soul to the great throbbing working world.

All his genius, his consecrated intellect, all his acquirements, knowledge and practical skill, must be employed in opening in the hearts of his hearers—individually and collectively, where he lives a higher conception of life and its various duties. He is to be the artery through which God mingles His grace and His power to be felt among men, and the duty of the preacher is to realise all this in his own heart, so as to be able to communicate it as much by sympathy as by teaching.

Let him unlearn wrong ideas, which he is constantly gathering out of the books and brains of other men, to flavour or to impart a finish to his sensational discourse. Let him but feel that he is the organ of the Holy Ghost, and that it is the Spirit of God that is to move his heart, to furnish him with the rule of doctrine, and give him his warrant and authority.

The priest is consecrated, and set apart not merely to say mass, not merely to receive the confessions of penitent sinners and absolve them, but also to publish the *Word of God*. We are told that “ The lips of the priest shall keep knowledge ; and the people shall seek the *Law* at his mouth : ” because he is the messenger of the “ Lord of Hosts.” It is a part of God’s plan. He who chooses men sinful like ourselves, and

encompassed with infirmities, to convey pardon to the guilty, chooses as the organ of eternal wisdom, man, with stammering lips, with a feeble intellect, and an impure heart. And God, when He speaks to man, chooses as his instrument one who knows the speech, the manners, the habits and thoughts of those with whom he has to deal. An angel would be a messenger answering to his dignity, but less to our necessities; so He considers our welfare alone and passes by Raphael, "who is one of the daily angels," and Michael, "who is one of the chief princes," and Gabriel, "who is styled the strength of God," and chooses Moses, "who was slow of speech," and Jeremiah, "who was diffident as a child," and Amos, "who was a herdsman, following the flock, to utter His will to man."

The human alloy in the Divine Word, no doubt, makes it less accurate, but it makes it more easily understood. It is a mercy of God thus to disguise Himself in order to dilute His Word. The children of Israel said to Moses, "Speak then to us and we will hear." "Let not the Lord speak any more to us, lest we die." Who could listen to His voice in its untempered majesty and be not afraid? Again, does not St. Paul tell us "that the word of God is more penetrating than a two-edged sword, reaching unto the division of the soul and the spirit, of the joints also and the marrow," and yet he himself, selected to be the doctor of the Gentile world, and the faithful expounder of the Gospel of Jesus Christ, did not come in the "power of the persuasive words of human eloquence, but in lowliness and humility."

Again, a very great part of the preacher's duty, or message, consists of truths which are already written by the finger of God, on every man's natural conscience, and though passion corrupts the will, still it does not always darken the understanding; and it is from this fact the preacher derives a great part of his power. What he says finds an echo in the hearts of his hearers. One of the strongest things said by St. Paul, in his defence before Agrippa, was the appeal, "King Agrippa, believest thou the prophets? I know thou believest."

Now, when a preacher speaks before a congregation, what

gives him so much boldness and daring? It is because he feels he has his strength in the hearts of his audience. He would not dare to speak so strongly had he not felt that he had a warm ally in the feelings and affections of those addressed. His language is keen in denouncing sin, and vehement in urging them to their duty, without any danger of alienating their friendship, because he appeals to their better nature, their reason and their conscience—"to the Divinity that resides within them."

I have often heard objection raised about the repetition of sermons on the supposition that it is unnecessary to tell people what they know already. But is it not a fact that half the good advice that is given in the world consists of the most commonplace and familiar truths, and can anyone say that it is thrown away on that account? It is a law of our nature that it is a great help to us to hear our convictions uttered outside of ourselves. Our belief becomes more distinct, more convincing, and better defined when we hear it from the lips of another. And then we know that in the turmoil and confusion, the din and bustle of the world, our proneness to evil renders it very easy to obscure the line between right and wrong, and that it is a mercy of God, when the conflict rages high between passion and principle, and the soul, weary of strife, is on the point of surrender, to listen to the voice of His messenger, telling us "this is the way, walk ye in it." It is the preacher's duty to secure a place in man's intelligence and affections for those sublime mysteries and lofty truths he has to explain to them, to show their consistency and excellence, and thus help to add to the power of hereditary faith the force of personal conviction. All this he can do without being too demonstrative, or without imparting a flavour of the *sensational* to his discourse.

I believe it to be a fact that cannot be questioned that the more the preacher looks within the great office he holds—the lofty mission with which he is entrusted to convince the understanding, and to charge the heart, the more he must rely on a deeper study of God's Book and the souls of his audience—their needs, trials, temptations, and dangers, than upon those external resources which would help to tickle the ears of his

hearers, to stimulate their fancy to admire his rhetoric, and the ideas he has worked upon to secure for himself the admiration of others.

But whilst I say this, I would, by no means, wish to convey that the high dignity of his office does not call for the greatest purity of purpose and diligence of preparation.

The great Bossuet long and seriously meditated on his subject, and then said that his sermon was finished, and he had only to find words in the pulpit. The same is true of Fenelon; he preached according to the same principles. In his dialogues on the "Eloquence of the Pulpit," he requires beyond everything else of the preacher simplicity and truth, and rather, strange to say, he left behind him only five discourses that were prepared for very solemn occasions. He was wont to speak to the people in an easy, familiar manner, paying more attention to the truths he preached than to the manner in which he enunciated them. He thought deeply beforehand on the subject matter, and then trusted himself to the spur of the moment for the language in which he was to clothe his ideas; and generations have borne testimony to that inimitable style of his, which placed him amongst the greatest masters of the French tongue.

No matter how learned or eloquent any preacher may be, he will find himself stripped of much of this expected power without serious study, wide reading, and sharp attention to the leading points he wishes to strike home in a happy and convincing style. Experience must teach him that the pulpit is subject to the same law that acts on other institutions. The strong will be strong; the weak will be weak; the poor will be his most attentive hearers; the rich will be *spiritually* poor, and with a sickly appetite will look out for a highly flavoured discourse, with all the necessary condiments to appease a fastidious constitution. The preacher will have to remember that the Church, once the main repository of learning, and the priesthood in advance of the rest of the community in knowledge, do not exclusively lay claim to those privileges to-day. The other professions, through a more liberal and larger method of education, have gained so far in knowledge that the relative distance between the preacher

and hearer is continually lessened. The difference in educational matters between what may be called the top and bottom of society can now be more easily measured; not that the upper stratum of society has ceased to grow, but its growth is like the scant herbage on the mountain's brow, whereas the lower is reaching maturity like the flagger-lilies in a soft green meadow.

The schoolmaster is abroad to-day; the newspaper speaks six times in the week; magazines of every description and dimension penetrate the nooks and corners of society. The traveller you meet on the outside car is stuffed with pamphlets and cheap literature, from the trifling fiction to the mazes of philosophy. It is difficult for the pulpit, in versatility and abundance, to cope with the celebrity given by the press and human ingenuity to science and literature of every sort. The dispersion of thought and knowledge—the machinery of society in general—has been augmented beyond conception, and the ore of knowledge extracted from the deepest bowels, smelted and manufactured, has been commercially carried over the four quarters of the globe! There are in our day, too, terrible forces thundering at the bottom of society, that are bearing forward, with a vast power, the different trades and avocations; the industrial vocations and liberal professions have been swarming together in special organizations, which may be styled the skirmishers of civilization; add to these, the benevolent and reformatory societies, literary institutions, the high schools and colleges that have been multiplying with astonishing fecundity every year, and we can only remotely gather some of the many influences that are operating on the minds of men. And these ever-increasing associations have driving behind them forces, caught not merely from some smart rhetorical effort, or some burning question that amuses their enthusiasm for a moment, and then evaporates—no, they are influences that, in part, either dimly seen, or rudely felt, belong to the cradle, the table, the fireside, or the shop. It is society in its present development, according to God's plan, we have to deal with; and we ought to recognise these new phases and aspects of affairs as the result of that Divine economy

by which the realm of power, to which the human mind can rise, is to be controlled by better arranged gifts, by bringing the pulpit up to the level of the day.

We can get these new springs tapped. We can develop another centre—a new artery through which God mingles His grace and His power to be felt among men. The preacher can get hold of the young; he can infuse new blood into the rising generation, for he has in himself the power to be the fountain from which copious draughts may be taken. He has, of course, to labour for all this. Then success, too, turns upon his natural disposition, and what conveys to him a certain strong individuality—that willingness to take the lowest place, well-equipped in knowledge, with an aptitude for using the talents God has given him. Let his preaching be popular in the true sense of the word; this is the grand art, so often concealed, which will proclaim the pastoral word free from every conventional tone from that cold and monotonous repetition of the same phraseology, and those vague generalities a thousand times heard and always arranged after the same fashion. We must impart to the discourse a flame that goes straight to the heart, to seize upon and penetrate the soul, to touch, to move, and convert it. Then, and then only, will the sacred orator be the man of God, the angel of the Lord, whom all hear with religious respect, who seizes on, controls, and governs his audience at his own sweet will, according to the beautiful expression of the poet, who has drawn to perfection the portrait of the true popular orator:

“Tum, pietate gravem ac meritis si forte virum quem
Conspexere, silent, arrectisque auribus adstant;
Ille regit dictis animos, et pectora mulcet.”

This is the eloquence which the Greek poet Euripides styles the absolute master of the soul “*Πειθω δε την τύραννον ανθρωποις μονην.*”

JOHN DOHENY, C.C.

THE SUPPRESSION OF INTEMPERANCE.—II.

IN continuation of previous remarks,¹ I propose to show that intemperance, even in its present alarming development, can be suppressed by our faith; and also to suggest the means to be employed in this reformation. Accordingly I shall attempt a review of the history of this now widespread national vice, and, from the lessons of that history, draw conclusions regarding the points indicated.

The history of pre-Christian Erin is unstained by intemperance, or by sensualism of any kind. In fact, the ancient annals bear multiplied testimony to wonderful proficiency in civilization and culture among the Irish previous to the fifth century; and, though pagan, they were found ready for the sublime doctrine, and for the pure and perfect practices of Christianity.

Afterwards, when Erin of the Milesians had welcomed St. Patrick—when her mind had received the leaven of his preaching—immediately she hungered and thirsted “after justice,” and soon was filled therewith. Like the seed “that fell upon good ground, and brought forth fruit an hundred fold,” the faith increased admirably in Ireland, and, in the family of Christian nations, she was called the “Island of Saints and Scholars.” This halo of sanctity and learning beamed forth with undiminished brightness till the Danish invasion—a period of three-and-a-half centuries. In this period, as in all, unhappily, political dissensions were rife. There was turbulence and bloodshed among kings and chieftains; yet there was no intemperance. Churches and schools, abbeys and monasteries, cathedrals and universities, crowded the land; doctors and missionaries went forth continuously; and the spirit of the time, provincial strife apart, was not only religious, but monastic and apostolic. Wine had long been introduced in the country; usk-a-baugh and perhaps other strong drinks were in use; the customs were most hospitable, and often mirth ran high in the banqueting-hall: but excess there was none. The hospitality of the Celt was patriarchal in its simplicity, cordiality and

¹ I. E. RECORD, vol. x., No. 3 (March, 1889).

abundance. The mirth was high-souled, chivalrous and bardic. If hate was wrathful and affection warm, Christian virtue reigned in Ireland; and the usages that prevailed in regard of food itself, were stamped by the very rigorous austerity which in part came down nearly to our own time.

In the time of St. Malachy, after two-and-a-half centuries of pillage and slaughter by the Danes, with unceasing conflict among the septa, many disorders demanded reform; but intemperance was not found among them. Danish cities had been founded, and the Danes were given to "heavy-headed revel," yet, when the power of the Dane was broken by the crucifix of Brian at Clontarf, Irish faith, more than Irish arms, subdued and converted the lawless Norseman. So intemperance had secured no footing in Ireland previous to the twelfth century. This could not be said of England from the fifth century.

The latter part of the twelfth century opens a new period in Irish affairs, political and religious. Then the Anglo-Normans came as friends; to remain as masters. They, of course, brought with them their characteristic vices; and at once we find "works of the flesh," intemperance included, "manifest" in Ireland. A Provincial Synod was held in Dublin, A.D. 1186. Censures were inflicted upon the incontinent and insolent foreigners, who professed to come as reformers; and when, in their advocacy, a charge of intemperance was advanced against the Irish priesthood, it was repudiated indignantly. The old spirit of sanctity still survived. St. Laurence O'Toole then upheld the old traditions. The clergy at large, judged by the declarations of their would-be defamers, were distinguished by the spirit of faith, pre-eminent in chastity, devoted to prayer and fasting, and excelling in zeal for the works of the ministry. "The most," according to Lanigan (*Eccl. Hist. of Ireland*, ch. 30), "that could be charged against them, was that, according to the Irish custom, they might have sat together drinking something after dinner; while other nations, who indulge much more in eating than the Irish do, drink at the same time that they are eating." In this there was no inordination, no impropriety—not to speak of excess and scandal; otherwise,

SS. Malachy and Laurence should have condemned and forbidden it.

By the Anglo-Normans, then, were intemperate customs introduced into Ireland; and thus, it would appear, did drunkenness, as a national vice, take root. All evils have an evil growth; but the dissemination is more rapid and extended when the disorder descends from those in higher station, and when it is favoured by popular tendencies. So it was in Ireland; deep-drinking was aristocratic. A people of naturally ardent temper grew fonder of drink, till fondness became a passion almost invincible. Yet intemperance did not speedily come to prevail as we now witness it. By Divine favour, faith, hope and charity, and patriotism, were indestructible in Irish hearts; the spirit of martyrdom pervaded the whole land; and the pastors of the flock, however persecuted and diminished, opposed this all-devouring wolf with saintly zeal and no small success.

Coming to the seventeenth century, through the destruction and devastation of our country, and slaughter of our people according to law (?), we find the first authentic testimony to the existence of intemperance among the general population. This is an episcopal statement, concerning the Province of Ulster in particular, sent by Archbishop Plunket to the Holy See about the year 1680. He writes:—

“While visiting six dioceses of this province, I applied myself especially to root out the cursed vice of drunkenness, which is the parent and the nurse of all scandals and contentions.

“I commanded also, under penalty of privation of benefice, that no priest should frequent public houses, or drink whiskey, &c., &c. Indeed, I have derived great fruit from this order; and, as it is of little use to teach without practising, I myself never drink at meals.

“Give me an Irish priest without this vice, and he is assuredly a saint.”—*Life of Oliver Plunket*, by Dr. Moran, page 78.

Yet, in the next century, there were parts of Ireland free from the vice of intemperance altogether. Of this fact good

¹ Cardinal Moran has elsewhere remarked that the martyred archbishop is the first Irish prelate who is recorded as having taken the total abstinence pledge for the example of his flock. See his sermon in Drogheda, *Our Primates*, page 15.

proof is at hand in a MS. Visitation Book of the Archdiocese of Cashel, written in the middle of last century, referred to by the Very Rev. T. E. Bridgett in his very useful work, *The Discipline of Drink*, page 82: "I have read (he writes) a MS. Visitation Book of the Diocese of Cashel, made in the middle of last century, in which are detailed reports from each parish on the moral condition of the people, and every fault requiring correction is mentioned; but the vice of drunkenness scarcely occurs."

He adds, regarding the general question of Irish intemperance: "On the whole, evidence would seem to prove that drunkenness as a national vice in Ireland is of a very modern date."

In the latter part of the eighteenth century intemperance became general. Competent writers ascribe this to the enforced idleness and wretchedness of the people. Confiscations, imprisonments, tortures, &c., had ceased; but legal disabilities debarred Irish youth from the learned professions; industries were suppressed; wholesome education impeded; and the peasantry were held in absolute thralldom and in desperate misery. The poor turned to drink, as the one earthly comfort within their reach. The rich sought in drink a pastime and a pleasure.

A French statesman—M. Beaumont—has given us two interesting volumes on the political, religious, and social condition of Ireland at the beginning of the present century. *A propos*, he writes, in vol. ii., pages 17 and 18:—

"Irish intemperance and love of whiskey, one of the most deplorable of the national vices, arise from the same cause—the misery of his social condition, entailed by seven centuries of despotism and oppression. As he believes it impossible ever to establish any durable accordance between his income and expenses, he dissipates without scruple the moderate wages of his temporary employment. If he wishes for work, he cannot obtain it without great difficulty; if any is offered, it is wretchedly remunerated; there is no order or arrangement in his mode of life, because all his means of existence are uncertain. He never attempts to look beyond the present, because his foresight enables him only to see evil in his future prospect. He is sure to remain miserable, and feels that the advantage of lessening it by a degree is not worth the trouble necessary for his success. If reproached with increasing his misery, the Irish peasant will say: 'We are so poor!' and will continue without the slightest remorse."

The wealthy and upper classes were led more deeply into intemperance by other ways. Of them Sir J. Barrington writes:—

“Ireland, helpless and distracted, groaned for ages in obscurity under the accumulated pressure of internal strife, and exterior tyranny. The apathy produced by this habitual oppression had long benumbed the energies of Ireland. Profession was not permitted to engage the mind of youth, or education to cultivate his understanding; dissolute habits, the certain result of idleness and illiterateness, were constantly making a rapid progress in almost every class of society.”—*Rise and Fall of Irish Nation*, ch. ii.

When intemperate habits had once been established, they spread canker-like. Soon society beheld itself destroyed by the multiplied ruin resulting from drink: “The gentry embarked on a life of indolence, unbidden pleasure, and luxurious companionship. The morning chase and evening conviviality composed the diary of their lives.” These phrases I have borrowed from literature of the time. With the humbler classes the ruin was worse. Habits of drinking—of drinking heavily and frequently—were adopted in private, domestic, and social life. “Public houses” were opened extensively, and patronized by numerous votaries both in town and country. Drunkenness, riot, and bloodshed; waste, insolvency, and beggary; demoralization, disease, and premature deaths tracked the progress of the baneful indulgence. The times were not peaceful before the Union; after it they were worse; for many a blessing was marred, many a hope was blasted, and every evil was aggravated by this love, this passion for drink. Yet Ireland revelled on. Intemperance was even glorified. The “Rakes of Mallow” and similar songs—even the “Melodies” themselves evince this deplorable fact. It was a triumph for hell, signal and unexpected! The Irish nation, with its sainted traditions, represented in the Church triumphant by countless apostles, martyrs, confessors, and virgins; fresh from the arena where for centuries “by faith she conquered kingdoms, quenched the violence of fire, escaped the edge of the sword, and recovered strength from weakness,” bearing still the manacles and fetters of persecution, was now infatuate; and her children, born of

those "who had trials of mockeries, and stripes of bands and prisons;" who "were stoned, cut asunder, tempted, put to death;" who "wandered about in deserts, in mountains, and in dens; being in want, distressed, and afflicted—of whom the world was not worthy"—are now the self-made slaves of a debasing vice, which shuts them out from heaven, and renders life on earth a misery untold, if not a very hell.

Was anyone to be found to lay open to Catholic Ireland her iniquity, and to bring her to repentance? Not for more than a quarter of a century! The early years of this nineteenth century passed woefully. Emancipation did not free the victims of drink. Here and there some Christian, though non-Catholic, gentlemen endeavoured as best they could to move society to organize against the general abuse of spirits and strong drinks. But they had not the passport to the nation's confidence. They only showed what might be done by those who had the power. This was indeed not a little gain. It was the occasion of Father Mathew taking total abstinence into serious and practical consideration, which eventually led him—as Oliver Plunket had been led—to sign the pledge, and call upon the people to rally to his standard.

It was on the 10th of April, 1838, that Father Mathew called his first meeting in his own school, in the city of Cork, and before all, opened the list of total abstainers by writing his own name. "Here goes (he said) in the name of God. If only one poor soul could be rescued by what we are now attempting, it would be giving glory to God, and well worth all the trouble we could take."—See Maguire's *Father Mathew*, chap. vii.

Then began a work which shall be for ever memorable—a work which in its results and in its enthusiasm rivalled, at the time, the mission of St. Patrick. All Ireland was moved. The humble and gentle, but great and devoted son of St. Francis of Assisi was hailed as an apostle—"the Apostle of Temperance." Invitations poured in upon him from priests and prelates, and public authorities. Wherever he went immense multitudes, consisting of every age and rank, assembled

to hear his earnest appeal, and to pledge themselves to total abstinence in the well-known formula. He rejected none; but he sought the co-operation of the good, and more particularly of the youth of both sexes. To them he said: "Your example is necessary, and will work wonders. Do it for the glory of God, and the salvation of souls. It will also be a great security for future happiness and prosperity. Remember that strong drink is by no means necessary to any one of ordinary health. Kneel down, dear, and lend us your aid." Forty, fifty, sometimes eighty thousand are stated to have knelt together before him. This continued uninterruptedly during nine years. England and Scotland, whither our people had already gone in good numbers, were visited. It is estimated that three or four millions "took the pledge."

In 1846 "the famine" began; and through the woeful years of 1847 and 1848, Father Mathew, already worked beyond the endurance of the strongest, became utterly spent in procuring, distributing, and organizing relief for the hungry and dying. "During the Lent of 1848," says Mr. Maguire, "which he observed with his customary strictness, and during which he devoted himself with even more than usual fervour to the duties of the ministry, he was suddenly struck with paralysis. This was the commencement of a sad tribulation, that lasted, with more or less intermission to the hour of his death, which took place eight years after." However, in July, 1849, Father Mathew visited the United States in the cause of temperance, and laboured there with wonted zeal and success, till December, 1851. To the last his voice and pen, and his prayer to God, were devoted to the cause of his heart's love. He died at Queens-town, on the 8th of December, 1856, in the 66th year of his age, and the 42nd of his ministry.

It is not our immediate purpose to investigate the principles advocated by Father Mathew. We shall do so in the sequel. Now we have merely to point to the reformation of national intemperance, effected by God through his almost unaided agency. It was admired and blessed by all, and many trusted in its endurance. Dr. Foran, the revered

Bishop of Waterford and Lismore, speaking at a select meeting in the Town Hall, Waterford, said :—

“ Look at the mighty reformation already effected in the people of this country ! They have become a sober and a thinking people ; they have improved in every relation of life—as fathers, husbands, brothers, sons, and members of society ; they are more than ever devoted to the practice of true religion, and more obedient to the Commandments of God.”

In similar and more eulogistic testimony all classes were unanimous. The statesman and the peer, even as the peasant, were enthusiastic in their admiration of the work and the personal virtue of the Apostle of Temperance. O'Connell himself was astonished at the power of Father Mathew and the magnanimity of the people. He joined the movement in person, and believed that in it permanent deliverance had been found. His views in these respects are detailed by Guizot in *History of My Times*, quoted also by Mr. Maguire. Guizot writes :—

“ He [O'Connell] detailed the progress of temperance in Ireland ; the drunkards were disappearing by thousands—the taste for regular habits and more refined manners advanced in proportion as inebriety receded. No one [of the company] expressed the slightest doubt. I asked him whether this was a mere puff of popular humour, or a lasting reform ! He replied gravely, ‘ It will last ; we are a persevering race, as are all who have suffered much.’ ”

This was early in the movement—in 1840.

Yet we know that, in the years following the famine, and since, intemperance revived. It has come to flourish again amongst us, and as shown in a former paper, our last state is worse than the first. To the causes of this there shall be an occasion for referring. It must be pointed out that Father Mathew felt that his individual labours were inadequate, and that an extended and self-perpetuating organization was needed. This he expressed in a letter to the United Kingdom Alliance in 1853. He wrote :—

“ My labours, with the Divine aid, were attended with partial success. The efforts of individuals, however zealous, are not equal to the mighty task . . . I trust in God the associated efforts of the many good and benevolent men will effectually crush a monster gorged with human gore.”

Poor Father Mathew! He is to be pitied, even though admirable in his resignation to God's will, just as our Lord who said with His own Divine lips: "The harvest is great but the labourers are few," and by the Psalmist: "What profit is there in my blood?" In sowing the seed he had spent health and treasure. The harvest was one-hundred-thousand fold; but it must be lost in great part for want of reapers. At the bidding of God he had let down his net; now his nets are breaking on account of the very multitude of fishes, and he has not the needful aid of companions within call. This view of Father Mathew's case I submit with due deference to other opinions.

In fact, the Fathers of the Synod of Thurles had met and had concluded their deliberations without any official recommendation or recognition of Father Mathew's work. In this the readers of the RECORD will not see an adverse judgment concerning total abstinence; neither will they consider our reference to this fact an undutiful and imprudent criticism. The Church is ever cautious, nay suspicious of novelties, no matter by whom proposed, no matter how apparently advantageous. Nevertheless we may well regret the circumstances which left to Father Mathew no adequate organization to which he might commend his wonderful reformation. Many continued faithful and duly reaped the blessing of fidelity. We meet such cases everywhere, even still. But many, and a majority, by degrees fell off, and there was no effort to take them up, no effort to recruit amongst the young, no warning against the reviving customs of intemperance. Miseries and calamities helped the evil as before, through hopeless prospects and dire distress. Pestilence had prevailed; eviction was rampant; emigration was sweeping away the people. A difficult and dangerous conflict with the enemies of Catholic education overcharged the chief pastors. So the "demon of drink" again gained ground.

He was not entirely unopposed, nor has he ever since had truce. Fathers Spratt, Spencer, and others did all that devoted zeal could attempt within the sphere of their influence. Several of our prelates preached and planned, and accomplished not a little against some of the more

scandalous customs and excesses. And within the last twenty years we have had Father Mathew's principles vindicated and confirmed by many a prelate and many a priest, even, indeed, by the Vicar of Christ. I write now by way of history, not as advocating any special phase of Temperance reform: and, with a few reasonable exceptions, I shall obey the ruling: *Iauda post vitam*.

The Very Rev. John Spratt, D.D., who is still well remembered, was amongst the earliest adherents and supporters of Father Mathew. Till his death he upheld the cause of total abstinence with signal ability by voice and pen, and was President of the Irish Total Abstinence Association in Dublin. The Hon. and Rev. Father Ignatius Spencer preached total abstinence, and administered the pledge particularly to children at all his "little missions," through Ireland about twenty years ago.

Yet total abstinence seemed not quite commendable, or not quite practical as a general remedy to the greater part of the hierarchy and clergy. The Most Rev. Thomas Furlong, Bishop of Ferns, consecrated in December, 1856, was not long in detecting the ravages made by intemperance, nor slow to wield his pastoral authority in protecting his flock against it. He instantly procured the special aid of missions. The people were found true as ever. He then attacked the desecration of Sundays and holidays, calling on the publicans of his cathedral town—Enniscorthy—to close their doors, and to sell no drink on the Feast of SS. Peter and Paul, 1857, or on future Sundays and festivals of obligation. A mission was to close on that day. The fervour of the people had been kindled by the great graces of the mission, and they obeyed the bishop, faithfully and unanimously.

In the following autumn, Dr. Furlong issued a pastoral exciting all to zeal against intemperance, and ordering a Novena for the conversion of drunkards and the suppression of intemperance to be celebrated before the feast of All Saints. Then he promulgated his prohibition of the sale and purchase of intoxicating drink upon Sundays and holidays to the whole diocese; and again he was obeyed

with religious exactness. His law against holding "fairs" upon holidays followed and succeeded in like manner. The Novena before the feast of "All Saints" was made an annual observance. In addition, by way of prayer, he ordered a "Pater" and three "Aves" in honour of the Sacred Agony and Thirst to be recited before each public Mass on all Sundays and holidays, and also a special act of reparation, composed by himself, to be recited "Coram Sanctissimo" during benediction on the first Sunday of each month. Immediately those days for sanctification became really so in Ferns; and please God, will so continue. But to these the triumph was confined. On other days intemperance held its sway and produced its baneful fruits.

Dr. Furlong fought a good fight. He frequently addressed his people in pastorals perfect in style and matter, and most powerful in moving the hearts. He "preached the word" incessantly, "reproving, entreating, and rebuking;" he had missions at regular periods in every parish; confraternities were organized in the principal towns and districts; limited pledges even were introduced on behalf of temperance—adults promising to limit their quantity for a time, or for ever, and children about to be confirmed promising to abstain from all intoxicating drink till a certain age. But intemperance beat Dr. Furlong. From its stronghold—the popular ideas and customs—it advanced and gained on his flock, and it sought, as it still seeks, to regain the ground he had so gloriously won. The partial pledge actually increased intemperance. The children following their parents and elders broke their promise in very many instances. And thus the fight went on till God called this good pastor to his reward in November, 1875. May I quote a little from some of his later pastorals? Writing in 1867, he said:—

"Often, Dear and Venerable Brethren, in the anguish of our souls, when witnessing those distressing scenes—the ruins in town and country occasioned by intemperance—we have asked ourselves: Is religion powerless to stay this direful pestilence? . . . Are we then to look on this deplorable ruin with hopeless despondency, and to conclude that this is an evil beyond all remedy? . . . Let us, Dear and Venerable Brethren, gird ourselves for new and increased exertion in the holy warfare against this desolating vice."

In another pastoral he wrote :—

“ I thank God that in this diocese this odious vice is divested of one of its most revolting features, the profanation of Sundays and Holidays. I cannot, however, I regret to say, indulge in the consoling belief that such profanation does not sometimes occur. Alas ! the Pastor, though comforted and cheered by the docility of his flock and their ready correspondence with his advice and instructions, has sometimes to lament the waywardness of the unthinking and the reckless, who, in despite of all his admonitions, stray from the path of duty into the bye-ways that lead to temporal and eternal ruin. And are we not, my dearly beloved people, from time to time, startled by the intelligence of some doleful casualty, some tragical conclusion to the drunken debauch of the public house, permitted by Providence as a record of the reprobation of Heaven against those disorders, which profane the days set apart for divine worship. The noisy uproar of the tavern, succeeded by the savago yell of ferocious passion, the hands that should be clasped together in brotherly love, raised against each other in deadly strife, and dyed in a brother's blood, a human being sacrificed to the demon of Intemperance, and the wild shouts of frenzied combatants terminating in the dismal wail of a bereaved mother or a widowed wife. My dearly beloved people, I turn to you with an afflicted heart, deeply afflicted by the contemplation of such shocking scenes, and, I ask you, in the name of religion, in the name of society, in the name of humanity itself, is this abuse, marked so visibly by the finger of an avenging God, to be still repeated amongst us ? ”

I forbear quoting at greater length, at least just now, from the letters of Dr. Furlong, and shall simply state that his Lordship had to complain, in words of similar pathos, of—

“ The mechanic sacrificing all prospects to the indulgence of this brutal passion ; the besotted and confirmed drunkard ; those who, without going to the last excess of drunkenness, either live in a state of habitual intemperance, by the constant use of intoxicating liquors—or who occasionally, at fairs or markets, transgress all the bounds of moderation, and exhibit themselves in our public streets and along our public highways, a sad and disgusting spectacle, a scandal to the faithful, and a reproach to our holy religion ; the man of competence and respectability . . . who merges in low debauchery all respect for himself, his family, and his God ; females, too, oh, shame ! . . . forgetting all modesty, all propriety, all decorum.”

Others among the bishops at this period, strove to suppress intemperance. Thus the Most Rev. Dr. Leahy, Archbishop of Cashel and Emly, began in 1860 a crusade similar to that

of the Bishop of Ferns. His Grace informed the public of his principles and practice, in a letter dated April, 1863. He writes :—

“As I went the round of the diocese, from parish to parish . . . seldom or never did I omit to make temperance a subject of exhortation to the people, following up the exhortation with the practical work of administering a pledge . . . The pledge was ‘not to get drunk at any time, nor to frequent publichouses on Sundays or Holidays,’ and bound . . . till the Bishop’s next coming to the parish, . . . preferring easy temporary pledges as more likely to do good to the mass of the people.”

The result was not satisfactory. Dr. Leahy’s successor and Dr. Furlong, in person, assisted at the Synod of Maynooth in 1875; and both are signatories to that woeful declaration quoted in a former paper :—

“With deepest pain, and after the example of the Apostle, weeping, we say, that the abominable vice of intemperance still continues to work dreadful havoc among our people, . . .

Meanwhile our people were forming committees—Irish and Catholic—in the United Kingdom, in America and Australia. Intemperance pursued and enslaved them abroad as at home, and with results immensely more disastrous. But they carried with them the traditions of Father Mathew’s reformation. They were, and still are, easily, even willingly, led by the bishop and the priest to deliver themselves by the sacrifice of total abstinence, and numerous associations have been formed which continue the good work initiated by “the Apostle of Temperance,” and effect marvellous results. Thus it has been with Cardinals Manning and Moran, Archbishop Ireland, Father Nugent, &c., &c. Yes, and the favour of the Holy See, its blessing and co-operation, nay, its express and emphatic sanction, have at length confirmed their great principles—first (I quote Leo XIII. to Dr. Ireland), that :—

“The noble resolve . . . to abstain totally from every kind of intoxicating drink . . . is a proper and the truly efficacious remedy for this very great evil; and, secondly, that so much the more strongly will all be induced to put this bridle upon appetite, by how much the greater are the dignity and influence of those who give the example.”

This declaration from the Chair of Truth, given two years

ago, sealed the principles of Father Mathew with the stamp of perpetuity and Catholicity. This was not needed by the dignitaries named above, nor by others who saw, as they saw the multitude of miseries which disappeared before the face of total abstinence, and the multitude of blessings which invariably attended it. Cardinal Manning testifies to this effect in many ways. His words, quoted by a writer in the *Month* for April, 1887, page 467, may be taken as a specimen. Here they are :—" *If we had begun the League of the Cross twenty-five years ago, we should have a hundred thousand more Catholics in London.*" The length already attained by this article hinders the introduction of further testimony on this point from his Eminence and others. I must note, however, that every day adds proof of the efficacy of total abstinence as the remedy for intemperance, and that in a private letter Cardinal Manning states :—" The older I grow, and the more I see of the state of our people, the more I thank God that I have done the little I can for the work of total abstinence." For many, nevertheless, the declaration of the Holy See was opportune and salutary.

Resuming our narrative of the efforts made at home against intemperance, we notice that, in the Pastoral Letter, the Synod of Maynooth directs the earnest and fervent employment of the general means of grace ; but offers no suggestion regarding the special antidote of total abstinence. It does refer to total abstinence in the Chapter *De Vita et Honestate Clericorum*, in decree n. 116 ; but, in the address to the people, the Synod, doubtless in wisdom, employs the general phrases : " efforts in accordance with the spirit of the Church," and " avoiding of the dangerous occasions," and such like.

Still the principles of Father Mathew were kept practically before the people, at home as abroad, in 1876. Mention must be made of the efforts of non-Catholics who, on merely human or broadly and undefined Christian principles, had fought against intemperance since 1829. They made manifest the feasibility and the desirable fruits of their cherished principle. There were non-Catholic associations, too, in the capital and throughout the country ; but these associations

did not thrive. Our people, in the strength of their faith, and in their appreciation of this gift, either simply admired, or gently ridiculed, the non-Catholic reformers; they could not think of casting lots in with any persons not belonging to the household of the faith.

There was a ban of a different kind, but nearly as effectual, operating against the Catholic and religious associations: to be a member of such, or to have a pledge, was to be stigmatized as a drunkard *ipso facto*. The weight of respectable influence and example was opposed to, and, indeed, impatient of "the pledge;" and whoever decided upon braving all this contradiction, was generally regarded, and often spoken against, as a modern pharisee, or manichean, or as an unpleasant member of a party of friends. Such was Irish opinion and custom in 1876.

In May, 1876, Dr. Warren became Bishop of Ferns. I write of him subject to the restraint arising from intimate connection; but I dare say that he was no "pharisee," no "manichean," no enthusiast! He knew and loved his flock as well as ever a pastor did. He took up the traditions of his predecessors with genuine and reverent fidelity. He did nothing without "counting the cost," and weighed all things well in his conscience before God. In the autumn of 1876, Dr. Warren made it known to his clergy and people that a further and more determined advance—a final effort—should be made against intemperance, and he appointed the coming Feast of All Saints, at the end of the usual Novena ordered by Dr. Furlong, for the foundation of a total abstinence association. It was to be based mainly upon the motives of good example, and devotion to the sacred agony and thirst. Priests and people were thoughtful upon the proposal awhile. Soon all thanked God, and admired the bishop. Many of every station, age, and sex declared that they would take the "bishop's pledge;" and some disciples of Father Mathew—faithful for over thirty years—rejoiced that they had lived to see the day. The devotions of the Novena were fervently attended, and the bishop himself preached some of the sermons. The feast came. There was "exposition" of the Most Holy Sacrament all day; and, after Pontifical vespers,

Dr. Warren, with cope and mitre and pastoral staff, ascended the pulpit. The congregation was thronged and eager; in the sanctuary were a goodly number of priests.

His lordship, having alluded to the great hope to be derived from the Feast of All Saints, dwelt forcibly upon his personal responsibility for the eternal salvation of each soul in the entire diocese. Then he said:—

“One vice endangers this salvation for very many; and this great number is increasing in despite of all that has been done to check it. We have churches and schools; priests, and nuns, and Christian brothers; we have confraternities, and missions, and retreats: yet we cannot convert those who are drunkards, nor hinder more and more from becoming such. When the children were brought to me for Confirmation during the past summer, I asked myself: ‘Will these children, now so good and so promising, be yet like the men and like the women whom I have met, day after day, in every part of the diocese, as in this cathedral town?’ I felt that they would, very probably, be worse! Then I asked myself: ‘Can nothing be done to save them?’ I have thought that the temptation of intemperance does not beset those who have not yet begun to drink habitually. I knew that many children have a dislike for drink till they are trained to like it by foolish parents. I said, then: ‘Let us begin with the rising generation, and let us keep them altogether out of temptation.’ But this is hopeless, unless the parents encourage their children by word and example. ‘Will parents (I asked myself), do this?’ They ought; and some will—some, who have never been even tempted, themselves, will do it for the souls and bodies, too, of those children whom they love so much.

“Considering these things, the preaching and example of the Cardinal Archbishop of Westminster struck me forcibly, and I resolved to lose no time in doing all in my power to save the children of my flock. I have resolved, therefore, to ask all our children to abstain from intoxicating drinks; and I beg that all grown persons, especially parents, will join me in setting a good example in this matter.

“We shall pledge ourselves to abstain from all intoxicating drinks, including wines and cordials, during our whole lives. That this is not calculated to injure health, we are assured by the highest medical authority; and whenever anyone so pledged becomes ill, so that a necessity or considerable advantage would recommend the use of strong drink, no hindrance to such use, during illness, results from our pledge. This abstinence we undertake for the glory of God and the salvation of souls, and in honour of the sacred agony and thirst of our Redeemer, together with the compassionate heart of His Blessed Mother. Fear not that this work will be neglected. A register shall be kept, and an organization established; monthly meetings

will be held in the church, at which the pledge, although life-long, will be renewed; processions also will be got up on St. Patrick's Day and other occasions.

"Let all then who will follow me in this necessary and holy work stand up, and we shall pledge ourselves together."

The words of the pledge were then repeated with memorable piety and fervour by pastor and flock:—

"For the greater glory of God and for the salvation of souls, in honour of the agony and thirst of Jesus and of the compassionate heart of Mary, I promise to abstain, during my life, from all intoxicating drinks, and so discountenance their use by others."

It will be asked: what was the result of this step, and what its permanent and tangible fruits? With strictness it may be answered: An admirable reformation, and a hopeful confidence of still greater advantages. Before three months the Enniscorthy register contained the names of the bishop, eight priests, and one thousand five hundred of the laity (children included); one month later, the Wexford branch was established, and, within a week, counted eight priests and over two thousand of the parishioners on its lists; within three years, branches were established in seventeen parishes, each under the direction of a total-abstaining priest, and their aggregate amounted to about twenty-five thousand. The extension did not stop here. Other branches have since been established, and more, with the blessing of God, shall be. There was no compulsion in the matter—"the quality of mercy is not strained." The local pastor always invited the bishop to administer the pledge to his parishioners, and afterwards worked the organization at discretion.

As to permanent and appreciable fruits of Dr. Warren's pledge, the following may be pointed out.

First, a hopeful and increasing number of grown persons in every walk of life who abstain religiously and give great edification.

Secondly, greater success than ever—immensely greater—in reforming persons addicted more or less to intemperance.

Thirdly, cheering improvement in domestic comfort, attendance at schools, public peace and propriety, &c., &c.

In Enniscorthy several long ranges of good houses have been built since 1876, and some under the auspices of the Council of the Total Abstinence Association.

Fourthly, a hopeful cordiality in co-operation between the abstaining and the non-abstaining members of the clerical body. This is a matter of vital moment. I have learned from one of our lately deceased parish priests, that Dr. Keating (Bishop of Ferns, 1819-1849) hesitated about inviting Father Mathew, because he felt that without the co-operation of the clergy much good could not be done, whilst this co-operation might endanger friendly and harmonious relations between priest and priest. I dare say that little, if any, offence has been given by any clerical advocate of this association to his brother priests, and I can witness to the kind acceptance of the principle of total abstinence, and to the undiminished goodwill extended to total abstinence by the clergy at large. True, there have been a few voices raised against Dr. Warren's movement. But they were mainly extra-diocesan, and all died without echo. The diocesans, with fuller knowledge of the circumstances, even they who, using their liberty, adhered in all propriety to the time-honoured custom described in our quotation from Lanigan, said: "He that hath determined being steadfast in his heart, having no necessity, but having power of his own will, and had judged this in his heart . . . doth well." And again: "He that can take, let him take it." I count this harmonious and genuine priestly spirit among the happiest results of Dr. Warren's example; without it I should have no hope of desirable results.

A fifth advantage resulting from the same cause was that public opinion became disabused of its prejudices against "the pledge." It was no longer a stigma; no longer an eccentricity; no longer a terrible sacrifice of health, social enjoyment and good cheer. Individual unhappiness and domestic troubles fled before it; peace and plenty followed in its train. The boat man on the river, the fisher on the coast, the sailor on the seas, took, in many cases, "the bishop's pledge" and wondered at the happy change in their health and condition in general. So with the engine-driver, the baker and the smith; so with tradesmen of every craft; and

so with all shopkeepers and farmers, merchants and manufacturers, lawyers and physicians—all were delighted with the pledge. It made them so free, so contented, so secure, and it proved to be of such small cost in self-sacrifice. *I can assert that total abstinence is welcome to the majority of the people of Wexford county.*

There are further good results to be noticed. The consolation afforded to Dr. Warren by all the good effected among his own people deserves attention. He declared in private conversation, that “the good done by the association was the greatest consolation of his life.” He had published similar expressions in his pastorals. He also said: “It is clearly in the power of the bishops and priests to put an end to drunkenness in a short time.”

Besides this, neighbouring prelates were influenced by what had been accomplished in Ferns.

After Dr. Warren had again lifted up that flag, the Bishop of Ossory, Dr., now Cardinal, Moran, and the Archbishop of Dublin, Dr., and subsequently Cardinal, McCabe—followed his example. Yes, and when Dr. Warren in 1874, found the gates of death opened to him by a fatal cold, caught during the previous winter in “a labour of love,” and was received “into the joy of his Lord,” Providence raised him up a successor, one who as a parish priest had followed his leading in total abstinence, and who on his first pontifical appearance in the Cathedral of Ferns, standing in the very pulpit in which Dr. Warren had stood on the memorable evening of “All Saints,” 1876, declared:—

“I feel proud to acknowledge myself a member of the Total Abstinence Association. I hope I am not presumptuous in saying that the brightest gem in the heavenly crown of my saintly predecessor—Dr. Warren—is his work in the cause of temperance and total abstinence. I feel myself bound to make every effort to preserve and carry on the good work inaugurated by Dr. Warren, and to recommend strongly the principle which he laboured so strenuously to spread throughout this diocese. I feel it would be little short of a crime to allow this work to be destroyed.”

To one more benefit I would call attention. In view of the papal confirmation of total abstinence as “a proper
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and the truly efficacious means" of effecting the needful reform of our intemperance, is there not a national gain and glory in the fact that some of our prelates had previously led their dioceses solid to some perfection in the practice of this principle? We have thus proved the matter among ourselves, we understand its practice, and we have been found "watching."

Here the text of this important document may be introduced; the original Latin text was given in the I. E. RECORD in the number for May, 1887.¹

[Translation.]

"TO OUR VENERABLE BROTHER, JOHN IRELAND, BISHOP OF ST. PAUL,
MINNESOTA.

"LEO XIII., POPE.

"VENERABLE BROTHER: HEALTH AND APOSTOLIC BENECTION,

"The admirable works of piety and charity, by which Our faithful children in the United States labour to promote not only their own temporal and eternal welfare, but also that of their fellow citizens, and which you have recently related to Us, give to Us exceeding great consolation. And, above all, We have rejoiced to learn with what energy and zeal, by means of various excellent associations, and especially through the Catholic Total Abstinence Union, you combat the destructive vice of intemperance. For it is well-known to Us how ruinous, how deplorable is the injury, both to faith and to morals, that is to be feared from intemperance in drink. Nor can We sufficiently praise the Prelates of the United States who recently in the Plenary Council of Baltimore, with weightiest words condemned this abuse, declaring it to be a perpetual incentive to sin, and a fruitful root of all evils, plunging the families of the intemperate into direst ruin, and drawing numberless souls down to everlasting perdition, declaring, moreover, that the faithful who yield to this vice of intemperance become thereby a scandal to non-Catholics, and a great hindrance to the propagation of the true religion.

"Hence, We esteem worthy of all commendation the noble resolve of your pious associations, by which they pledge themselves to abstain totally from every kind of intoxicating drink. Nor can it at all be doubted that this determination is a proper and the truly efficacious remedy (*opportunitum planeque efficax esse remedium*) for this very great evil; and that so much the more strongly will all be induced to put this bridle upon appetite, by how much the greater are the dignity and influence of those who give the example. But greatest of all in this matter should be the zeal of priests, who, as they are called to instruct the people in the word of life, and to

¹ I. E. RECORD, vol. viii., p. 476.

mould them to Christian morality, should also, and above all, walk before them in the practice of virtue. Let pastors, therefore, do their best to drive the plague of intemperance from the fold of Christ, by assiduous preaching and exhortation, and to shine before all as models of abstinence, that so the many calamities with which this vice threatens both Church and State may, by their strenuous endeavours, be averted.

“And We most earnestly beseech Almighty God that, in this important matter, He may graciously favour your desires, direct your counsels, and assist your endeavours; and as a pledge of the Divine protection, and a testimony of Our paternal affection, We most lovingly bestow upon you, venerable brother, and upon all your associates in this holy League, the Apostolic Benediction.

“Given at Rome, from St. Peter's, this 27th day of March, in the year 1887, the tenth year of Our Pontificate.

“LEO XIII., POPE.”

For our immediate purpose—to show the feasibility of suppressing intemperance in Ireland, and to indicate means adequate to this reformation—enough has been written. The evil, though radical, is not ancient, and it has been dealt with effectively for a season—more than once. The general remedy—at home and abroad—is RELIGION. “This is the victory which overcometh the world, our faith.” But that religion may be employed effectively, works are required. These must be regarded as the practical means to obtain our end; and, in the light of past experience, I venture to name five such works. These seem to me necessary and adequate:

I. Unanimous counsel and harmonious action on the part of our priesthood.

II. Assiduous preaching against intemperate customs.

III. Prayer, with frequent confession and communion.

IV. Abstinence in accord with the spirit of the Church, not only for drunkards, but also, and *chiefly*, for the young, and for all to whose example the young look up.

V. Convenient organization, always religious, or closely allied to religion.

About each of these means I shall beg to offer further suggestions on an early occasion. Meanwhile I apologize, if need be, for having referred so exclusively to the diocese of Ferns. A selection was imperative, and I could testify most confidently to what has taken place at home.

MICHAEL KELLY, M.SS.

THEOLOGICAL QUESTIONS.

I.—THE SOULS IN PURGATORY.

"Please answer the following question :—Can one soul in Purgatory assist another soul in Purgatory by its prayers?"

"F. P. R."

We may arrive at the correct doctrine regarding the power of the suffering souls to intercede for one another, by considering first two other questions usually treated by Theologians.

1. Can the souls in Purgatory pray for themselves?

The souls in Purgatory cannot *merit*; neither can they perform works of *satisfaction*; they can however supplicate the Almighty by prayer and impetration: "Certum est" writes Suarez, "[vim impetrandi] habere locum in illis animabus, . . . quia illae animae sunt justae, et gratiae Deo; quia licet non sint in statu merendi, hoc necessarium non est ad impetrationem orationis" (*De Oratione* l. 1, c. xi., n. 14.) We may, therefore, hold that the souls in Purgatory pray for themselves: "Unde certum existimo orare pro seipsis." (*Ibid.* n. 12.)

2. Can the souls in Purgatory pray for the living?

Most of the old Theologians, according to Suarez, taught that the souls in Purgatory cannot pray for us. They may not know that the person for whom they would pray is living; they do not know our particular wants; they are prisoners sentenced by God to a term of severe punishment; and prisoners—argued the old Theologians—are not accorded the privilege of interceding for the friends who are enjoying liberty.

Many of the more modern Theologians, on the other hand, advocate the opposite opinion; and of this opinion Suarez again writes, "Quorum sententia mihi quidem satis pia et probabilis videtur, intellecta praesertim de oratione in generali, vel ex parte rerum, vel ex parte personarum" (*Ibid.* n. 16.)

3. Finally can the souls in Purgatory—as our correspondent asks—pray for one another?

Again, it is uncertain; but if it is probable that the souls in Purgatory pray for the living, it is at least equally probable that they can, and do pray for one another.

II.—CANONIZATION AND PAPAL INFALLIBILITY.

“Will the RECORD kindly say whether it is, or it is not, a matter of Catholic Faith, that Canonization lies within the province of Papal Infallibility? If it is, what are the reasons? Or if the negative is not heretical, on what grounds may it be held?”

“Some definite information along with the RECORD’s opinion on this matter will greatly oblige. “SUBSCRIBER.”

Theologians with practical unanimity teach that the Church is infallible in canonizing the saints. But is this doctrine a dogma of Catholic Faith? Benedict XIV. quotes many Theologians who teach that the Church’s infallibility in canonization, is an article of Catholic faith. (*De Canoniz.* l. 1, c. 45, nn. 14, *et seq.*) Many Theologians, on the contrary, hold that the doctrine is not *de fide*; and as Theologians very generally do not regard the doctrine as a dogma of faith, we may safely conclude that the doctrine has not been as yet defined by the Church.

Murray writes “1° Mihi videtur propositionem affirmantem esse revelatam, et ergo definibilem de fide. 2° Certum esse videtur eam non esse de fide Catholica, ita ut opposita doctrina notam haereseos mereatur.” (*De Eccl. D.* xvii., n. 201.)

It would be however a grievous sin to deny the Church’s infallibility in the matter of Canonization; because though not *heretical*, it would certainly be *erroneous*. “Propositio negans jure a Bened. vocatur erronea (quae post haereticam nota est pessima).” (Murray, *ibid.*)

III.—MATRIMONY AND MONASTERIES.

“VERY REV. SIR,—You will much oblige many readers of the RECORD if you kindly say, in the next issue of it, whether the consent of the parish priest is required by a priest of another parish, licitly to assist at a marriage in a public or private oratory attached to an exempt monastery in his parish. Does it make a difference whether

the priest so assisting be the pastor of either of the contracting parties, or another deputed by him? May the priest, so deputed, celebrate the nuptial Mass, and give the nuptial blessing to the newly-married couple? In what matrimonial register is such marriage to be registered; in that of the parish in which the marriage contract is entered into, or of the parish from which the parties came—the church or oratory in which the marriage ceremony is performed having no matrimonial registry, not being a parochial church.

“P.P.”

1.

May a parish priest lawfully assist at the marriage of his parishioner, or parishioners, in an exempt monastery, situated in another parish, without the permission of the parish priest of that parish?

Sanchez quotes some theologians who taught that a parish priest could not lawfully assist at the marriage of his parishioners, outside his own parish, without the permission of the local parish priest. Their reasoning would extend to exempt monasteries. They argued that the parish priest is a public and official witness; that he gives public approval and sanction to the marriage in the name of the Church; and that, as this is quasi-contentious jurisdiction, it cannot be at all exercised in another parish without the permission of the local parish priest: “*Quia parochus tenetur auctoritatem et approbationem publicam Ecclesiae nomine praestare matrimonio, hanc autem licite praestare nequit in aliena parochia, quia pertinet ad jurisdictionem quasi-contentiosam, cum praestari debeat tanquam a persona publica.*” (Sanchez, l. iii., d. xix., n. 17.)

Sanchez himself, however, and modern authors generally, teach that the permission of the local parish priest is not necessary: “*Verum probabilius mihi est nullo modo peccare—cessante scandalo—nec puniendum esse;*” and he concludes his arguments thus: “*Tandem quia nullo jure interdictum invenio parochus assistere matrimonio extra propriam parochiam; nec parochus alienus jure offendi ex hoc potest cum id non pertineat ad jurisdictionem contentiosam.*” (Sanchez, *ibid.*, n. 18.)

Of course a parish priest cannot assist at the marriage of

his parishioners in the church of another parish priest without the latter's permission. He can, however, assist at the marriage in an exempt monastery without the permission of the local parish priest; and, similarly, he could assist at the marriage, without reference to the parish priest of the place, if the marriage were celebrated in a private house, though, in this case, courtesy would require him to communicate with the local parish priest.

2.

Does it make a difference whether the priest so assisting be the pastor of either of the contracting parties, or another deputed by him?

It makes no difference. Even a delegated priest can lawfully assist at a marriage, without the permission of the local parish priest, when the marriage is celebrated in an exempt monastery, or in any church not subject to the parish priest, or in a private house.

3.

May the parish priest, or his delegate, celebrate the Mass *pro sponso et sponsa*, and give the solemn blessing to the newly-married couple?

We distinguish two nuptial blessings: the Ritual blessing and the Missal blessing. The Missal blessing is called the solemn blessing, and is given in the Missal with the Mass *pro sponso et sponsa*.

It will be convenient now to propose two questions under this heading: 1. May the parish priest, or his delegate, *solemnly* bless the newly-married couple in a strange parish without the permission of the local parish priest? 2. May he do so in an exempt monastery?

1. Neither the parish priest, nor his delegate, can give the solemn blessing without the permission of the local parish priest.

St. Liguori writes: "Recte autem dicunt Sanchez . . . peccare graviter parochum si in alterius parochia sponso et se conjunctos solemniter benediceret."

Layman teaches: "Peccat tamen parochus si in aliena parochia sponsis suis *solemniter* ac publice assistat." (l. v., t. x., p. ii., c. iv., n. 3.)

Feije: "Quum autem matrimonium iniri debeat publice et cum consuetis solemnitatibus illicite ita assistit absque licentia parochi hujusve Ordinarii." (n. 284.)

II. Neither can the parish priest, or his delegate, give the solemn blessing in an exempt monastery without the permission of the parish priest.

This will be manifest if we attend to the reason of the prohibition: it is well explained by Sanchez. The old theologians, who held that a parish priest could not even *privately* assist at a marriage outside his own parish, without the permission of the local parish priest, argued from the fact that a bishop cannot lawfully ordain his subjects in another diocese, without the permission of the bishop of that diocese; and also from the fact that the solemn nuptial blessing cannot be given without the permission of the local parish priest. Sanchez, in reply, points out the difference between *privately* assisting at a marriage, on the one hand, and conferring orders, or giving the *solemn blessing*, on the other: "Ordines sacri conferuntur ab Episcopis celebrantibus divina officia, indutisque vestibus Pontificiis, et ita cum *quodam quasi strepitu judicio*." And again he explains why the *solemn nuptial blessing* may not be given without permission: "Quia benedictiones solennes celebrantur a sacerdote inter Missarum solennia et ita cum *quodam quasi strepitu judicio* ut proxime de ordinibus sacris dicebamus." (L. iii., D. xix., n. 19.) The reason of the prohibition is, therefore, the same in both cases; but a bishop cannot licitly ordain his subjects, even in an exempt monastery of another diocese, without the permission of the bishop of that diocese; so, likewise, a parish priest cannot solemnly bless his newly-married subjects in an exempt monastery of another parish, without the permission of the local parish priest, or the bishop of the diocese. The solemn nuptial blessing is an act of quasi-contentious, or quasi-judicial jurisdiction, which cannot be exercised in another's parish without his permission.

4.

In what matrimonial register is such a marriage to be registered?

The marriage will be entered in the register of the parish priest of the parties.

D: COGHLAN.

LITURGICAL QUESTIONS.

THE CEREMONIES OF SOME ECCLESIASTICAL FUNCTIONS.

SOLEMN MASS.

CHAPTER VII.—FROM THE SINGING OF THE EPISTLE TO THE OFFERTORY.

SECTION I.—THE READING OF THE GOSPEL.

The Celebrant says the *Munda cor meum* at the centre of the altar, goes to the gospel corner, signs the missal at the beginning of the Gospel, then signs his forehead, lips, and breast, and reads the Gospel, all precisely as in a Low Mass, except that he now reads the Gospel in a low tone, and at the end does not kiss the missal, nor say *Per evangelica dicta*, etc. Having read the Gospel, he returns to the centre of the altar, puts incense into the censer, and blesses it in the same manner and order in which he performed this ceremony before the Introit. He then turns towards the altar, and remains in that position until the deacon carrying the missal kneels on the predella to receive his blessing, when, turning by his right and keeping his hands joined before his breast, he says *Dominus sit in corde tuo et in labiis tuis, ut digne et competenter annunties Evangelium suum*, then disjoins his hands, placing the left below his breast,¹ and making with his right the sign of the cross over the deacon, saying at the same time, *In nomine Patris, et Filii, et Spiritus Sancti*. Having pronounced these words, he places his right hand on the upper edge of the missal to be kissed by the deacon, and when the deacon has stood up and saluted him, he passes to the epistle corner, where he remains turned towards the altar until the deacon begins to sing the Gospel.

*The Deacon*² retires from his place beside the celebrant,

¹ Authors generally.

² The deacon carries the missal as the sub-deacon has been directed to carry it.

when the sub-deacon, having sung the Epistle, approaches to receive the celebrant's blessing, and goes immediately *in planum* by the lateral steps on the epistle side. Standing *in plano*, his face towards the altar, he receives the missal from the master of ceremonies,¹ to whose salutations he responds, and proceeds *per planum* to the centre of the altar, saluting the choir on his way, first on the epistle, then on the gospel side. At the centre he genuflects on the lowest step, mounts the altar, and lays the missal on the table of the altar, either in the centre or a little towards the epistle side, taking care that the opening is towards the gospel side. Again he genuflects, and goes to the gospel side, where he stands during the reading of the Gospel at the celebrant's right. The Gospel read, he retires with the celebrant to the centre of the altar, and there assists at the blessing of the incense; then, descending from the predella to the highest step, he kneels on the edge of the predella, and says the *Munda cor meum*. Having recited this prayer, he rises, takes the missal from the altar, and kneels on the predella, his face towards the gospel side, his right next the altar. Kneeling thus, with head inclined, he says, in an audible voice, *Jube, domine, benedicere*; advances the upper edge of the missal a little in front of his breast, kisses the celebrant's hand when laid on the missal, rises, salutes the celebrant with a moderate inclination of the body, and, without turning his back towards the altar or the celebrant, he goes down the steps, and takes up his position at the centre, his face towards the altar.

The Sub-deacon removing the missal from the epistle to the gospel side, goes *per brevior* and genuflects at the centre of the altar. He places the missal at the gospel side so that the celebrant when reading from it shall look towards the corner of the altar, and shall have his left turned partly towards the people. During the reading of the Gospel he stands on the highest step turned towards the celebrant,

¹ If the deacon is vested in folded chasuble, he removes it before receiving the missal, and puts on a broad stole over the ordinary stole. He does not resume the chasuble until after the communion.

responds to the *Dominus vobiscum* and the *Initium*, or *Sequentia sancti Evangelii*, inclines and genuflects with the celebrant, and, at the end of the Gospel, removes the missal towards the centre of the altar, placing it so that it shall face the epistle side. He stands at the left of the celebrant during the blessing of the incense; then descends *in planum*, and stands between the centre of the altar and the gospel corner.

The Master of Ceremonies having received the missal from the sub-deacon, and handed it to the deacon, remains standing at the epistle side until the celebrant has read the Gospel. In company with the thurifer, and having him on his right, he mounts the lateral steps on the epistle side, genuflects on the predella, and assists at the blessing of the incense as before the Introit; and, having again genuflected, he descends the steps on the epistle side, gives the acolytes the signal to repair with their candles to the front of the altar, whither he himself forthwith proceeds, and takes up a position to the left of the sub-deacon, or behind him, according to the size of the sanctuary.

The Acolytes remain standing at the credence with their hands joined, until they receive the signal from the master of ceremonies to carry their candles to the gospel side for the singing of the Gospel. Taking up their candles they march side by side, and without saluting either the choir, or the altar, they range themselves in front of the altar either in a line with the sacred ministers or behind them.

The Thurifer, on the right of the master of ceremonies, goes up to the altar immediately after the celebrant has read the Gospel to get incense put into the censer. He genuflects on the predella, raises the cover, holds up the censer to the celebrant, and puts down the cover again as already directed. Having fastened the cover he takes the censer in his right hand, again genuflects, and descends by the steps on the epistle side *in planum*, and thence goes to the front of the altar, where he takes his place.

SECTION II.—THE SINGING OF THE GOSPEL.

The ministers when assembled in front of the altar before

the singing of the Gospel may arrange themselves in any of the three following ways:—

FIRST STEP OF ALTAR						
(1)	2 A.	M. C.	S. D.	D.	Th.	1 A.
(2)		M. C.	S. D.	D.		
			2 A.	Th.	1 A.	
			S. D.	D.		
(3)			M. C.	Th.		
			2 A.	1 A.		

They remain in this position until the choir has just finished singing, when all together genuflect to the altar, turn, and salute the choir, first on the gospel, then on the epistle side, and proceed to the place where the Gospel is sung.

The Thurifer and the Master of Ceremonies go in front, the former on the left, the latter on the right. They so place themselves on arriving at the place where the Gospel is sung that the master of ceremonies is at the deacon's right, the thurifer at his left, and immediately turn towards each other, leaving a passage between them for the acolytes, and the sacred ministers. During the singing of the Gospel they stand on the right and left of the deacon, unless at the incensing of the missal, when both are at his right. They do not, however, stand exactly in a line with the deacon, but a little behind him. They turn towards the altar, and make a profound inclination of the head at the Sacred Name. At the name of Mary, or of the saint whose feast is celebrating, the thurifer inclines towards the book, the master of ceremonies towards the altar as a sign to the celebrant, and should words requiring a genuflection occur both genuflect towards the altar.¹ When the deacon is about to incense the missal the thurifer passes behind him to his right, hands the censer to the master of ceremonies and receives it from him after the incensation.

¹ Favrel, Part II., Tit. ii., c. v., n. 14. Vavasseur, Part VII., sect. i., c. i., art. 3, n. 50.

The Acolytes follow the master of ceremonies, and the thurifer. When these latter halt the acolytes pass between them, and take their places with their backs to the wall, and their faces towards the epistle corner, and so far apart that the sub-deacon may find room between them. They remain immovable during the singing of the Gospel.

The Sub-deacon after saluting the choir passes behind the deacon and accompanies him on his left to the place where the Gospel is sung. There he stands between the acolytes, with his back to the wall and his face towards the Epistle corner. He receives the missal from the deacon, holds it open before him, keeping the upper edge resting against his forehead. He does not incline or genuflect during the singing of the Gospel.

The Deacon, having the sub-deacon at his left, and carrying the missal, follows the attendants to the place where he is to sing the Gospel. Opening the missal he hands it to the sub-deacon, and with hands joined sings *Dominus vobiscum*; then placing his left hand extended on the missal he makes with the thumb of his right hand the sign of the cross at the beginning of the Gospel while he sings *Sequentia Sancti*. While singing *Evangelii* he places his left hand on his breast, and with the thumb of the right signs himself on the forehead, then on the lips without any word or words, and finally on the breast at the words *Secundum N*.

Having now received the censer from the master of ceremonies he incenses the missal with three swings, the first in the centre, the second to his own left, the third to his own right, and before and after the incensation he makes a moderate inclination to the missal. He returns the censer, and joining his hands sings the Gospel, making all the reverences required towards the missal.

The Celebrant remains turned towards the altar at the epistle corner until the deacon commences to sing *Dominus vobiscum*, when he turns towards him. At the *Sequentia*, etc., he signs his forehead, lips, and breast; at the sacred name he inclines towards the cross, but towards the book, from which the deacon sings, at the name of Mary, or of the saint in whose honour Mass is being offered. Should words

requiring a genuflection occur in the Gospel, he turns towards the altar, places his hands thereon, and genuflects.

The Choir rises just as the singing of the Tract, Sequence, or *Alleluia* is ending, turns immediately towards the altar, and responds to the salutation of the ministers.¹ During the singing of the Gospel the choir is turned towards the deacon. The clergy incline and genuflect at the words requiring these reverences, and at the *Sequentia*, etc., they sign themselves on the forehead, lips, and breast.

SECTION III.—THE CREED.

The Celebrant, after the singing of the Gospel, kisses the missal presented to him by the sub-deacon, saying, *per Evangelica dicta*, etc., and having been incensed by the deacon he returns to the centre of the altar and intones the *Credo in unum Deum*. In conjunction with the sacred ministers, for whose arrival he pauses a moment, he recites in a subdued tone the remainder of the Creed, inclining his head at *Jesum Christum*, and at *Simul adoratur*, and genuflecting at *Et Incarnatus est*. He signs himself at the last words, makes the proper reverence to the altar, and proceeds to the bench. He uncovers, and inclines profoundly while the choir sings *Et Incarnatus est*, and on the Feasts of the Annunciation and Nativity he kneels on the lowest step on the epistle side at the singing of these words.

The Deacon having sung the Gospel, points out the beginning of it to the sub-deacon, and turning his face towards the altar, retires a step to let the sub-deacon pass. He follows the attendants to the centre of the altar, genuflects on the first step, receives the censer from the thurifer, and incenses the celebrant with three double swings,² making a moderate inclination before and after. He returns the

¹ Bourbon, n. 383.

² De Herdt, Tom. I., 318, De Carpo. pars ii., n. 169. Falise, *Tableaux*, who appeals to Merati, Lohner, Vinitor, Bauldry, Cavalieri, Pavone, and a Portu. But Vavasseur, *loc. cit.* De Conny, *loc. cit.* Baldeschi and Favrel say that the deacon stands at the gospel corner—in *cornu Evangelii*—while incensing the celebrant. We adopt the former opinion both because it is better supported, and because it is more convenient.

censer to the thurifer, and, without any further genuflection, or inclination, ascends to his place behind the celebrant. When the celebrant has intoned the *Credo*, the deacon immediately genuflects, goes to the right of the celebrant, and recites the Creed with him, inclining and genuflecting when he inclines and genuflects. He signs himself at the last words, genuflects when the celebrant salutes the altar, and goes before him to the bench.

During the singing of the Creed he uncovers and inclines along with the celebrant, and kneels with him on the first step at the singing of the *Et Incarnatus est* on the Feasts of the Nativity and Annunciation. When the choir has sung *Et Homo factus est*, the deacon rises, places his cap on the bench, salutes the celebrant, and goes to the credence for the burse, which he carries to the altar. He holds the burse elevated to the level of his eyes, the opening upwards and inclined towards himself, the finger and thumb of each hand grasping the lower edge, and the other fingers being joined underneath. He salutes the choir on his way, genuflects on the lowest step, ascends, rests the burse on the altar, takes out the corporal, places the burse against the *gradus* on the gospel side, with the opening next the centre of the altar, and spreads the corporal. He then genuflects, goes *per brevior* to the bench, salutes the celebrant with a moderate inclination of the body, the sub-deacon with a slight inclination of the head, not as a mark of reverence, but as an intimation to him to be seated, takes his seat, and assumes his biretta.

The Sub-deacon lowers the missal as soon as the deacon has ended, lets it rest on his left arm while the deacon points out the beginning of the Gospel, and at once carries it to the celebrant. He goes *per brevior*, does not genuflect when passing the centre of the altar nor salute the celebrant before presenting the missal. With his right hand he indicates to the celebrant the beginning of the Gospel, and when the celebrant has kissed the missal, he closes it, retires a little, and salutes the celebrant with a moderate inclination of the body. He then proceeds directly to the foot of the altar on the epistle side, gives the missal to the master

of ceremonies, and takes his place behind the deacon, genuflecting when he arrives.

When the celebrant has intoned the *Credo*, he genuflects, ascends to his left, recites the Creed with him, and makes the same reverences which he makes. At the last words of the Creed he signs himself, then genuflects, and proceeds in front or on the right of the deacon to the bench. At the *Et Incarnatus est* he uncovers and inclines profoundly, but on the Feasts of the Nativity and Annunciation he kneels on the first step at the celebrant's left. After the singing of the *Et Incarnatus est* the sub-deacon uncovers, and rises along with the deacon, but does not salute the celebrant: instead he inclines his head to the deacon¹ when the latter salutes the celebrant. While the deacon is at the altar the sub-deacon may remain standing or he may reseat himself. If he remains standing, he returns the deacon's salute,² and takes his seat along with him. If he sits while the deacon is absent, he rises at his approach, returns his salute, and resumes his seat. At *Simul adoratur* he uncovers and inclines.

The Master of Ceremonies proceeds to the epistle corner between, or a little in rere of the acolytes, genuflects with them before the altar at the same time as the deacon and thurifer genuflect, and at some distance behind them. He stands at the epistle corner, receives the missal from the sub-deacon with the customary salutations, carries it to the credence, and then going to the epistle corner he stands during the recitation of the Creed, keeping his hands joined, and making the same signs and reverences as the celebrant and sacred ministers.

When the choir comes to the words *Et Incarnatus est* he makes an inclination to the celebrant and his ministers, and kneeling with his face towards the gospel side of the altar, he remains profoundly inclined until the choir has sung *Homo factus est*. Rising he again inclines towards the sacred ministers as a signal for the deacon to carry the burse to the altar. He salutes the celebrant along with the deacon, whom

¹ De Herdt, Tom. i., n. 321.

² De Herdt, *ibid*.

he accompanies to the credence, and to whom he hands the burse with a salutation, as usual, before and after. He then returns to his place. When the choir sings *Simul adoratur* he gives a sign to the sacred ministers to uncover, and at the last words of the *Creed* he invites them to proceed to the altar.

The Acolytes after the singing of the Gospel carry their candles to the credence, genuflecting when passing the centre of the altar. Having placed their candles as before on the posterior angles of the credence they turn towards the altar, incline, genuflect, and sign themselves along with the sacred ministers, and when the sacred ministers take their seats on the bench, the acolytes may also seat themselves. When the master of ceremonies gives a sign to the sacred ministers to uncover for the *Et Incarnatus est* the acolytes kneel and incline profoundly until the *Homo factus est* is sung. They then rise, and at the approach of the deacon and master of ceremonies they raise the veil a little so that the burse may be easily reached. When the deacon takes his seat after spreading the corporal the acolytes may sit. At the words *Simul adoratur* they incline, and in obedience to the signal of the master of ceremonies at the end of the *Creed*, they rise along with the sacred ministers.

The Thurifer walks on the deacon's right to the centre of the altar, where he hands him the censer without any *oscula*. He salutes the celebrant before and after the incensation, receives the censer from the deacon, and steps back a little to allow the sub-deacon to pass into his place. He remains behind the sub-deacon until the celebrant has intoned the *Credo*, inclines to the cross at *Deum*, and having genuflected along with the deacon and sub-deacon, he carries the censer to the sacristy.

The Choir remains turned towards the altar until the *Creed* has been intoned. The clergy incline at the word *Deum*, and as soon as the chanters take up the singing, they turn *in chorum*. When the celebrant recites the *Et Incarnatus est* they genuflect;¹ they incline with the celebrant at *Simul*

¹ Martinucci, c. iii., sec. iv., n. 63. Falise, *Tableaux*.

adoratur, and at *Vitam venturi saeculi* they make the sign of the cross.

As soon as the sacred ministers have taken their seats the clergy in choir also sit. During the singing of the *Et Incarnatus est* they kneel and incline profoundly : at *Simul adoratur* they uncover and incline, and when the master of ceremonies at the end of the Creed gives the signal to the sacred ministers, the clergy in choir rise, turn at once towards the altar and re-salute the sacred ministers.

SUPPLEMENT TO THE "ORDO" FOR THE DIOCESE OF TUAM.

"Would you kindly say, in the next issue of the RECORD, why the Feast of St. Jarlath, Patron of Tuam, is again to be celebrated by the priests of the Diocese of Tuam on the 24th of July? The Tuam priests have already celebrated the Feast on the 6th of this month.

"As a number of us were assembled, not many days ago, the question turned up. Some said that the Office of the Patron is frequently for eight days, and that as this was prevented by the advent of Pentecost week, the Feast should wait its turn before it could be again resumed.

"I was deputed to refer the matter to you, and hope to have an answer in the next issue of the RECORD, stating why we should again celebrate the Feast of St. Jarlath, or if there is not an error in the *Ordo*, and if so, what is the proper Feast for the Tuam priests for the 24th of July?

"SACERDOS TUAMENSIS."

Our correspondent asks two questions: 1. Is the Feast of St. Jarlath, already celebrated in the Diocese of Tuam on June 6th, to be again celebrated in that diocese on July 24th, the day to which it has been transferred for the other dioceses of Ireland? 2. If the Feast of St. Jarlath is not to be re-celebrated, what is the proper Feast for the Diocese of Tuam on July 24th? We shall answer these two questions in order.

1. The answer to the first question must be negative. There is no principle in the whole liturgy that would justify such a re-celebration of a Feast. It is quite true, as some of our correspondent's friends have remarked, that the Feast of

a Patron has generally an octave, and that the octave of St. Jarlath in the Diocese of Tuam was this year interrupted by the approach of Pentecost, but the conclusion they would draw from these premises is quite illegitimate. For, when an octave is interrupted by the approach of a time excluding octaves, no further notice is taken of it; what remains of it is simply dropped, and never resumed. Hence at June 7th of this year the compiler of the *Ordo* reminds the priests of Tuam and Dublin that the octaves of the patrons of their respective dioceses cease after that day. "Nil amplius," he says, "de Oct. SS. Patronorum." Therefore, the interruption of the octave is no reason why the Feast of St. Jarlath should be afterwards resumed, and consequently it must be admitted that the *Ordo* for this year does not point out to the priests of Tuam what Feast they are to celebrate on July 24th. This brings us to our correspondent's second question.

2. The reply to the second question is neither so simple nor so obvious as the reply to the first. For, in providing an Office for July 24th, it becomes necessary, as will appear, to provide Offices for several other days as well. On referring to the *Ordo*, we find that at July 24th there are four transferred Feasts to be placed. These are the Feast of Our Lady of Good Counsel, transferred from April 26th; of St. Jarlath, from June 6th; of St. Columba, from June 9th; and of St. Basil, from June 14th. The Feast of Our Lady of Good Counsel, being only a secondary Feast, and of double major rite, yields precedence to the principal Feasts of local saints of the same rite. Hence, though the Feasts of SS. Jarlath and Columba were transferred long after the Feast of Good Counsel, they are assigned a place before it. Accordingly we find the Feast of St. Jarlath, the first transferred of these two, placed on the first free day, namely July 24th. But as this Feast has been already observed in the Diocese of Tuam, and cannot be observed a second time in the same year, it follows that the Feast for July 24th in the Diocese of Tuam is that one of the transferred Feasts which is to be placed next after St. Jarlath. This, as has been said, is the Feast of St. Columba. But

in the general *Ordo* the Feast of St. Columba is placed on July 27th. Again, therefore, it becomes necessary to assign an Office to July 27th for Tuam. To do this we take the next transferred Feast, that namely of our Lady of Good Counsel, which in the general *Ordo* is put down on July 30th. Here another vacancy occurs in the Tuam *Ordo*, which must be supplied by giving to that day the Feast of St. Basil, transferred in the general *Ordo* to September 6th. And as at this last day no transferred Feast remains unplaced, September 6th in the Diocese of Tuam will have only a ferial or votive Office.

Subjoined will be found complete directions regarding the Office and Mass to be recited in the Diocese of Tuam on the above-mentioned days.

Julii 23.—Fer. 3, S. Apollinaris, Ep. et M. dupl. Ll. 2 et 3 Nn. prop. com. S. Liborii in L. et mis. In Vesp. de seq. (m. t. v.) com. praeced. et S. Christinae, V. et M.

Julii 24.—Fer. 4 (vig. S. Jacobi) S. Columbae, Abb. dupl. maj. (è 9 ult.) (m. t. v.) Ll. 1 et 2 Nn. de comm. conf. 1 loco. Ll. 3 N. de comm. Abb. 9 l. de hom. vig. com. vig., et S. Virg. in L. et mis. Evg. vig. in fin. Vesp. de seq. com. praeced. tant.

Julii 26.—Feria 6, S. ANNAE, etc. ut in *Ordine generali*. In fin. hymnor. Completor et horar. *Jesu . . . qui natus*.

Julii 27.—Sab. Festum B. V. M. de Bono Consilio, dupl. maj. (è 26 Apr.) Omn. ut in Festis B. V. M. et in prop. 9 l. et com. S. Mart. in L. et mis. In 2 Vesp. (nil de seq.)¹ Com. Dom. 7, Ant. *Unxerunt*, ac Ss. Nazarii et Soc. Mm.

Julii 29.—Fer. 2, S. Marthae, etc. ut in *Ord. generali*.

Julii 30.—Fer. 3, S. Basil, Ep. et D. dupl. (è 14. Junii) Ll. 1, N. de Script. occur. Ll. 2 et 3 Nn. prop. 9 l. et com. Ss. Mm. Abdon. et Sennen. in L. et mis. In 2 Vesp. a cap. de seq. com. praeced.

Septem. 5.—Fer. 5, S. Laurentii Justiniani Ep. et C. semid. (m. t. v.) In mis. *Statuit* 2 Orat. *A cunctis*, 3 ad lib. 2 Vesp. de eodem, vel a cap. de Passione Domini. com. praeced.

Septem. 6.—Fer. 6. De ea ut in Psalt. et prop. de Temp. vel de Commem. Passionis semid. Ll. 1 N. de script. occur. In mis 2 Orat. *A cunctis*, 3 ad lib. In 2 Vesp. a cap. de seq. com. praeced. In fin. hymnor. Completor et horar. *Jesu . . . qui natus*.

D. O'LOAN.

¹ Festo, scil., Sacri Cordis Mariae. Vid. De Herdt., tom. 2, n. 307.

DOCUMENTS.

RESOLUTIONS OF THE ARCHBISHOPS AND BISHOPS OF IRELAND
ON THE LAND QUESTION.

SUMMARY :

Legal Protection demanded for the Tenants—The Arrears Question—The Arbitration Proposals of the Archbishop of Dublin Endorsed by the Episcopacy—A Dignified Protest.

The following important Resolutions on the Land Question were adopted by the Archbishops and Bishops of Ireland, at the recent General Meeting of their Lordships' Body, held in St. Patrick's College, Maynooth, on Thursday, the 27th June :—

“ We take this opportunity of again declaring our adhesion to the following Resolutions, which were adopted at the last General Meeting of our Body, in June, 1888 :—

“ ‘ Having become aware, from the comments of many of the leading organs of public opinion throughout Europe, that a widespread misconception still prevails as to the existing state of the Land Laws in Ireland, we deem it our duty to make the following statement on the subject :—

“ ‘ We do not aim at enumerating all the grievances of which the agricultural tenants of Ireland may justly complain. We fully recognise the impossibility of dealing with many of them in the present Session of Parliament. But, in our opinion, there are certain most pressing grievances, which, in the interests of public order, as well as of justice, imperatively call for immediate legal redress.

“ ‘ I. The fundamental demand of the agricultural tenants of Ireland, in the matter of rent, is, as it has always in substance been, for the establishment of an impartial public tribunal to adjudicate between landlord and tenant. The tenants do not claim that the amount of rent to be paid should be fixed by themselves. What they object to is that it should be determined by the arbitrary will of a landlord.

“ ‘ II. It is unnecessary here to enumerate the special circumstances of the Irish Land System, which put the justice of the tenants' claim in this matter beyond question. The principle that Irish agricultural tenants should be protected by law against the

imposition of exorbitant rents, and against eviction in consequence of the non-payment of such rents, has long since been recognised by Parliament. It is the fundamental principle of the Land Act of 1881, and of several subsequent statutes.

“‘ III. The present claim of the tenants, then, is for the full and effective application of this principle. Even as regards those classes of agricultural tenants on whom the right of having their rents fixed by a public tribunal has been conferred by Acts of Parliament, obstacles have been allowed by the Legislature to remain, which in very many cases practically render these acts inoperative.

“‘ IV. By far the most serious of these obstacles is that which has arisen from the accumulation of the arrears of exorbitant rents. In the present state of the law, tenants weighed down by this burden—and such tenants are to be numbered by the thousand throughout the country—are hopelessly excluded from the possibility of obtaining effective redress through the Courts. The heavy indebtedness of such tenants puts it in the power of a harsh landlord to use the threat of eviction as a means of keeping back the tenant from making any application to the Court; and even in cases where the intervention of the Court is obtained, the Court, owing to its inability to lessen the debt of the arrears, is powerless to ward off from the tenant the danger of eviction. It has, indeed, jurisdiction to reduce his exorbitant rent. But it has no power to lessen in any way the heavy indebtedness which has come upon him from his inability to pay that exorbitant rent in the past. So long as this indebtedness remains, he is at the mercy of the landlord.

“‘ V. Again, there are thousands of tenants throughout the country who have been ousted from the right of having recourse to the Courts by the service of eviction notices, which have, in fact, altogether deprived them of their legal status as tenants.

“‘ VI. It cannot be alleged in excuse for the continued failure to afford legal protection to the tenants in the cases we have mentioned, and in others unnecessary to enumerate here, that any serious difficulty exists in providing an adequate remedy.

“‘ As regards the question of arrears, for instance, it is a fact of public notoriety that at the present moment there is in operation in Scotland an Act of Parliament specially devised to afford protection in this very matter to Scotch tenants.

“‘ The actual working of the Scotch Act, to which we refer, is sufficiently disclosed by the fact stated in the Official Report recently published by the Commission by which that Act is administered.

The reductions judicially granted by the Commission amount to over 30 per cent. on the rents, and to no less than 61 per cent. on the arrears in the cases decided by them.

“A Bill for the extension of this law to Ireland has been rejected by Parliament during the present session. We are utterly unable to comprehend on what principle a difference of treatment so notably to the disadvantage of Irish tenants can be justified.

“VII. We deem it our duty to add that unless Parliament at once apply some really effective measure for the protection of Irish tenants from oppressive exactions and from arbitrary eviction, consequences the most disastrous, no less to public order than to the safety of the people, will almost inevitably ensue.”

“We feel called upon now to renew our protest against the continued refusal of the Ministry and of Parliament to provide some efficient measure of protection for the tenant-farmers of Ireland in the matters dealt with in the above resolutions.

“We have also to express our deep regret that the proposals of the Archbishop of Dublin for the adoption of arbitration as a means of bringing about an amicable and equitable solution of the more pressing difficulties of the land question have been in so few instances adopted by Irish landlords, and that the House of Commons has recently rejected a resolution proposed by one of its members in favour of the adoption of this equitable method of settlement.

(Signed),

“✠ MICHAEL LOGUE, Archbishop of Armagh,
Primate of All Ireland, *Chairman*.

“✠ FRANCIS J. MACCORMACK, Bishop
of Galway and Kilmacduagh,
“✠ BARTHOLOMEW WOODLOCK, *Secretaries*,
Bishop of Ardagh and Clon-
macnoise,

“St. Patrick's College, Maynooth,
27th June, 1889.”

RESOLUTIONS OF THE ARCHBISHOPS AND BISHOPS OF IRELAND ON THE EDUCATION QUESTION.

At the Annual General Meeting of the Archbishops and Bishops of Ireland, held at St. Patrick's College, Maynooth, on Thursday, the 25th of June, the following resolutions of

the Episcopal Standing Committee on the subject of Education—Primary, Intermediate, and University—were adopted by their Lordships :—

“At a meeting of the Standing Committee of the Catholic Bishops of Ireland, held at the Archbishop’s House, Dublin, on the 21st March, it was resolved that, in pursuance of the instructions given by the last General Meeting of the Bishops, the following statement on the Education Question should be submitted to Parliament, through the leaders of her Majesty’s Government, and of the Opposition in both Houses, and the leader of the Irish party in the House of Commons.

“I. On the subject of Primary Education, the Committee beg leave to call attention especially to the following grievances, which the Bishops have repeatedly complained of, individually and at their meetings, and which have been specially set forth in the Report of Lord Powis’s Commission in 1870, and in several subsequent Official Reports, notably in a recent Report of the Educational Endowments (Ireland) Commission, as urgently calling for redress :—

“(a) Restrictions on religious teaching and practices and on the use of religious emblems are enforced in schools, which are and have been strictly denominational, or unmixed, as to the religion of the pupils. Catholics claim, as a strict right, inseparable from religious freedom, that the managers of such schools should be free to conduct them on denominational principles ; and that the Conscience Clauses and restrictions of the Mixed System should apply only to schools frequented by children of different religious denominations.

“(b) The existing Model Schools, although strongly condemned by Royal Commissions, are still maintained at a very heavy expense to the State, mainly for the benefit of middle-class Protestants.

“(c) The newly established Training Colleges are placed under heavy pecuniary burdens and disadvantages, from which the State Training College is entirely exempt. Catholics claim, as an essential condition of the new Training System, that the Denominational Colleges shall enjoy the same advantages in every respect as the mixed College. A recommendation to this effect was made by the Royal Commission of 1870.

“Underlying the above and other grievances, and mainly chargeable with them, is the unfair constitution of the Board of National Education. This body, by which the grants to primary education are

distributed, and the whole primary system is administered, is not fairly representative of the Catholic population of Ireland, and offers no adequate protection for the large Catholic interests involved in the National system of education. We demand, as an essential condition of the reform of the system of National Education, that the Board be reconstituted on a new and equitable basis.

"II. As to the system of Intermediate Education, the following amendments have been frequently asked for by the patrons and managers of Catholic Intermediate Schools, and the same have been recommended by the Educational Endowments Commission:—

"(a) That the amount of the funds allotted by the State for the carrying out of the system, which is admitted on all sides to be entirely inadequate, should be largely increased.

"(b) That as the competition created by the system involves a large increase of school expenses, the results fees obtainable by schools should be increased.

"There is, moreover, a very general demand that, as in the Royal University, so in the Intermediate Examinations, girls, in so far as it is considered desirable for them to take part in the competition with boys, should compete for the same prizes, and under the same programmes.

"It is also keenly felt as unfair to Catholics that non-Catholic members form the majority of the Board of Intermediate Education.

"III. As regards University Education, the Committee renew the oft-repeated protest of the Catholic bishops, clergy, and people of Ireland against the unfair and oppressive system of higher education, established and maintained in Ireland by State endowments in the interest of non-Catholics, and to the grave social detriment of Catholics.

"Catholics demand equality in University, as well as in Intermediate and Primary, education with their non-Catholic fellow-subjects, so far as those systems are sustained and endowed by the State. They demand that their Educational grievances, which have extended over three hundred years, and which have been a constant, ever-growing source of bitter discontent, be at length redressed; and they appeal to all sections of Parliament, without distinction of political parties, to legislate promptly and in a just and generous spirit in this all-important matter.

"The Committee abstain from formulating the University system which would best satisfy their demands and wishes; they will merely observe, that these would be satisfied substantially—(a) by the

establishment, in an exclusively Catholic, or in a common University, of one or more Colleges conducted on purely Catholic principles, and at the same time fully participating in all the privileges and emoluments enjoyed by other Colleges of whatsoever denomination or character; (b) by admitting the students of such Catholic Colleges, equally with the students of non-Catholic Colleges, to University honours, prizes, and other advantages; and (c) by securing to Catholics in the Senate, or other supreme University Council, an adequate number of representatives enjoying the confidence of the Catholic Body.

“✠ MICHAEL LOGUE, Archbishop of Armagh,
Primate of All Ireland, (*chairman*).

“✠ FRANCIS J. MACCORMACK,
Bishop of Galway,

“✠ BARTHOLOMEW WOODLOCK,
Bishop of Ardagh and
Clonmacnoise, } *Secretaries.”*

The above Resolutions, as is stated in their opening paragraph, were first issued from a Meeting of the Standing Committee of the Irish Bishops, held in Dublin a few months ago.

LETTER OF HIS HOLINESS, LEO XIII., APPROVING THE
CATHOLIC UNIVERSITY OF THE UNITED STATES.

LITTERAR SANCTISSIMI DOMINI NOSTRI LEONIS PAPAE XIII.
DE MAGNO LYCAEO WASHINGTONENSI.

DILECTO FILIO NOSTRO IACOBO TIT. S. MARIAE TRANSTIBERIM S. R. E.
PRESBYTERO CARDINALI GIBBONS ARCHIEP. BALTIMORENSI ET
VENN. FRATRIBVS ARCHIEPISCOPIS ET EPISCOPIS FORDKEATORVM
AMERICA SEPTENTRIONALIS STATVVM.

LEO PP. XIII.

DILECTE FILI NOSTER ET VENERABILES FRATRES SALUTEM ET
APOSTOLICAM BENEDICTIONEM.

Magni Nobis gaudii causam affert studium vestrum, quo ad catholice pietatis incolumitatem, adstrarum Dioecesium utilitates curandas incumbitis, et praesertim ad praesidia paranda, quibus

rectae institutioni tum Clericorum tum laicae iuventutis, ac doctrinae in omni scientiarum divinarum et humanarum genere ad fidei normam tradendae, consulatur. Quamobrem pergratae Nobis extiterunt litterae vestrae exeunte superiore anno ad Nos datae, quibus Nobis significatis, Lycaeï magni seu Universitatis studiorum cui in Urbe Washington exitandae operam datis, ita coeptum opus feliciter procedere, ut ad tradendas hoc anno in re theologica doctrinas omnia iam curis vestris rite sint comparata, ac a Ven. Fratre Iohanne Keane Episcopo Tit. Iassensi eiusdem Lycaeï rectore quem ad Nos misistis, libenter statuta ac leges vestrae Universitatis accepimus, quas Nostrae auctoritati et iudicio subiecistis.

Qua in re omni laude dignissimum indicamus consilium vestrum, qui anno centesimo ab ecclesiastica hierarchia istic constituta, monumentum ac memoriam perpetuam rei auspicatissimae, initiis Universitati positis, statuere decrevistis.

Nos itaque cura confestim suscepta explendi iusta desideria vestra, leges Universitatis vestrae ad Nos allatas delectis S. E. R. Cardinalibus e sacro Consilio christiano nomini propagando cognoscendas et expendendas commisimus, ut de iis ad Nos sua iudicia referrent. Nunc eorum sententiis ad Nos delatis, Nos postulationibus vestris libenter annuentes, statuta ac leges Universitatis vestrae per has litteras auctoritate Nostra probamus eidemque propria iustae ac legitimae Universitatis studiorum iura tribuimus.

Potestatem itaque Academiae vestrae facimus, ut alumnos quorum doctrina experimentis probata fuerit, ad gradus quos vocant Academicos provehere possit, itemque ad magisterii lauream, tum in philosophicis et theologicis doctrinis, tum in iure Pontificio caeterisque disciplinis in quibus gradus et lauream conferri mos est, cum earum in Academiae sede progredientibus annis fuerint magisteria instituta. Volumus autem te, Dilecte Fili Noster, Vosque Venerabiles Fratres, rectae studiorum rationi et disciplinae alumnorum in vestra Universitate tuendae, vigili cura praeesse, sive per Vos ipsos sive per delectos ex Vobis Antistites, quos huic muneri praeficiendos censueritis.

Cum porro princeps inter Episcopales foederatorum Americae septentrionalis Statuum sedes Baltimorensis sit, Baltimorensi Archiepiscopo eiusque successoribus munus tribuimus, ut supremi Academiae moderatoris seu Cancellarii auctoritate fungatur.

Cupimus praeterea ut studiorum methodus servanda, seu programmata disciplinarum quae in Universitate vestra tradentur, ac inprimis rei philosophicae et theologicae, huic Apostolicae Sedi cognoscenda exhibeantur, quo eius approbatione firma et rata sint,

atque uti Universitatis eiusdem magisteria in omni doctrinarum genere ita sint constituta, ut clerici iuvenes ac laici aequè opportunitatem habeant, qua possint pleno doctrinae pabulo nobilem scientiae cupiditatem explere. In his autem magisteriis volumus, ut iuris quoque Pontificii et iuris ecclesiastici publici doctrinae tradendae schola instituat, quam doctrinam his praecipue temporibus magni momenti esse cognoscimus.

Hortamur porro Vos omnes ut vestra seminaria, collegia, aliaque catholica instituta Universitati vestrae prout in statutis innuitur adscribi curetis, onanium tamen libertate salva et incolumi. Quo autem uberiores fructus ex variis Lycaeï Magni disciplinis in plures deriventur, placet ut ad eas scholas praesertim theologicas et philosophicas ne dum admittantur ii qui ea studia absolverint ut Concilii plenarii Baltimorensis decreta ferunt, verum et ii etiam qui vel incipiendis vel proseguendis eius scientiae curriculum navare operam velint.

Quoniam vero haec magna studiorum Universitas non modo ad Patriae vestrae decus augendum pertinet, sed uberes et salutares fructus tum ad sanae doctrinae propagationem tum ad Catholicae pietatis praecidium pollicetur, iure confidimus Americanos fideles pro sui magnitudine animi, suae liberalitatis opem, ad coeptum opus splendide perficiendum, desiderari a Vobis non passuros. Constituta autem per has Nostras litteras Universitate Washingtonensi indicimus, ne ad alia huius generis instituta procedatur inconsulta Sede Apostolica.

Haec quae hisce litteris declaravimus et constituimus, perspicuo argumento fore Vobis arbitramur studii et sollicitudinis qua afficimur, ut gloria et prosperitas catholicae Religionis in ista regione in dies magis augeatur. Caeterum Deum Clementissimum a quo omne datum optimum et donum perfectum dimanat impense rogamus, ut incoepa vestra secundo laetoque exitu ad animorum vestrorum vota fortunet, idque ut feliciter contingat Apostolicam Benedictionem sinceræ Nostræ dilectionis testem, tibi Dilecte Fili Noster, Vobisque Venerabiles Fratres, et universo Clero ac Fidelibus quibus praesidetis, in auspiciis omnium caelestium munerum peramenter in Domino impertimus.

Datum Romae apud Sanctum Petrum die 7 Martii D. Thomae Aquinati sacra A. MDCCCLXXXIX. Pontificatus Nostri Duodecimo.

LEO PP. XIII.

NOTICES OF BOOKS.

INTRODUCTION TO THE SACRED SCRIPTURES. In two Parts.
By the Rev. John M'Devitt, D.D. Dublin: Sealy, Bryers & Walker, Middle Abbey-street.

THIS handsome and attractive volume is eminently worthy of its author's well-earned reputation for elegance of diction, method, and finish. Dr. M'Devitt had already gained for himself a distinguished place among the literary men of the present day, by the two well-known biographies which he executed with so much care and taste. The life of his gifted and saintly brother, late Bishop of Raphoe, is classed among the foremost works of its kind. But, that Dr. M'Devitt's versatile mind and graceful pen could be turned, with great success, to scientific subjects as well as to those of a lighter character, the "Introduction to the Sacred Scriptures" bears ample evidence.

The broad features of treatment and principles of division, discernible in this work, correspond pretty much with those to be met with in Lamy and other modern writers on biblical exegesis. But for the student who has to formulate, with great care, for his future discourses, conclusions drawn from this all-important study, as well as for the popular reader, Dr. M'Devitt's elegant and scholarly work will prove an estimable boon.

Of course, it was impossible without expanding the book to dimensions that would mar its general usefulness, to treat exhaustively under all its aspects such a ponderous question as that of Inspiration. Perhaps, therefore, we might be considered hypercritical, if we suggested any amplification of the conditions or rather elements, which he enumerates as essential to constitute the requisite *positive* assistance of the Holy Ghost. The following is the passage referred to:—"God is said to have given the writers of the Old and New Testament *positive assistance*, by firstly, moving their wills to write; secondly, proposing to the mind of these writers not merely the truths they were to set forth in the Holy Scripture, but His divine wish that these truths only should be written; and thirdly, making the writers' minds proof against error in recording what He thus conveyed to them to be written." We prefer Mazzella's enumeration:—"Inspiratio igitur quatuor veluti elementis constat—(a) *efficaci motione voluntatis ad scribendum*; (b) *illustratione intellectus*,

vi cuius scriptor ea omnia et sola concipiat in ordine ad scribendum quae Deus vult scribi; (c) *directione* divina, ne inspiratus scriptor aliquid omittat ex iis quae Deus literis consignata vult, aut quidquid iis addat; (d) *assistentia* ut scriptor ea seligat verba quae apte et infallibiliter expriment *sensa* divinitus concepta." Obviously, the last-named condition by no means implies the admission of verbal inspiration, save in a few well-known texts, but taken in conjunction with the third, it extends the area covered by the divine operation beyond the limits fixed in the author's quotations from Cardinal Newman. His Eminence undertakes to state what is the minimum one *must* believe, in order to come or remain within the pale of the Catholic Church, not what the great bulk of Catholics, competent to form an opinion, do *actually* believe. Indeed, the present author, too, in stating that God "proposes to the minds of the writers not merely the truths to be set forth in the holy Scripture, but this divine wish that these truths *only* should be written" appears to leave little room for *obiter dicta*, in penning which the writer receives merely negative assistance from the Holy Ghost.

The care with which printer's errors have been eliminated from this valuable work, is very exceptional in books of its kind. Only one worth noting, have we encountered after a careful perusal. It occurs in page 2. "The Greek [for the inner bark of the *papyrus*] is Βιβλιος (Bible) which was ultimately applied to the Sacred Scripture to express its superiority over all other books." Of course, it should run:—"The Greek is Βιβλος, whence Βιβλια (Bible) was ultimately applied, &c."

The following passage, culled at random, may be taken as typical of the style and language, and as illustrative of the great advantage students are sure to derive from the form, as well as from the matter of this admirable book.

"The conflagration, kindled by the silversmiths in Ephesus, though quenched in the flame, still lived in the embers. Under these circumstances St. Paul thought it wise for the present to withdraw to Macedonia, and appoint St. Timothy Bishop of Ephesus. 'This holy disciple, though unwilling to accept the burden of the episcopal office, obeyed the command of his superior without a murmur—as Titus did shortly before when promoted to the See of Crete. . . . Without a solid substratum of personal sanctity, abilities of the highest order can effect but little towards the saving of souls. Most assuredly, God will not bless the work of any one, unless he is perfect in the spirit of holiness,'"

We do not need the gift of prophecy to guarantee for Dr. M'Devitt's book a rapid sale and a wide-spread call for new impressions in the near future.

E. M.

ORDO ADMINISTRANDI SACRAMENTA, ET ALIA QUÆDAM OFFICIA
ECCLÉSIASTICA RITE PERAGENDI. EX RITUALI ROMANO . . .
EXTRACTUS, ET USUI SACERDOTUM IN MISSIONE HIBERNICA
ACCOMODATUS. Dublin: James Duffy & Sons.

WE welcome this revised edition of the portable Ritual. The want of such a book has been felt by the Irish clergy. The little volume contains all that a priest requires in the discharge of his sacred ministrations. We owe its publication to so high an authority as the Most Rev. Dr. Logue, Archbishop of Armagh. His Grace was aided in the work by an Irish priest, who knows from practical experience what is actually required in such a book.

It is a re-arrangement of Coyne's Ritual, but all the superfluous parts are omitted, so that while there is added much useful and necessary matter, the size of the book is not made more inconvenient for everyday use. Various blessings, not to be found in the old Ritual, are contained in this. The extracts and additions are principally taken from the *editio typica* of the Roman Ritual.

In bringing out this work the Primate and Father M'Neece have conferred a great boon on the Irish clergy.

DIRECTORIUM SACERDOTATE: A GUIDE FOR PRIESTS IN
PUBLIC AND PRIVATE LIFE. By F. Benedict Valuy, S.J.,
with Appendix for use of Seminarists. Fourth Edition.

It does not surprise us that this little volume has run through three editions and is now in its fourth. It is an exact reflection of what a priest ought to be in public and private life; and we have no hesitation in stating that the ecclesiastic who follows its directions cannot be other than a holy priest and a successful minister of the Gospel. Whilst it is not too exacting, it lays down with precision and clearness those rules which are necessary as safeguards against the insidious dangers which beset the missionary life.

We would wish to direct special attention to that part of the book which the editor modestly terms "an appendix." It is an admirable treatise on clerical etiquette, which, whilst it contains everything a cleric should observe in society, warns him against those customs which must be confined strictly to laica, and must never be countenanced in an ecclesiastic.

DE VIRTUTE SACRAMENTORUM, Litteræ quædam Theologicæ, quas Jubilæi Pontificii occasione, ad R. P. Magistrum Fr. Albertum Lepidi, O.P., dedit Sacerdos quidam Hibernus. Weldrick Fratres, Dublinii.

A theological tract written in Latin, and published in Dublin, deserves a kindly welcome in Irish ecclesiastical circles.

But apart from this, the treatise before us can rest upon more solid reasons for meeting with a good reception; for it comes before us marked with a rich and vigorous style, an orderly arrangement, and abundant evidence that its issues have been well thought out.

There can be little doubt that the author was wise in selecting Latin as his medium to work through. For it has always, or nearly so, been the dress of theological thought, and has grown with the growth of its subject. Its terms have a fixed meaning, and its very solecisms are consecrated to ecclesiastics by the usage of many years.

Although by no means subscribing to all the opinions of this tract we gladly witness to the ability with which they are proposed. There may be too much special pleading, a minimising of the opposing arguments, an insensibility to the danger of some positions taken up, but, after all, these give zest and savour to the theme. We trust the author will not let his pen rest, but further develop the talent which this, his first work, so evidently indicates.

A. W.

SHORT INSTRUCTIONS FOR LOW MASS, OR THE SACRAMENTS EXPLAINED. By Rev. J. Donohoe, St. Thomas Aquinas' Church. Brooklyn, N.Y.

WE are not acquainted with any small book which treats the Sacraments with such simplicity and yet so clearly and fully. This is a book which promises to become popular. It will be of special use to priests in preparing discourses on the Sacraments.

ETHEL'S BOOK OF THE ANGELS. By the Very Rev. Fr. Faber. London: Burns & Oates.

Ethel's Book, with its beautiful tales of the angels, is an old friend. Written in the charming style peculiar to Father Faber, it is full of the poetic spirit which characterizes all his writings.

We have only to notice that the book is well printed on good paper, and is handsomely bound.

THE IRISH ECCLESIASTICAL RECORD.

AUGUST, 1889.

ST. PATRICK IN TIRAWLEY.—No. I.

TIRAWLEY is a large barony in the County Mayo, extending along the western bank of the River Moy, from Lough Conn to the sea. That portion of the barony which stretches from Ballina along the river to Rathfrau—a district about nine miles long, and two or three in average breadth—is a very beautiful and fertile country, which teems with monuments of great antiquarian interest, both of pagan and Christian origin. But it is especially interesting in connection with the missionary labours of St. Patrick, not only because we have a very full account of the churches which he founded, and of the miracles which he wrought in that portion of Tirawley, but also because existing monuments in the locality furnish very striking evidence of the accuracy and veracity of the early lives of our great apostle, even in their most minute details. Hence it is that the journey of St. Patrick through Tirawley, and his missionary labours there are so well worthy of careful investigation.

We had an opportunity not long since of following the footsteps of St. Patrick in Tirawley, under the guidance of the venerable Bishop of Killala, the Most Rev. Dr. Conway, whose intimate acquaintance with the locality and all its historical associations, renders him so interesting and invaluable a guide. We had O'Donovan's *Hy Fiachrach* in our hands, and we had carefully studied and compared the accounts given in the Latin *Tripartite*, the Irish *Tripartite*, and the *Book of*

Armagh with reference to St. Patrick's labours in Tirawley. The result we now present to the reader as briefly as may be consistent with clearness.

St. Patrick spent his first Easter in Ireland, at Tara, in the year 432. He crossed the Shannon in the course of the following year, and having preached the Gospel throughout North Roscommon and Mayo, he spent the Lent of 433 on Croagh Patrick, and then, coming down from the mountain towards its close, he celebrated the *Ordo* of that Easter at Aghagower (Achadh-fobhair), near the eastern base of the hill.¹ He did not then, however, cross the Moy into Tirawley, as a superficial reader might infer from the account of his life in the *Tripartite*, but returning through Mayo and Roscommon, he came to Magh Finn, in the barony of Athlone, and recrossing the Shannon at Athlone or Clonmacnoise, the apostle again proceeded to Tara.

Now, it came to pass just at this time, that the seven sons of Awley, then King of Connaught, had come to Tara in consequence of a dispute amongst themselves in reference to the succession of their father's kingdom. Awley (Amhalgaidh), son of Fiachrach, who was a brother of a Niall of the Nine Hostages, seems to have lived at this time, not at Cruachan, near Tulske, but in his own royal rath beyond the Moy, near Killala, and it was from this district, called after him Tirawley, that his sons came to Tara to lay their claims before King Laighaire, and Eoghan, his brother, both sons of Niall of the Nine Hostages (and first cousins to their father, Awley, the King of Connaught), who seem to have been chosen as arbitrators in the dispute. The two chief competitors, however, were Ængus, "the proudest of the sons of Awley," whose chief claim seems to have been grounded on the fact that he was foster-son of King Laighaire, and thus counted on the support of the High King in securing the crown for himself, and Conall, son of Enda Crom, who claimed the succession in right of his father, who was, it seems, the eldest of the sons of Awley.²

¹ *Tripartite*.

² The statements in the *Tripartite* are not quite clear; this seems the most probable explanation, at least according to the Latin *Tripartite*.

Now, Ængus, having been fostered at Tara, had influence with the officials there, and he succeeded in persuading the door-keepers at Rath Laighaire, on the Royal Hill, to exclude young Prince Conall from the palace when the case came on for hearing, for he dreaded his eloquence in vindicating the rights of his father, Enda Crom. So Conall was left out when the others were admitted. But just then he heard a bell ringing close at hand, at the well called Tober Patrick. This was, no doubt, the well called previously *Laegh*, or the Culf, in which St. Patrick on the occasion of his first visit to Tara had baptized the sweet-speaking Brehon Ere, and many thousand other neophytes besides. It was on the western slope of Tara Hill, and not far from the Rath of King Laighaire.

Conall, in sore distress at his exclusion from the Rath, went over to the well to salute Patrick, and said "O Cleric, do you know the words which I recollect—*Hibernenses omnes clamant ad te pueri*—all the children of Ireland call upon thee, and which were spoken by two infants from the mother's womb, in our country?" "I am the person to whom these words refer," said Patrick, "and I am ready to go with you into your country to baptize, and teach, and preach the Gospel."

Then Patrick asked Prince Conall why he came to Tara from the far west, and Conall explained the reason, adding moreover, that he was unfairly excluded by his uncle Ængus, from the presence of the King. "Return now at once," said Patrick, "to the Rath, the doors are open, and go straight to Eoghan, the King's brother; he will help you, if you secretly take hold of the finger next his little finger, for that is a sign agreed upon between us." Conall did so, and Eoghan asked him at once—"what does Patrick wish"—to which Conall immediately replied, "that you now help me." Eoghan, it seems, did so, for Conall gained his suit, the King declaring that the senior was entitled to the succession.

But the crafty and unbelieving King, though pronouncing this decision openly, in secret instigated Ængus, his foster-son, to assassinate both Patrick and Conall on their return to Tirawley, and thus remove at once his rival and his rival's.

protector. This was likely to be all the more easily accomplished, as Patrick and Conall travelled together in the same chariot. Ængus readily adopted this evil counsel, and succeeded in persuading two of his brothers to kill Patrick and Conall when they should arrive at Corann, in the County Sligo, which was close to their own territory. The brothers, however, afterwards refused to kill the innocent, and "commit murder on their own nephew;" so Ængus, wrathful and disappointed, had recourse to other accomplices, who were willing enough to undertake the wicked deed.

Going on to Tirawley, it would seem, before the others, he told the druids, who dwelt there, that Patrick was coming to preach the new religion, and induced them to try and destroy both him and the young Prince Conall, who had already embraced the Faith. The two chief druids readily consented. They gathered their brother druids from all Tirawley, and, clothed in white garments, they went out from their royal mansion, near Killala, to meet Patrick and his friend, Prince Conall, who were approaching from Ballina—the Ford-Mouth Town. Reon and Rechred, the chief druids, had proudly declared that they would cause the earth to open and swallow Patrick the moment they should see him. Enda Crom, father of Conall, fearing for his son and his son's friend, went on to warn them of their danger; and he told Patrick of the proud boast of the druids. The old man, at the same time, showed the arrows which he carried to defend their lives. But Patrick quietly replied: "It is I shall see them first." To make sure of his men, Patrick sent forward Prince Conall, telling him to stand close to the chief druids, that he might know them in the distance. Conall did so, and Patrick came on to the high ground at Cross-Patrick; and, the very moment he saw the two druids at the distance of a mile, he raised his left hand to heaven against them. The earth opened partially, and was swallowing Reon, when he cried: "I will believe, if you save me;" then the opening pit cast him up again, and he was afterwards baptized. But Rechred, the other druid, was lifted up high into the air, and then, falling down, his head was dashed against a rock, and a fiery bolt consumed him. "The

Druid's Rock [on which his brains were dashed out] is there. There is a church there. Cross-Patrick is the name of the church where Patrick was, to the east of Coill Fochlaidh. *Telach na Druadh* is the name of the place where the pagans were, to the west of Cross-Patrick. Glas Conaigh is between them;"¹ and, adds the *Book of Armagh*, "it is a thousand paces from Cross-Patrick to Cill-Fhorclann at Telach na Druadh." These words were written about twelve hundred years ago, and a careful examination of the locality reveals the wonderful accuracy of this account. Cross-Patrick, the ruined church and churchyard, is still there on the rising ground, and still bears its ancient name. The very cross erected by St. Patrick, from which it has taken that name, was discovered close at hand. The Druids' Hill can still be seen a little to the west of Killala, and about a mile from Cross-Patrick; and, although the old church of Cill-Fhorclann, both name and ruin, has disappeared from Telach na Druadh, John O'Donovan tells us that the ruin was visible until 1831, when it was removed from the field at Killybrone; and that the old name was then in use, although now the townland is called Killybrone. It is about a quarter of a mile north-west of Killala, and sixty perches to the left of the new road to Palmerston.

Mr. O'Connor, of the Ordnance Survey, writing from Killala, in reference to Cross-Patrick, says:—

"I found a stone within twenty perches south of the old church, fourteen inches by twelve, and six thick. On this stone there is a cross inscribed: the lines are each about nine inches long, and about one inch in breadth, not very deeply cut—about a quarter of an inch. There is also a flag-stone close at hand, three feet long, and about eighteen inches in average breadth. There is, towards the broad end of this flag, a cavity not deeply sunk, but extending quite across the stone, and one foot in length: on this flag St. Patrick sat."

No doubt the inscribed cross, here described, was that originally set up by St. Patrick to mark the site of the church, and commemorate his victory over the druids. We could find no trace of this most interesting monument on the occasion of our visit to Cross-Patrick; so, although the

¹ *Irish Tripartite.*

name remains, we fear the ancient *Cruz Patricii*, from which it is taken, has disappeared.¹

The wicked Prince Ængus, who had plotted the destruction of the saint, was filled with terror at the fate of the druids, his accomplices, and he declared that he was ready to embrace the Faith, if Patrick were willing to restore to life his beloved sister, Feidelin, who had died some time before. The apostle, willing to make every effort to convert his late enemy, consented to pray to God for that purpose, and the maiden was restored to life and given to her brother.

Here, also, the saint performed two other striking miracles. He restored sight to a blind man, named Roan, a servant of King Awley. On that occasion, one of his own clerics, Midqua by name, laughed at the blind man, who stumbled and fell in his eager haste to reach the saint. "He is worthy of his eyesight, and you are not," said the saint. At the same moment Midqua became blind and Roan was cured. Therefore the place is called *Rae Roin*, and was given to Patrick; but Midqua was left to do penance with another disciple of Patrick's, called Donnmaile, in Desert-Patrick, "which lies beside the well which is near the church of Cross-Patrick." Then he cured two *bachachs* in Ochtar Caerthin; and, going thence to Domnach-Mor, "where Bishop Muckna is," he met another lame man called Ardh Fota, a grandson of Prince Ængus. This poor man followed the saint from Domnach-Mor back to Cross-Patrick, and there the saint restored him to the use of his limbs, "beside the aforesaid well, which is adjacent to the church of Cross-Patrick, to the west."

In reference to this well, where these miracles were performed, an incident occurred on the occasion of our visit, which shows, in a striking way, the truthfulness and topographical accuracy of the *Tripartite Life*. I knew, from the narrative, that the well was "near the Church of Cross-Patrick, to the west," and inquired of the bishop, and of the priests who accompanied us, where it was. They all replied

¹"Erat enim [Patritius] tunc in loco, ubi nunc est *Cruz Patritii* dicta, et insidiatores in loco in quo jacet ecclesia de *Kill-Fhoirclann*." - *Latin Trip.*

they never heard of this well. "Yet wells don't disappear, and it must be here," I said, "somewhere to the west of the old church;" and, on making enquiry at a house in the neighbourhood, the matron, after some hesitation, told us that there was such a well—she would show it to us—St. Patrick's old blessed well; but now covered over with briers and brambles. And truly there it was, not far from the church to the west, surrounded, too, by masonry, and now covered with bushes; but the holy spring was still flowing, by whose stream our saint performed those miracles, as recorded in the *Tripartite*, more than a thousand years ago.

"Domnach Mor, where Bishop Muckna is." This place still bears its ancient name; it is a townland in the parish of Killala, not far from Cross-Patrick. St. Patrick appears to have founded a church there, and it seems an important one, in which he placed his disciple, Bishop Muckna; but at present there are no traces of the ruins of this ancient church within the townland which bears its name. This bishop was manifestly a disciple of St. Patrick, and the expression that he "is in Domnach Mor" seems to imply that he was patron of that church, and was buried there.¹ The Irish martyrologies speak of Mucini of Maighni, or Moyne, on the banks of the Moy, in the same neighbourhood, and commemorate him on the 4th of March. O'Donovan thinks there were two Mucnas—one of Donaghmore, who was a bishop, and the other of Moyne, who is not so described. It is more likely that it was Muckna of Donaghmore, who also founded the old church of Moyne, and, as in later times it seems to have become the more important foundation, Mucna would thus come to be entered as Mucna of Moyne. A beautiful and celebrated Franciscan house was afterwards founded in the same place, by the Lower MacWilliam Burke, in the year 1460. The site was very happily chosen, in a green meadow on the banks of a small stream, which here falls into the Moy. The ruins are singularly picturesque, and its light and graceful tower still

¹ This is expressly stated in the *Book of Armagh*—"In qua sunt ossa Sancti Mucnoi Episcopi."

rises perfect from the centre of the nave, and commands a fine view of the noble river stealing seaward around the sandy shores of Berteagh Island, which acted as a break-water for the sheltered bay, where the good monks fished salmon beneath their very walls, and kept them fresh in the stream that ran beneath their kitchen.

The druids were filled with wrath when they heard of these miracles of Patrick, and once more strove to destroy him. For this purpose nine of them lay in wait to slay him; but their purpose was made known to Enda Crom, who sent his son Conall with a guard to protect the saint. When Patrick reached their place of the ambushade, fiery bolts descended from heaven and consumed the wicked druids. It was doubtless in reference to these repeated attempts of the powerful druids of Tirawley, that the saint says in his *Confession* that "he endured many perils in distant places," when preaching the Gospel, and that he used to give rewards to kings whose sons he hired to travel with him and protect him; "and on that day they wished to kill me, but the time had not yet come—although, [he adds], they bound me, and carried off our property."

We are next told that Patrick came to a beautiful spot, where the fishful Moy mingles its waters with the ocean. The pious prince of the district gave him a grant of land in that pleasant place, and there he built a noble church, which afterwards became an Episcopal See, called Killala, over which he placed one of his own disciples, Muiredhach by name, whom he made its first bishop. This Bishop Muiredhach was, we are told, of the royal race of Laighaire, son of Niall, and no doubt had accompanied the saint since his first appearance at Tara. Although not of the Hy Fiachrach race, he was closely connected with the princes of that family by blood, and would thus possess considerable influence in the district. This saint, like many others of the same period, loved solitude, and used to retire from his church at Killala to a solitary island in the Bay of Donegal, but easily reached from Killala Bay. There was an old cyclopean fortress on the island, probably then disused. There the saint lived in one of the stone cells, whose ruins are still to be seen. Other saints

afterwards, especially Molaise of Ahawlish, followed his example, and lived on the island, so that he became its patron saint; but it is from Muiredhach of Killala, that the island takes its name of *Inis Muiredhaich*.

✠ JOHN HEALY.

(*To be continued.*)

SANCTA MARIA DE PRESBYTERIS DEFUNCTIS: OR THE PIOUS LEAGUE OF SACERDOTAL SUFFRAGE.¹

I. ORIGIN AND SCOPE OF THE WORK.

A ZEALOUS Franciscan of Sorrento, some years ago, while collecting names for the pious work, called S. Maria de Presbyteris, whose centre is at Lerins in France, conceived the idea that something similar might be set on foot for the benefit of the souls of priests deceased. Some time later, he was still further urged to the same undertaking by a letter which he received from a friend, suggesting certain practices assuitable for this end. Finally, the last stroke was given when the good Franciscan father read the Encyclical *Quod Anniversarius*, in which the Holy Father set apart the fifth Sunday of last September, as a special day of intercession for the holy souls.

Being now decided to take up the enterprise, the religious spoke of it to his superior in the annual visitation; and then, the latter having written encouraging him to the work, he submitted it to the judgment of the Archbishop of Sorrento, Mgr. Giustiniani. This prelate warmly approved of the idea in the following short but emphatic autograph letter:—

“ Sorrenti, In Die SS. Nominis, B.M.V.,

“ 9 Sept., 1888.

“ Opus probamus, libentissime amplexamur, in Domino benedicimus.

✠ JOSEPH, Archiepiscopus.”

¹ This paper is grounded on the exposition of his work, which the founder has published in Italian.

Fortified thus with the approbation both of his bishop and of his superior, the zealous religious lost no time in making a beginning; and, on the fifth Sunday of September, 1888, inaugurated the Pious League of Sacerdotal Suffrage in the Capuchin Church of S. Agnello, at Sorrento.

The Italian periodical *Stelle e Fiori*, which is the organ of the Pious League, describes the inauguration ceremony. In the afternoon of the 30th of September, a catafalque was erected in the church, surmounted by a symbolic statue of Religion, richly adorned and surrounded with lights. A Latin inscription explained the meaning of this special funeral service, which took place on the same day on which the Sovereign Pontiff had prescribed a solemn Requiem Mass throughout the world. The funeral service consisted in the recitation of the Holy Rosary and other prayers for the souls of deceased priests, followed by a sermon suitable to the occasion, in which the importance of praying for these holy souls was urged upon the faithful. The collection, which then took place, was so large, that a Mass was secured every Saturday, at the privileged altar of S. Maria de Presbyteris Defunctis, for a considerable time.

On the same day was also commenced the Register of Members of the Pious League. Among the first names inscribed were those of Mgr. Guistiniani, Archbishop of Sorrento, and Very Rev. Father Felician, Capuchin Provincial of Naples.

The following Saturday, the 6th of October, the image of our Lady, before which the public prayers of the Pious League are to take place, was enthroned in a chapel of its own, which is to be the centre of the League, whither are to converge all the suffrages of the members, and whence they are to radiate again upon the souls for whom they are offered. The statue, which is allowed to be a *chef-d'œuvre* of art, represents our Lady Immaculate with the Divine Infant in her arms. The figure of the Blessed Virgin stands on a globe supported by cherubs, while two small figures of angels are at the sides, and under her feet she crushes the serpent, whom the Holy Child strikes with the foot of the cross, which terminates in a spear point, while the Divine Mother holds

him bound with her rosary. After blessing this statue, the archbishop addressed the crowded congregation in an appropriate little discourse. The church was adorned in festive style, and brilliantly lighted. The following day the statue was carried in procession through the country, and then replaced in its chapel, where it now rests, the centre of the League and the focus of devout prayers offered by priests for priests.

I. The *Pious League*, entitled S. Maria de Presbyteris Defunctis, has for its object to procure and to perpetuate prayers for the souls of deceased priests. There are many reasons to urge the importance of these special prayers, for instance the diminution of ecclesiastical vocations; the dispersion of Religious; the constant ravages of death among the clergy, whose places are only partially filled by new ordinations, so that we may fear far fewer prayers than in former times are now said for the souls of priests who have fallen asleep in the peace of the Lord.

Add to this, that sad experience shows us more and more clearly, how the really abandoned souls in purgatory are the souls of priests—abandoned by their relations, for whom perhaps they showed only too much affection, abandoned, too, by all those who have profited by their ministry, who do not perhaps so much as stop to think of them. One cannot help thinking that perhaps many priests remain in purgatory, either because of a too great natural affection to their family, or because of a too great condescension towards their spiritual family; for this natural affection and this condescension make up that dust of the world which envelops so many ecclesiastics. They ought, on account of their ministry, to be angels; but, on account of human weakness, they are not. And yet the souls of these priests are abandoned by all those who ought to remember them. One cannot help thinking, moreover, that these are, relatively speaking, very numerous in purgatory. For those go to purgatory to expiate their faults who have lived indeed in a state of perfection, but have not left this world free from all stain. They suffer more than others directly on account of their state; and yet God ardently longs for them in

heaven, because they are the souls of his ministers. Now, it is in order to keep these souls in mind; in order to succour them, and to unlock for them the gate of heaven; and further, it is in order, by this work of mercy, to give pleasure to the Sacred Heart of Jesus—that this Pious League is proposed. Who would refuse to inscribe his name as a sharer in such a charitable work?

II. The *Practices* adopted by the Pious League are exceedingly easy:—

(1.) To join a *Requiem aeternam* to the end of the Angelus and of the Rosary.

(2.) To recite a *De Profundis* after the termination of the canonical hours of the Bréviary.

(3.) To add the *Dies Irae* in Masses for the Dead, whenever the Rubrics allow.

(4.) To make a *Special Memento* at Mass on Saturdays, for the souls of deceased priests.

Are not these all simple and easy practices?

III. In order to carry this into effect, let every priest who will promise the Sacred Heart of Jesus to aid in helping the souls of his deceased fellow-ministers by the above-mentioned practices, send his name and address, with the diocese to which he belongs,¹ to be enrolled on the *Register of Members*. This register is to be placed at the feet of His Holiness the Pope, with an earnest petition that he will deign to grant some special spiritual favours and indulgences to the members.

IV. The *date of foundation* of the Pious League is to be accounted the 30th September, 1888; the day of special intercession for the holy souls appointed by the Sovereign Pontiff.

V. The *title* of the Pious League is to be *S. Maria de Presbyteris Defunctis*, and it is to be placed under the special protection of the Most Blessed Virgin, to whose patronage the devout Franciscan naturally joins the name and protection of the seraphic St. Francis.

These should be sent to R. F. Bonaventura da Sorrento, Cappuccino, S. Agnello di Sorrento.

We now subjoin briefly the reasons for commending the work to the protection of our Lady and of St. Francis.

II. REASONS FOR COMMENDING THE PIOUS LEAGUE TO THE PROTECTION OF OUR LADY.

Mary has herself revealed that she is the Mother of the souls in purgatory, and that as such she comforts and consoles them in their pains, and finally delivers them from their torments as Denis the Carthusian declares, and as she herself told B. Alan: "I snatch some souls from Purgatory every day."

Moreover, another reason for the dedication of this work to the Mother of Mercy is that Mary is the way to Jesus, and that is so not only during this life, but also after death. For just as she protects us in innocence, or leads us to penance and strengthens us in it during our life on earth, so also does she take up the cause of our souls after death, to relieve them in purgatory, and deliver them from it. All this is in accordance with the good pleasure of her Divine Son, who has in this way entrusted to his Mother the kingdom of mercy both in this life and in the next. The graces that flow from the Most Sacred Heart of Jesus pass through the hands of Mary. Such is the mission of the most Blessed Virgin in the Church of God.

But, besides these two reasons, yet another motive for dedicating this work of mercy to Mary had its weight—the idea, namely, of recommending to Our Lady, in her sacerdotal character, the souls of priests in purgatory. Let us now try to show that this motive is not devoid of value.

That Mary is in a sense a priestess is declared by fathers and doctors, *v.g.*, by St. Epiphanius, St. Andrew of Crete, St. John Damascene, St. Antoninus, and others. It is necessary, however, to explain at the outset, for the benefit of those who are inclined to be timorous, that in a matter so delicate from a theological point of view, we do not mean to speak here in the case of Our Lady of a *Potestative*, but of an *Exceptional* Priesthood of Grace; or, better still, to use the language of the schools, not of a *Formal* but of an *Eminent* Priesthood, in the *broad* and not in the *strict* sense, though,

indeed, this is a character that belongs to Mary by right, as we shall hereafter explain.

After having made this preliminary observation, we now put the question whether, in saluting the Most Blessed Virgin with the title of priestess, in this exceptional sense, we are in accord with the teaching of sound theology.

We answer at once clearly and decidedly in the affirmative. For the priesthood of Mary rests upon her divine maternity, and hence she has the same right to the title of priestess as she has to be styled, in the sense explained in theology, Co-Redemptrix. And this right is founded on the closeness of the union which subsists between the Son of God and His holy Mother. If we compare the relations between Jesus and Mary with the relations between Our Lord and His priests, we shall find that the former are far more intimate. And in those close relations is to be found the essence of that true, real, though exceptional priesthood of which we speak. For, doubtless, the sacrifice which other priests offer is a sacrifice *ex opere operato*, not *ex opere operantis*, inasmuch as the priest who celebrates, is the mediate or instrumental cause of it by the power which Christ communicates to him; nor could he be the essential cause of it, inasmuch as it is Christ who offers the sacrifice. He, the Eternal High Priest, in offering Himself, has done so in such a manner that his offering lasts for ever. Wherefore, the relations between Our Lord and His ministers, the priests of His Church, are those between one who gives a command and him who executes it; and he who executes a command has not the authority of him who gives it. In the consecration the priest proclaims the action and repeats the words of Christ, but still he does not consecrate by his own authority, but because in the Sacrament of Holy Order he has been authorized to repeat the words of consecration as Our Lord Himself said them. Hence it is that the priest is called the sacred *minister*, and does all that he does as a minister, that is, by the authority of his sovereign.

Such are the relations between Our Lord and His priests, but far closer are the relations between Mary and Jesus, the great High Priest. If Christ had not received His body

from the flesh and blood of Mary, our Redemption would not have been accomplished, because then our Lord would not have offered that sacrifice which redeemed the whole human race. But since Jesus, receiving His Body from Mary, did celebrate that first Mass in the sacrifice which he made of Himself, she, His Mother, is associated with Him, who was priest and victim, in this work of Redemption. It is in this way that Mary had her share in the priesthood of her Son, and received a fulness of the priestly grace as far superior to that of other priests, as her maternal authority is superior to their ministerial office. Well, then, does St. Antoninus say: "Mary did not receive Holy Orders because in her dwelt the fulness of whatever grace or dignity is conferred in it."¹

Gerson speaks more clearly still: "Non habet [Maria] characterem sacerdotalem formaliter, fateor; habet eminentius." He means that her Divine Son, who is High Priest not by a character conferred on him, but in virtue of the Hypostatic Union, associates to Himself His beloved Mother in a more exalted manner than other priests.

So much for the priestly power of the most Blessed Virgin over the real Body of Christ, but we must also notice that she is endowed with a corresponding power over His Mystical Body, not that she absolves sin, but she has been constituted by Him a treasury of mercy and of pardon. She obtains for the sinner that grace of contrition which gains for him in the Sacrament of Penance the pardon of his sins. Hence it is that St. Cyril exclaims, turning to Mary, "Te adjutrice gentes venient ad poenitentiam;" and that St. Bernard declares: "In te peccatores veniam invenerunt in aeternum."

Moreover, we need not be surprised if Fathers and Doctors also call Mary a priestess, because she fulfils, again in an eminent degree, other sacerdotal duties, since her priestly office is ever living in the Church. Foremost among these is the *Magisterium* or *Teaching Office*, on which account the Holy Church salutes her with the title "*Sedes Sapientiae*." It was

¹ "Sacramentum autem Ordinis non acceperit, quidquid tamen dignitatis vel gratiae in ipso confertur, de eo plena fuit." *Summa* iv. 15.

not in vain that Mary kept all the words of her Son in her heart. She pondered them there that afterwards she might become the Queen of the Apostles and their teacher, and might enrich with this heavenly wisdom all the ages to come.

Now, if we admit this priesthood, as here explained, of our Blessed Lady, does it not follow that she is the Mother of priests in a more especial manner than of any other men? If the Blessed Virgin is of all creatures the most perfect reflection of Jesus Christ and of His work, and His work is still carried on by priests as His ministers, Mary cannot but be with those priests in all the functions of that ministry. Associated as she is with her Divine Son in the whole work of Redemption, Mary is with the priest when he administers the Sacraments, when he celebrates Holy Mass, when he recites the Divine Office, when he preaches or teaches, or blesses, or prays, or, in fine, whatever sacred duty he is employed upon, Mary is at his side to help, to strengthen, to counsel, and to guide him along his holy but difficult career. Surely, then, it is to be believed that this same Holy Mother has a special care for the souls of priests, even after their death. She is the Queen of Purgatory, and takes special delight in relieving the souls of her devout clients, and in delivering them from its flames. But who have greater claims upon her mercy than the souls of the ministers of her Son—the souls who in life, while preaching the faith of Jesus Christ, have so often seized the occasion to preach also the devotion towards the Mother of Jesus? Doubtless, prayers offered up to her for these souls must be very pleasing to her maternal heart. She can see better than anyone else the needs of these holy souls, and the merits and rewards to be gained by the pious practices the League has adopted—the *Memento* on Saturday, the *Dies Irae*, the *De Profundis*, and the *Requiem*; and she will not turn away her ear from those who join in the petition of St. Bonaventure, and say: “Oramus etiam te, piissima Virgo Maria, Mundi Regina et Angelorum Domina, ut omnibus [sacerdotibus] quos in Purgatorio ignis examinat impetres refrigerium.”

III. REASONS FOR COMMENDING THE PIOUS LEAGUE TO THE PROTECTION OF ST. FRANCIS,

The first reason for commending the Pious League to the protection of St. Francis is very simple, and is derived from its origin. A work which takes its rise from the pious thought of a Franciscan religious, and whose centre is in a Franciscan church, could hardly fail to claim the special patronage of the seraphic founder. It is the son who tries to speak in the accents of his father, and to gain for his labours the approbation and the influence of his father's name.

However, the pious promoter does not ground the dedication mainly on this, but rather on the power of the intercession of St. Francis, and his readiness to aid the holy souls in purgatory. It is related in the golden little work, the *Fioretti*, that St. Francis appeared after his death to eight brethren of his order, and revealed that at the time when he received the Sacred Stigmata on Mount Alvernia, his Divine Master graciously promised him that every year on the day of his death he should go down to purgatory and deliver thence the souls of all the members of his three orders, monks, nuns, and tertiaries, and also the souls of others who had been specially devout to him during life.

This revelation became so widely known during the middle ages, that Dante celebrates it in the seventeenth canto of the *Inferno*, and after it had been related in several books of piety, Wadding speaks of it in his *Annals*. Perhaps from this hope of being relieved and delivered from purgatory by the prayers of the seraphic father, has arisen the pious custom which prevails in some places of being buried in a Franciscan habit, and the preference for being interred in a Franciscan church.

Further, there is good reason to suppose that St. Francis would be specially drawn to help the souls of priests rather than others. St. Francis was not a priest himself, but that was because of his great esteem for, and lively faith in, the sublime dignity of the priestly character, and the seraphic father declared his great love for those who are invested with it in the following words:—"The Lord has given me

such great faith in priests who live according to the discipline of the Holy Roman Church, that even did they drive me away from them; still would I follow them. And my desire is to fear, love, and honour them all as my masters. I will not look at their faults, because I recognise in them the Son of God, and they are my masters." Having thoughts like these about priests and their high office, we may well suppose that the saint would be very ready to exercise his powerful intercession to free them from purgatory, and to lead them to the enjoyment of that heavenly King, whose servants and ministers they are.

We cannot conclude without mentioning that when the Pious League was inaugurated on the 30th of last September, a telegram was sent to the Sovereign Pontiff to beg for his blessing on the undertaking, and on all the members of it; to which next day the following reply came:—

"Holy Father received telegram with pleasure, and imparts with affection benediction asked.

' 1st October, 1888.

C. RAMPOLLA."

The number of priests who have already become members is very great, and the good father who has taken up this work of mercy has received many letters of congratulation and encouragement from distinguished ecclesiastics, both among the secular and the regular clergy.

A. PALLIOLA, C.S.S.R.

FERNS.

ALL plants are interesting to the botanist, yet certain groups are to him of greater importance than others, either on account of the morphological problems they suggest, or because of the light they throw upon the nature of ancient Floras, or perhaps on account simply of their great economic value.

Such a group of plants are the ferns. They are, botanically speaking, extremely remarkable, and thus more than compensate by their morphology and physiology for the com-

parative insignificance of their useful properties. Yet, are we not mistaken in calling those lovely plants insignificant from the utilitarian point of view? True, only a few among them, such as, for instance, the male fern (*Nephrodium filix-mas*), the maiden-hair (*Adiantum Capillus Veneris*), the *Aspidium fragrans* of Eastern Asia, the *Nephrodium esculentum* of Nepaul, have medicinal or economic properties worth mentioning; but a very large number of them, *en revanche*, are most beautiful and ornamental, and surely we may acknowledge the great importance of everything that refines the taste and develops our artistic sense without incurring the reproach of favouring "aestheticism." That ferns have done much for us in this way is abundantly proved by their frequent occurrence in modern artistic designs, and also by the large place they occupy now amongst us as plants of ornamentation in the green-house, the garden, and the drawing-room.

It must also be remembered that ferns in our climate do not present those characters of grandeur and beauty which they so strikingly possess in their equatorial homes. With few exceptions, the ferns of Northern Europe are ordinary-looking and often inconspicuous; it requires a botanist's enthusiasm to declare them "beautiful," when, after hours of toil, he has succeeded in discovering a rare specimen upon some inaccessible rock.

Although found in the most opposite climates, even in the polar regions (*Woodsia hyperborea*, *Pteris argentea*, etc.), nevertheless it is only between the tropics that ferns acquire that variety and luxuriance which never fail to strike travellers with admiration. There grow the lofty tree-ferns, such as *Alsophylla excelsa*, a native of Norfolk Island, where it abounds in moist places, and attains the height of from fifty to eighty feet, with a trunk scarcely a foot in diameter, and crowned at the summit with numerous long, graceful fronds, which give it somewhat the appearance of a palm. The fronds are from seven to twelve feet long. *Dicksonia arborescens*, a St. Helena species, is now well known in our conservatories, as well as the *Cyatheas*, from the West Indies, and so many more beautiful species.

Ferns are a numerous family. Their species amount to nearly 3,000, distributed among 75 genera. Of so many species Europe can only claim 74, and the British Isles 42. This shows clearly enough that the well-known statement, that islands are the chosen homes of ferns, is only true under certain conditions, which our climate, happily perhaps, does not present. But it was not always so. At a certain period of the earth's history—the carboniferous period—an epoch so distant that we can only estimate it in geological terms, that portion of the continent of those days which we now call the British Islands presented a most abundant and luxuriant fern-flora. The state of the vegetable world was then extremely different from that which now prevails, not only because the cryptogamic plants constituted nearly the whole flora, but also because they were on the whole more highly developed than any belonging to the same class now existing. Of our flowering plants, the monocotyledonous types appear to have been very rare, and the angiospermous dicotyledons, with, perhaps, one or two exceptions, were wanting.

But what strikes us most, when we examine those extinct ferns, is their similarity to some of the ferns now living. Thus it has been a question among paleontologists, whether fossil species of *Pecopteris*, for instance, might not be referred to the same genera as those established for living ferns. This is not, however, usually the case, and it is the similarity rather than the identity which we are led to notice.

No less than 130 species of ferns are enumerated as having been obtained from the British coal strata, and this number is more than doubled if we include the continental and American species. This result is remarkable when we remember that at the present day the fern-flora of the British Islands amounts only to 42 species, and that of the whole of Europe hardly to 74.

Thus we see how largely the ferns of the carboniferous period have contributed to form those precious seams of coal in which the sun's energy was treasured up in by-gone days, and now is used to work our manufactures, to drive our railways, and light our cities. We were, perhaps, too hasty in estimating the *real* economic value of ferns. They ought

not to be judged in this respect merely from their living representatives.

But it is time, perhaps, to ask ourselves: What is a fern? We shall answer this question best by looking at one, and endeavouring to learn at least what is essential concerning its birth, growth, reproduction, and decay. The best definition of a living object, animal or plant, is its life-history. This, however, has to be made complete by adding what will enable us to understand the relative position occupied by the specimen in question among other animals or plants. Let us take, for instance, one of the common Irish ferns, the Common Brake (*Pteris aquilina*). From early summer to the end of the autumn, we find it in every part of the country, upon heaths and moors as well as in the forests, and it ranges from sea-level to at least 1,600 feet. Although the genus *Pteris* has about 83 species, only one inhabits the British Islands. We can, therefore, have no difficulty in finding this common fern. Besides, other species of *Pteris* are found now-a-days in almost any conservatory, and they would do for our purpose just as well as the British species.

The first portion of the Brake that attracts our attention, when we pass it walking in the country, is the large green leaves, or *fronds*, which we see rising gracefully above the ground, sometimes to the height of several feet. The axis, or *rachis* of the frond is not a stem, as we might at first be inclined to believe. Let us take some simple instrument and dig about the rachis down into the ground. At some distance below the surface, the rachis becomes brown, instead of green; and at last we reach a point where the rachis is found connected with a sort of root-like body, of a dark-brown colour. This is not a root at all, but the real stem of the fern, which lives underground and throws up frond after frond towards the light in the course of its tenebrous journey. The filaments, which we notice attached here and there to the underground stem, or *rhizome*, are the true roots of the Brake. If we liberate a sufficient portion of the stem, we shall find that it presents, at its free extremity, a rounded apex, the growing point of the rhizome. Behind this we observe the rudiments of fronds, which are in course

of development, but have not yet reached the surface of the ground. Thus comes the full-grown frond, which first attracted our attention; and we shall also find, probably, on the rhizome some withered bases of fronds, the decayed remains of former years.

The Brake is, therefore, a plant whose stem lies buried in the ground, while its leaves, carried on long stalks, are allowed to stick out above ground.

Let us now examine one of the leaves more closely. From the rachis proceed transversely disposed off-shoots, which ultimately sub-divide into flattened leaflets, called *pinnules*. If our specimen has attained its full size, we shall find that the edges of the pinnules are turned in towards the under-side, and that something lies hidden in the groove, enclosed by the inward edge and the numerous hair-like portions that fringe it.

On examination with a magnifying-glass, we shall find that granular bodies, called by botanists *sporangia*, are attached there to the frond, and disposed so as to form a continuous streak along the edges of the pinnules. These aggregations of sporangia, or linear *sori*, as they are termed, are not always so disposed in all ferns. For instance, the Common Polypody has globose sori; the Maiden-hair has them oblong and short. The same variety prevails as to the position of the sori upon the frond.

It is not easy to give a verbal description of a sporangium. It must be seen to be really understood. A very weak lens will suffice, however, to make us recognise it as a sort of pouch-shaped brown body, with a very thick characteristic rim. When ripe, the sporangium will burst; and then a number of very minute bodies, requiring a microscope to be properly examined, are seen to escape out of the sporangium. These minute bodies are *spores*; not to be confounded, as we shall presently see, with the pollen grains of higher plants.

We began our examination with the fully-formed Brake, and have now seen that its so-called fructification leads to the production of spores. These introduce us to a second stage in the life-history of our fern. The specimen from which we

started may now die. The continuance of its specific type remains assured on condition that our spores find somewhere the proper conditions required for them to germinate.

Let us try and create those conditions in some simple way. We take a glass slide, or, better still, a slab of limestone, or, what will do quite as well, the outside of a flower-pot, and sow a number of spores on it; taking care to secure for them, during the whole of our experiment, a warm, damp atmosphere. The spores of *Pteris* are rather slow in germinating, and we may have to wait several weeks. Other fern-spores, under favourable conditions, will begin to germinate in a few days after they are sown. However, we shall be well rewarded for our patience when the germination of our spores at last begins. Possibly, we shall miss the earliest stages of their development, and the tubular process, which first appears, soon followed by the formation of another process, close to the germinating spore, called the "primitive rootlet," may not be observed. By examining attentively our tiny plantation, we shall not fail, at any rate, to remark flat expansions gradually assuming a bilobed form and a green colour. These are *prothalli*, formed by the repeated division and multiplication of the tubular process, at first seen arising from one of our spores, until the entire microscopic prothallus is composed of a number of cells, some of which contain chlorophyll granules (the well-known substance in all green plants); the prothallus is attached to the surface, on which it has developed, by numerous fibres given off from its under-surface. All these details are best studied by transferring the prothallus to a slide, and mounting it in water with its under-surface uppermost.

Since the fern we began with had produced innumerable spores, and each spore is capable of developing into a prothallus, it follows that the prothallus, which is now engaging our attention, is but a very small expression of the wonderful powers of multiplication of a *Pteris*. Yet this prothallus must be considered as a direct product by an asexual process of the original fern. It is in itself an independent organism, a plant; it is self-supporting, and we are now going to follow the remarkable processes by which

it transmits its life to another organism before withering away.

When the prothallus is well-formed, we see, after some time, certain rounded elevations appear on its under-surface. They are due to the division and outgrowth of some of the cells there. Some of these elevations are more or less cylindrical in shape, others are ovoidal. To the former is given the name of *archegonia*; to the latter that of *antheridia*. Gradually all the cells which constituted an archegonium are seen to disappear, only one remaining intact at the bottom of the cavity, which subsequently becomes rounded off. This all-important cell is the *oosphere* (embryo-cell). An antheridium, after repeated divisions of its interior protoplasm, acquires a central cell, which, by further divisions, produces a number of mother-cells of the *antherozoids*. As these become liberated in the moisture which covers the under surface of the prothallus, they present a most interesting spectacle under the microscope. Each antherozoid is coiled three or four times in a corkscrew spiral, while numerous cilia beset its finer anterior extremity. This little living element is in active motion through the moisture in which he is immersed. Many such antherozoids may be seen moving about, and collecting gradually in great numbers in front of some one of the archegonia, the female organs already described. Many make their way into the canal leading to the oosphere; at last single ones reach it, enter it, and are seen no more. They have entered at a clearer spot situated towards the neck of the oosphere, and known as the "receptive spot." What is the exact nature of that mysterious process, no one can tell. How does the antherozoid, a vegetable organism, come to possess locomotive powers usually attributed only to animals? What is it that guides this male principle—blindly, yet unerringly, towards the embryo-cell? What is the meaning of the intimate fusion of the two substances which follows when an antherozoid penetrates this embryo-cell? These are questions for which science has, at present, no adequate answer. Nor are we able to comprehend the nature of the relations that subsist between the two kingdoms,

when, by the side of so many important differences in their main features, we see thus with amazement the great phenomena of reproduction carried on in ferns, that is, in lower plants, by a process essentially similar to the one prevailing among the highest animals.

But we must watch now the changes which occur in the embryo-cell after its impregnation. The embryo-cell soon begins to divide into four cells. Of the two cells that lie uppermost, one will give rise to the first rootlet of the new fern, and the other to its rhizome. The two cells at the opposite end of the archegonium are seen to sub-divide, and then finally to form a cellular mass, firmly imbedded in the substance of the prothallus, which will act as a means of conveying to the nascent organism nutrient elements from the prothallus of the embryo. By such agencies the young plant soon enlarges its rhizome, or stem, and develops its fronds, until a moment arises when the prothallus ceases to be of any use to the fern, and finally disappears.

We have now come back to the form from which we started, not by a very direct road, as the reader will have noticed. In fact, ferns are extremely valuable subjects of study to the philosophical biologist, because, in addition to so many points of interest, they present, in the course of their reproduction, the phenomenon of an alternation of generations. This remarkable fact is not, however, peculiar to ferns, nor indeed, to the vegetable kingdom. Many animals, particularly the Hydrozoa, present also an alternation of generations, and some of them with such complexity of circumstances, as to make somewhat arduous the task of defining the "individual" among them. In ferns, as we have seen, there is an asexual generation and a sexual one. Exceptions, however, are not rare. Thus another species of *Pteris*, the *Pteris cretica*, by its sexual generation (the prothallus) produces the asexual generation (the fern-plant), not by the development of an oosphere fertilised in the archegonium, but by the formation of a shoot, the prothallus growing into a cordate shape, and then giving rise to a prominence on its underside which develops into a leaf. To this remarkable loss of sexual propagation the name of *apogamy* has been given.

There exists in certain ferns, such as *Athyrium filix-femina*, var. *clarissima*, and *Polystichum angulare*, var. *pulcherrimum*, a converse condition, well-named *apospory* by Bower, in which prothalli are directly developed on the pinnae, without any spores being allowed to form in the sporangia, whose normal development has been arrested. There are various degrees of apospory, and many other abnormalities connected with the alternation of generations in ferns, which I cannot attempt here to describe, being anxious to reserve some room in this paper for a brief survey of the fern-flora of Ireland.

The British Islands, as we have seen, can only boast of about 42 species of ferns, and of these about 33 species are found in Ireland, if we leave out of account a few plants whose record is somewhat doubtful. One variety of *Trichomanes radicans*, var. *B. Andrewsii*, the lovely Killarney fern, is quite peculiar to Ireland. Some genera of ferns are found represented both in Ireland and in Great Britain, but with a great difference in the proportion of individual plants. For instance, the genus *hymenophyllum* is represented in the British flora by two species, *H. Tunbridgensis* and *H. Wilsoni*, but it is the latter only which is at all frequent in Ireland, the other species being very scarce, except in some parts of Kerry.

Some ferns are found in almost every district in Ireland, yet they affect special localities. For instance, the Royal Fern (*Osmunda regalis*), is chiefly found in boggy places and marshy woods, and seems to avoid limestone. Yet it is frequent, especially in the West of Ireland.

Adiantum Capillus-Veneris, the lovely Maiden-hair, is another of those local plants. It loves moist, rocky places, where shade and moisture are found constantly combined. *Asplenium viride*, the green-stalked Spleenwort, is also very local in the West of Ireland. *Asplenium lanceolatum* is even more so. It occurs only about the town of Kinsale. *Cystopteris fragilis*, the brittle fern, is more common, but it is particularly fond of limestone rocks. It used to be found on the Dublin Mountains, near Tallaght Hill, but of late, botanists have looked for it in vain in that locality. Perhaps some of

our readers who happen to live in the district, may some day be more fortunate.

Another rare and local Irish fern is *Polypodium dryopteris*, the oak fern. This is a northern plant in Great Britain, and it inhabits also the northern counties in Ireland. Yet it is also reported from the Turk Mountain, Killarney.

Cryptogramme crispa, the parsley fern, according to the learned authors of the *Cybele Hibernica*, belongs only to three districts in Ireland. Stony places on high mountains are its habitat; it ranges from 1,000 feet in Derry, to 2,400 on Slieve Binnian. In the Highlands of Scotland it is known to ascend to nearly 3,500 feet.

But we should be sorry if from this enumeration of rare and local ferns, the reader were to infer that they alone are worthy of his interest. That they are extremely valuable and interesting in themselves is, of course, undeniable. Why they are rare when allied species are so frequent; why they are so local when many others are by habit practically cosmopolitan, these are deep questions, which the geologist and the paleontologist, no less than the botanist, are anxious to elucidate. But it may be doubted how far it is easier to define the causes which have enabled other species of ferns to become adopted to all kinds of habitat, and to so many regions of the globe. In other words, a deep philosophical importance is attached to the distribution of plants. A careful, minute, sustained investigation of the various conditions under which plants are developed, built up, preserved and reproduced, can alone guide us to a more profound knowledge of their organisation, and of the laws of vegetable life. Vast masses of facts have to be collected together in order to put our inductions upon a proper and truly scientific footing, and it is here that all, even the humblest friends of plants, can do excellent, indispensable work, genuine co-operative work. Wherever plants are found, we can, if we have a mind to do so, collect without any trouble, and with much profit to ourselves, a number of facts, many of which will be quite new to science, and which may prove some day of incalculable value to those who, by their position in science, are qualified to sift the collected evidence

of many years, and to draw from it legitimate scientific conclusions. There remains much to do in this way for the Irish flora, and particularly for Irish ferns. Anyone with a moderate amount of leisure, a taste for plants, and a proper desire to increase our knowledge of the natural treasures of his country, can turn his daily walks to good account by observing accurately, and noting carefully in a pocket-book, the ferns he finds in his own district. The great Genevese botanist, Alph. de Candolle, remarks very justly in one of his books, that the real work in botany is done, at least in Europe, by those who stay at home and acquaint themselves minutely with the plants that grow under their feet, rather than by those who are always eager for distant expeditions into districts of which they know little or nothing, whence they return and come loaded with plants of which they can tell only the name and the station.

What we want is to know the special flora of particular districts, the changes which from year to year take place in those floras; the exact altitude at which plants are found to maintain existence, and the exposition that seems to suit them there. All varieties, monstrosities, abnormal forms, should be carefully recorded; also the local names of plants, especially the old names in Irish, are very much required. It is only by a knowledge of such names that it is often possible to identify certain species with accuracy. In fact, it is with local plants as with the population of a parish; the good that can be done by the local botanist as well as by the parish priest, is directly affected by the personal knowledge which they have of the individual members of the community committed to their care.

The personal advantage to ourselves that can be derived from a study of plants is also very much dependent upon the intimate acquaintance we have of them. Nature seen at a glance, from a distance, without familiarity, is still very beautiful, but she does not speak to our minds with force and illumination. She remains silent respecting those inner beauties which a superficial observation never reveals. Above all, she leaves us ignorant of those deep truths which she proclaims so eloquently to him who questions her with a

pure, humble, religious spirit. If the study of nature only tended to load our minds with a mass of disconnected facts, it would only be another of the many vanities of this life. But that study is, on the contrary, so useful because, when properly conducted, it forms perhaps the most instructive commentary upon the great argument of St. Paul:—"Invisibilia enim ipsius, a creatura mundi, per ea quae facta sunt, intellecta conspiciuntur."

L. E. BAYNARD KLEIN.

RELIQUIAE DOMINICAE.—IV.

THE TITLE OF THE TRUE CROSS.—II.

IN the March number of the RECORD¹ it was shown that the Title of the True Cross was found together with the Cross itself, and that it is still preserved. The object of this present paper is to consider the meaning of the Title, and to deal with certain objections to its authenticity.

The purpose of using a Title at the execution of a criminal was, as has been already explained, to bring before the public both the condemned person and the cause of his condemnation. It should, therefore, in order to meet its purpose, have inscribed on it, at least the name and the crime of the person to be executed. And so it was in the case of our Divine Lord. The title on His Cross bore the inscription: "Jesus of Nazareth King of the Jews"—His name, His country, and His "crime."

Our Divine Lord was known by three names—Jesus, Saviour, and Christ. Christ means anointed, and denotes royal or sacerdotal dignity; for in the Old Law the ceremony of anointing was used in conferring both. The name Christ, therefore, would mean king and priest, and to have inscribed it on the Title of our Saviour's Cross would be an implicit avowal of His wrongful condemnation. Hence, in the minds of those who condemned and put Him to death, the name Jesus would be the one befitting Him as a blasphemer against

¹ I. E. RECORD, vol. x., No 3 (March 1889), p. 217.

God, and a conspirator against the authority of Cæsar. It was the name, too, that was given Him in obedience to the revelation made by the Angel of God: "And His Name shall be called Jesus." It was the name by which He was commonly known to those amongst whom He lived, and preached and worked. For instance, the man who was born blind, and to whom he gave sight, said, in answer to the pharisees: "The man who is called Jesus, made clay and put it on my eyes," &c.; and "Jesus inter homines nominatur," are words of Lactantius. It was, moreover, the name that properly designated his office and work; as Moses means "deliverer," and Abraham "the father of many nations."

Our Divine Lord may be said, in different senses, to have belonged to three places. He was born in Bethlehem, He was brought up and lived for thirty years at Nazareth, and during His public life He made His home at Capharnaum. Nowhere in the New Testament is Bethlehem called His country, although He was born there. After His fast and temptation: "leaving the city of Nazareth, He came and dwelt in Capharnaum on the sea-coast in the borders of Zabulon and Nephthali;"¹ and again, after he had exorcised the two men who were possessed, He left the country of the Gerasens, "and entering into a boat He passed over the water, and came into His own city;"² that is, Capharnaum. But Nazareth had been His home from His infancy to His public life, and it was commonly thought to be His native place; and that is, in a sense, true. He was born in Bethlehem, but the "Word was made Flesh" in Nazareth; the "Virgin conceived" there, and the Mystery of the Incarnation was accomplished there. He revealed Himself to St. Paul, on the way to Damascus, as "Jesus of Nazareth."³ The people of Nazareth thought He was a native of it.⁴ The demons spoke to Him as a Nazarene through the person of the possessed man.⁵ The people of Jerusalem knew Him as the Prophet of Nazareth of Galilee.⁶ Bar Timeus, the blind

Matth. chap. iv. 13.

² Matth. chap. ix. 1.

³ Acts, chap. xxii. 8.

⁴ Luke, chap. iv.

⁵ Mark, i. 24.

⁶ Matth. xxi. 11.

man of Jericho, had heard of Him as a Nazarene.¹ And as it was with those who believed in or feared Him, so it was with those who disbelieved in and despised Him. The Galileans were a despised race,² and Nazareth was in low repute even amongst the despised Galileans themselves.³ The Pharisees sought to justify their unbelief by showing that Jesus, being a Galilean, could not be the Christ. Said they to Nicodemus: "Art thou also a Galilean. Search the Scriptures and see that out of Galilee a prophet doth not arise;"⁴ and "Does not the Scripture say that Christ cometh from Bethlehem of David?" The names Nazarene and Galilean lived with the followers of the Gospel; and until to be a Christian ceased to be a thing of contempt, it was used by the pagans as a term of reproach. There was, we may be sure, a mixture of contempt and hatred in the dying exclamation of Julian the apostate, when, in the bitterness of his defeat and in the rancour of his helpless defiance, he cast against heaven the blood that flowed from his death-wound, and cried out: "Thou has conquered, O Galilean!"⁵ All this explains why He was called a Nazarene in the title of the Cross.

Our Divine Lord was accused by the Jews both of blasphemy and high treason; of blasphemy because He declared Himself to be the Son of God, of treason because He declared Himself to be a king. But it was for treason He was condemned and sentenced. The accusation of the Jews was this: "We have found this man subverting our nation, and forbidding to give tribute to Cæsar, and saying that He is the King."⁶ According to their charge He tried to dissuade the people from paying tribute to Cæsar, for His usurpation of kingly authority would imply the payment of Cæsar's tribute to Himself. And that would mean the subversion of the nation; for with the diversion of the people's tribute would go also the turning of the people's allegiance from Cæsar to Himself. When Pilate declared that he found no cause in Him, the Jews persisted in their purpose, and said: "If you let this man off you are not the friend of Cæsar;

¹ Mark, chap. x. ² Matth. xxvi. 29. ³ John, 146. ⁴ John, chap. vii.

⁵ Theodoret and Sozomen (*Hist. Eccl.*)

⁶ Luke, chap. xxiii. 2.

for everyone who makes himself king contradicts Cæsar." Pilate then said: "Behold your King." The Jews cried out: "Crucify Him." Pilate said: "Shall I crucify your King?" The Jews again cried out: "We have no King but Cæsar." He was therefore accused by the Jews of claiming to be King, and He was sentenced by Pilate on the terms of their charge. It would seem, however, that Pilate understood His assumed kingship as of a different nature from, and as not incompatible with Cæsar's authority, as some dignity or other belonging to the religion of the Jews, such as pontiff or prophet.

So much for the wording of the inscription. We shall now consider why it was written in Hebrew, Greek, and Latin; and the answer is to be found in the dispositions of the Roman law, and in the purpose for which titles were used on such occasions. It is embodied in the following words of the Christian poet, Prudentius:—

"Fronte Crucis Titulus sit triplex, triplice lingua,
Agnoscat Judaea legens, et Graecia norit,
Et venerata Deum percenseat aurea Roma."

Although the various nations of the empire of course used their own languages in transacting their internal affairs, Latin was the legal and official language in the provinces as well as in Rome itself.¹ That custom kept the Imperial authority before the people, and in a sense upheld it. It is, therefore, likely that Pilate pronounced the sentence of death in Latin; and the Title, being of an official character, bore a Latin inscription as an acknowledgment of Roman majesty. But in the provinces the people were generally unacquainted with Latin, and consequently a Latin inscription alone would not serve the purpose of a Title which was intended as a proclamation to the public. The law, therefore, provided that in official acts, which were to be promulgated to the people, besides Latin, the vernacular of each nation should be used, in order to prevent litigious evasions, as well as to secure promulgation: "Ne quis causari posset ignorantiam

L. De creta ff., de re Judic.

litterarum," are the words of the statute.¹ Julius Cæsar ordered that decrees of the Senate affecting the Jews should be written for their use in Greek and in Latin;² so, too, Mark Antony, with regard to an edict directed to the inhabitants of Tyre; and it is recorded that his soldiers had an inscription placed on the tomb of the Emperor Gordian in Greek, Latin, Persian, Egyptian, and Hindoo. But besides the general provision that has been just alluded to, there was a special reason for having a Greek inscription on the Title of the Cross. The Hellenistic Jews, with the exception of those who worshipped at Pentapoli, went to Jerusalem in great numbers for the celebration of the Pasch; and for them the Greek inscription was necessary. Hebrew was of course used for the sake of the Jews of Palestine, whose vernacular it was.³ We must, however, understand the Evangelists in the right sense, when they speak of the inscription as having been written in Hebrew. When we hear Hebrew spoken of, we at once think of that sister language of the Aramaic, which the Jews spoke before the Babylonian captivity, and in which the Old Testament was for the most part written. But in the time of the Apostles the term had quite another meaning.

It meant that corrupt offspring of the Aramaic, which the Palestine Jews actually spoke in our Saviour's time, and which had gradually superseded the collateral language of the Aramaic, which was their vernacular before. The *Talmud* explains this meaning expressly in one place, and in another place implicitly by numbering what it calls Hebrew amongst the profane languages in contra-distinction to the

¹ L. *Judices tam Latina*, 12 Cod. *De Sententia et Interloc.*

² Josephus Flavius; *Antiquitates Judaicae*.

³ For want of a settled name we may call it the Jerusalemite dialect of Aramaic; it is commonly called Syro-Chaldaic. The well-known orientalist, J. B. De Rossi, towards the close of the last century, wrote a special work (*Della Lingua propria di Cristo*) to show that this was the vernacular of the Palestine Jews in our Lord's time. Opposed to that are Arigler, Hug, and others of high repute, who hold that Greek was their vernacular. Perhaps a safer and more likely conclusion to come to, would be that of Cardinal Wiseman, who says: "Illi mihi rem acu tetigisse videntur qui, *medium*, in quo veritas non secus ac virtus plerumque sistitur, amplectentes putant, Judæis utramque linguam fuisse familiarem." (See his *Horæ Syriacæ*, pages 69-76).

holy tongue—the *Aschschurith*; and in this sense it was generally used by the sacred writers of the New Testament. But if anyone be curious to know how the name of the old vernacular came to be transferred to the new, an explanation may, perhaps, be conceived in the following way:—The Jews, like all the people of the East, were very tenacious of their language. They, too, were the holy nation, and their language was in their sight a privileged tongue, because on their account it was the medium of the messages of God to man. It was not so much the language itself that was precious in their sight. It was so because it was their language, and any other that might be theirs would be equally sacred to them, independently of its origin or nature. If, in connection with this, we assume the truth of the modern theory about the history of their transition from one language into another, and it has at least likelihood on its side, it is natural to conceive how the *name* of *their* language, which had been always familiar and sacred to them, would outlive the change and remain attached to their adopted tongue in spite of the gradual displacement of the old vernacular by the new one. Thus, during the transition and after the process had been completed, they kept on calling their corrupted dialect of the Aramaic, Hebrew, whilst the real Hebrew itself was preserved in the sacred writings, and became the language of the learned. They therefore called this latter *sacred* or *Aschschurith*, in contradistinction to their language of every day life, which they called *profane*. At any rate, however truly or falsely we may theorise about it, the fact stands that the language spoken in Jerusalem when our Divine Lord came, and which has been commonly but improperly called Syro-Chaldaic since St. Jerome's time, was called Hebrew by the Jews themselves. Hence, although this inscription was written in the Jewish vernacular of the time, it is called Hebrew by the Evangelists.

The objections brought against the authenticity of the title from the alleged want of positive evidence to prove it, have been already considered; and, paraded in the interest of truth, and as a warning against "Roman Ecclesiastical imposture," a pretty figure they make, as we have seen.

They serve one useful purpose at any rate, and only one; they remind us how excessive zeal for one duty can mean the unconscious sacrifice of another. Few things, indeed, come so often under one's notice in practical life as the pitiable spectacle of personal interest or narrow prejudice swallowing the eighth commandment in the same breath by which some other precept of the Decalogue is preached.

An examination of the Title itself reveals some intrinsic difficulties deserving our consideration. It has been already noticed that a few curves are the only traces that remain of the Hebrew inscription. They, however, present a difficulty. They slant from right to left, having the convex side under. Now, the Jews, from the time of the Babylonian captivity, had adopted the alphabet of the Chaldeans, in the letters of which there are no curves of that form; and the inscription therefore could not have been written in Jerusalem at the time of the Crucifixion. But to clear up the difficulty it is only necessary to remember that the Jews, although they adopted the Chaldean characters, as more convenient for the ordinary business of life, used the old characters for medals and public monuments; hence they are generally called *numismatic* characters. Coins, struck at the time of the Machabees, bearing the inscription *shekel Israel*, are about the only specimens that have come down to us; but the forms of all the letters are preserved, and they thoroughly coincide with the traces still visible in the Title.¹

An examination of the Greek inscription suggests more than one difficulty which have caused some to maintain that the present Title is not authentic, but was exclusively manufactured when Greek literature had ceased to be cultivated. It has been said, that in the word *Ναζαρενός*, there is by mistake an *ε* instead of an *η*; that the word ought to be in the nominative case, whilst the abbreviation *ς* is used for *ον*, which abbreviation moreover had not come into use in the

¹ In fact most nations of antiquity had two kinds of writing; one exclusively used for religious and kindred purposes, the other used in ordinary life. St. Clement of Alexandria (*Strom.* liv. 5), Heliodorus (*Ætheopic.* lib. iv.), and Theodoret (*De Gen. Quest.* 40.) testify for the Egyptians, the Ethiopians, and the Greeks.

time of our Saviour; that the word is not Greek at all, but Latin in Greek characters, the proper word being *Ναζωραιος*. Those inaccuracies seem to point to deception somewhere. But it is not so. Montfaucon¹ gives several examples to show that *ε* was frequently used for *η*; and it appears from the *Cratylus* of Plato that it was so even amongst the Greeks themselves.

Without going into a philological disquisition that would perhaps, be generally uninteresting and would be necessarily dry, it will be enough to say that Montfaucon in the work just referred to shows that the form *ω* was in use in the first years of the Roman Empire. Finally, the use of *Ναζαρενδς* for *Ναζωραιος* is but an instance of what frequently occurred in those times. Every educated Roman in those days was quite familiar with Greek, and the two languages lent and borrowed words from each other, the lent expression being naturally dressed up in either case to suit the character of the language that borrowed it. Thus, for instance, in St. Matthew (chap. 17, 65) we find *κουστωδια*—custodia; in St. John (13, 14) *λεντιον*—linteum; in the Acts of the Apostles (16, 12) *κολωνια*—colonia; and many other similar instances occur in the New Testament. What wonder then to find the word Nazarenus rendered in Greek by the mere substitution of Greek letters, with little or no organic change in the structure of the word? A similar commerce takes place between languages at the present day. It is a common thing to hear *gas*, *roast-beef*, *shilling*, *tramway*, and other words borrowed from the English, mutilated in the mouth of an Italian until they become softened into the genius of his own musical tongue. It is true that St. John in giving the words of the inscription uses *Ναζωραιος*; but St. John did not intend his gospel for a work on palaeography; it is a history, and consequently he would naturally give the sense of the inscription without the errors. The Greek inscription is supposed to have been written by one of the Roman soldiers,² who probably neither

¹ *Palaeographia Graeca* Lib. ii. cap. iii.

² *Ackermann, Archaeologia Biblica.*, Pars. ii., cap. 3.

could nor knew how to do it correctly. St. John, no doubt, says: "and Pilate wrote a Title also, and put it on the Cross." But it is not therefore necessary to understand that Pilate did it with his own hand. We may understand that it was done by his orders, and that Pilate himself registered the sentence of death in the official acts. St. John says elsewhere, for instance, "then Pilate therefore took Jesus and scourged Him;" yet we may understand it to mean that Pilate had Him scourged by others.

The authenticity of the Title has been also disputed on the ground that the original Title was of some kind of paper, that it was not the custom of the Jews to carve inscriptions on wood. It is not, however, the custom of the Jews alone that has to be taken into account, but also and principally the custom of the Romans. But amongst both this custom prevailed; in fact there is no Jewish or Roman custom for which there is more evidence. The Old Testament is full of instances to show that the custom existed of cutting inscriptions in stone; and, to omit others, we have in the thirtieth chapter of Isaiah evidence that the Jews used to also carve inscriptions on wood. Calmet quotes several ancient writers who testify to the same custom amongst the Greeks. Horace speaks for the Romans in the following lines:—

" Fuit haec sapientia quondam,
Publica privatis secernere, sacra profanis,
Oppida moliri, leges incidere ligno."

and it is but one of many such testimonies that occur in the Latin classics.

It may be well, before concluding, to notice one more objection. It is of that guide-book kind, which certain tourists are in the habit of picking up from trustworthy *ciceroni* and hotel-waiters. How can this Title be authentic, said Calvin, since another is preserved in the Cathedral of Toulouse? Either one or the other, or both, must be a fraud, argued the zealous relic-hater; and so have argued many wisely pious imposture-mongers since Calvin's time. It is true that what was said to be the Title or part of it

used to be formerly shown at Toulouse. It disappeared during the Revolution, and has not been discovered since. But it is not at all necessary to suppose that it was an imposture. It might have been a copy or a part of the real one, which in the course of time came to be considered and spoken of amongst the people of that city as the real Title itself. But there is and never has been any evidence to identify it with the reality, no tradition tracing it back to an authentic source, whilst the one preserved in Rome can be accounted for, as we have seen, through every stage of its history back to the day when it was placed on the Cross by order of Pilate. Besides that one, two other pieces of the Title have been preserved, which are undoubtedly authentic. One, which has been already referred to, was presented by Innocent VIII. to the Venetian ambassador, who was in Rome when the relic was discovered in 1492. The other is amongst the treasures of the Cathedral of Lucca, which, by the way, is dedicated to the Irish St. Frigidian, once the apostle and bishop of that diocese, and now its patron. It was presented to that church either by Lucius II., who was a member of a branch of the Order of Regular Canons instituted by St. Frigidian, or by the Regular Canons themselves, under whose care the Basilica of Sta. Croce was when the relic was discovered in the time of Innocent VIII.

M. O'R.

THE LEAGUE OF THE CROSS.

THE approaching¹ Convention of the League of the Cross, to be held in Thurles, under the patronage of Archbishop Croke, presents an opportunity of stating what are, in my opinion, the chief obstacles to the spread of total abstinence principles amongst us. In doing this I shall group my remarks under three headings, namely (*a*) the medical aspect of the question : (*b*) our social customs ; (*c*) moderate drinking ; and I will venture to assert that until our ideas on these

¹ Since we received this essay, the Convention has been held at Thurles.—ED. I. E. R.

points are wholly changed, nay revolutionised, we shall make little or no progress in the grand cause of total abstinence.

Let me add that since I am obliged, owing to the exigencies of space, to be brief, I have not inserted a tithe of what might profitably be written on the subject. For the same reason I have taken the liberty of condensing and grouping together many of the quotations of which this paper is largely composed, for it professes no originality, but simply aims at reflecting the opinions of men better qualified to speak on the matter than myself.

A.—THE MEDICAL ASPECT.

In entering on this point I cannot do better than begin by quoting the words of Sir William Gull, the eminent physician. He says "nothing could be better than that lecturers should go through the country teaching the upper and middle classes the disadvantages of alcohol as it is daily used." What Sir William Gull wishes lecturers to do, I ask the I. E. RECORD to kindly perform for us.

Dr. Horsley, to whom I am indebted for many of the quotations herein given, writes:—

"It is justly felt by the advocates of total abstinence that doctors, who in their treatment of disease largely advise the use of alcohol, wield a weapon of such force that it may inflict a crushing injury not only on the progress of the disease, but also on the constitution of the patient, as to render him both morally and physically handicapped."

Let me add that they also inflict a crushing blow on the total abstinence cause in which many of them are thorough-going believers, but which they, quite unintentionally, injure in this way.

Dr. Horsley again says:—

"Alcohol requires as much caution in its administration and in the continuance of its use as any other potent drug, such as opium, strychnia, &c. The effect of a small quantity of alcohol differs only in degree from the injury which is admittedly inflicted by a large one."

Finally, he rightly observes that the use of alcohol is due in great part to a tradition or acquired habit which seeks

justification by the quotation of medical advice dating from a less enlightened era." And he concludes by the remark, in which I cordially concur, that there is but one *honest* reason or excuse for using intoxicating drinks, namely: "It is the fashion, and I like it."

Dr. Parkes says:—

"The largest quantity of alcohol which can be taken in twenty-four hours *without evident ill effects* is $1\frac{1}{2}$ ozs."

To understand the force of this opinion I may here insert, on the authority of Dr. Norman Kerr, the following alcoholic strength of certain drinks, viz.: a pint of stout contains $1\frac{1}{2}$ oz. of alcohol, cider 1 oz., pale ale, $2\frac{1}{2}$ oz., sherry or port 4 oz., claret 2 oz., champagne 3 oz., whiskey and brandy $10\frac{1}{2}$ oz., rum 15 oz.

Dr. Richardson says:—

"A man who abstains is healthy and safe. A man who indulges at all is unsafe. A man who relies on alcohol is lost."

Sir Andrew Clarke, M.D., says:—

"Health cannot be benefited by alcohol in any degree. More than three-fourths of the disorders in what we call 'fashionable life' arise from the *use* [mark, he does not say *abuse*] of alcohol. I do not desire to make out a strong case. I desire simply to make out a true case. I am speaking solemnly and in the presence of truth, and I tell you I am considerably within the mark when I say to you that going the rounds of my hospital wards, I found that *seven out of every ten* there owed their ill-health to alcohol."

Sir William Gull says:—

"I hardly know of a more potent cause of disease than alcohol: *it is a most deleterious poison*. It is certainly a fallacy to say that alcohol warms you, it acts in a contrary direction."

The last sentence is an answer to those, and they are not a few, who break the pledge, alleging as an excuse that they were exposed to wet and cold. I believe the greater the cold the more injurious is alcohol, and this is proved by the fact that the men who best bore the extreme cold of the Arctic Expeditions were those who were total abstainers. Hear Dr. Ridge on the same point. He says:—

"Alcoholic liquors are in no sense necessary to healthy life. They are of no importance as food. They are utterly unable to warm the

body, and are dangerous during exposure and cold. They are very injurious when hard and continuous work has to be performed. They are especially injurious to children. They increase the liability to disease, and shorten life. It is impossible to say what quantity can be taken with impunity, and therefore the less taken the better."

Sir Henry Thompson, M.D., writes:—

"A very large proportion of some of the most painful and dangerous maladies which come under my notice, I have no hesitation in attributing to the ordinary and daily use of fermented liquors, *taken in the quantity which is conventionally deemed moderate*. Of all the people I know who cannot stand alcohol it is the *brain-workers*; the habitual use of fermented liquor to an extent, *far short of that which produces drunkenness*, diminishes the mental power to an extent which I believe few people are aware of."

I beg to commend this opinion to my learned friends.

I can recall a time, long before I became a priest, when I never brought my chief meal to a conclusion without a "nip" of raw or "neat" brandy. I did not in the least care for the liquor, rather otherwise, but I was acting quite *bona fide*, being recommended it by a doctor as a digestive agent. However, for the last thirteen years, I have managed quite successfully to digest my dinner without alcoholic aid.

Here Dr. Ridge again comes to my side. He says:—

"What evidence is there that the stomach can be made to digest food more rapidly and perfectly by means of alcohol? *There is absolutely none.*"

Dr. Norman Kerr says:—

"Alcohol vitiates the blood, inflames the stomach, overtaxes the heart, destroys the kidneys, hardens the liver, and softens the brain. It is a needless luxury, never indulged in but with certain risk. Alcoholic drinks nowhere exist in the wide domain of Nature. She only provides us with water and milk, and she has never presented to us an intoxicating drink. The grape and the apple rot on the ground whereon they fall, but art alone transforms the innocent and healthful juice of the God-given fruit into seductive and poisonous liquids. Nor can these artificial poisons be produced without the *destruction of the natural properties of the fruit*. Even when by human interference, to the juice of fruits are introduced those microscopic yeast-cells, which alone give rise, through fermentation, to alcohol, no potable intoxicating beverage can be obtained unless there be a second intermeddling by art, for unless the process of

decay be arrested at a critical moment with consummate skill, the decomposing liquid will quickly pass on through the acetous or vinegar fermentation to complete putrefaction. Science, then, with no uncertain sound, declares intoxicating drink to be *no creature of God*, but simply an article manufactured by man."

Dr. Cummins says:—

"It is the false idea that alcohol is nourishment, which makes half the drunkards we have."

Of all the quotations I give, I believe none to be more true than this one. I am constantly told by persons, whom I ask to join the League of the Cross, that they could not get on without "nourishment," meaning thereby intoxicating drink. How fallacious this is these pages will, I trust, prove. In support of this view let me here quote Dr. Carpenter, who says:—

"Alcoholic drinks are not necessities of life. They are injurious if taken daily. That the first point is a self-evident truism is proved by the fact that millions of people never touch them and are none the worse for it; but if we keep people from sugar, bread, fat, vegetables, &c., nature rebels and there is soon a manifestation of disease."

Dr. Lucas Bennett says:—

"I have practised in my profession for forty years without prescribing one drop of alcohol."

Would to God all our doctors could say the same. In support of this worthy physician I may here state that in a certain London hospital, where in less than four years they treated nearly 5,000 patients, they did so with the fullest possible benefit to every patient, medical and surgical, without recourse to alcohol, even as a drug, in a single case!

Dr. Jeffreys says:—

"An opinion, handed down from *rude and ignorant times*, and imbibed by Englishmen [let me add Irishmen], from their youth has become very general, that the habitual use of alcoholic drinks, such as wine, beer, spirits, &c., is beneficial to health, and even necessary to those who are subjected to labour. Anatomy, physiology, and the experience of all ages and countries, when properly examined, must satisfy every well-informed mind that *the above opinion is altogether erroneous*."

Lastly, not to quote too many authorities—perhaps some of my readers may think I have already exceeded—let me give the following weighty certificate, signed by no less than 2,000 physicians and surgeons:—

“A very large portion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic or fermented liquors as beverages. The most perfect health is compatible with total abstinence from all intoxicating beverages, whether in the form of ardent spirits, or as wine, ale, porter, cider, &c. *Persons accustomed to such drinks may, with perfect safety, discontinue them entirely and at once.* Total abstinence from intoxicating liquors and beverages of all sorts would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race.”

B.—OUR SOCIAL CUSTOMS.

Another deadly foe that we, advocates of total abstinence, have to contend against, is our social system, and I hardly know which to regard as the greater enemy to the cause, this or the one I have just been dealing with. It is not too much to say that the atmosphere, the very air we breathe, is charged with alcohol. Go where you will, you find it everywhere; like a London fog it penetrates on all sides, it obscures, it darkens our vision, and no amount of light, not even the light of experience, teaching how fatal are its results, and how far-reaching its effects, seems capable of dissipating or dispelling it. Public opinion tolerates—I will not say approves—for it cannot afford to do that, not alone drink, but drunkenness. Of all the crimes into which our people fall, this one—the fount and source of all the others—is the one for which there is least condemnation, not to say palliation and excuse. Other criminals we visit with social ostracism, but the man who commits this crime is spoken of in accents of such tenderness and commiseration as would lead you to believe that on the whole he deserved rather well at the hands of his country and his kind.

But to return to our subject matter, from which I have slightly wandered. Enter any house you like, and almost at any hour you like, and one of the first questions you will be asked is “what will you have?” or if the question be not

asked, the servant will presently be observed sliding in with the inevitable tray, laden with glasses, decanters, &c., as if to prove that the first thing to be attended to is the liquor department. If the visitor be a lady, the whole ceremony goes by the innocent name of "cake and wine"—observe the cake gets the precedence. Theologians allow, on fasting days, a crust of bread "*ne potus noceat*," but our social friends produce the wine for fear the cake should hurt.

Again, at our dinner parties we linger too long after the meal is over. This is a practice which, I believe, is almost confined to Ireland. I do not think it exists in England, and I understand it is unknown in America.

Another custom which claims our strongest condemnation is that of giving drink prizes at bazaars. These bazaars are usually got up for religious purposes, such as the building of a church, a school, &c., and, therefore, it is imperatively necessary that they should not be open to any reproach. Shortly after the present Archbishop of Dublin took possession of his See, he wrote a letter to the public press in condemnation of this practice, and for a time at least it had the desired effect, not alone in his own diocese, but outside it. I am afraid, however, that this objectionable custom is again being revived, for lately I have seen advertised most tempting lists of prizes, including such questionable items as a "cask of whisky," a "case of champagne," &c., and such *suggestive* articles as a "claret jug," a "tantalus," &c. But another feature, even worse than those drink prizes, is the turning the refreshment stalls at these bazaars into bars or publichouses, where a not inconsiderable amount of drink is indulged in, and sometimes kept up till a late hour. Not very long ago I myself, on going to one of these refreshment stalls, and seeing intoxicating drinks for sale, asked the ladies in charge if they were not afraid to thus openly violate the law. But I found to my surprise that they were quite equal to the occasion—they shewed me an excise licence which they had duly paid for, and procured for the day, in order to keep out of the clutches of the gaugers!

But all our social customs sink into insignificance beside those which take place on the occasion of some very solemn

events, viz., christenings and weddings. But if drink be indulged in at christenings and weddings, what shall I say of the horrible, the barbarous practices which take place at "wakes."

We are instructed by diocesan regulations not to attend any funeral where whiskey drinking has been indulged in. We obey; yet I remember a certain dignitary, now dead, deliberately keeping at a distance from the house, lest he should see what he knew, in his heart, was going on; and on another occasion I saw a jar of whiskey produced in the open yard, and a liberal "stirrup-cup" distributed all round before the funeral started. I cannot leave this sad point without highly commending the action of another priest who, under similar circumstances, left in disgust, and refused to attend the funeral. His action, I am told, created a profound impression, and had a restraining effect for long afterwards.

C.—MODERATE DRINKING.

About the kindest thing that can be said of so-called "moderate drinking" is that it is less injurious than excessive drinking. A certain amount of alcohol will be set down as an excess, but if this same amount be divided and taken at intervals, it will be deemed moderate.

I think it is Sir William Gull who has said that, on the whole, drunkenness does less harm than the drinking which is styled "moderate." If he applies this to the temperance cause rather than to the individual, I am inclined to agree with him.

But we have not yet defined what is "moderate drinking," nor is it possible to do so; unless indeed, as has jokingly been said, "it lies somewhere between a glass and a gallon," because what would be moderation in one man would be excess in another. Dr. Richardson gives us the somewhat amusing replies of three men of whom he asked the question, "What is moderate drinking?" No. 1 described himself as a "moderate man, a rigidly regular man." He takes one pint of malt liquor at dinner, one or two whiskies at bedtime, and half a pint of wine regularly at dinner, representing in all 6 oz of alcohol. No. 2 described himself as "a *very* moderate

man." He takes one pint of mixed stout and bitter ale, one "B. & S." in the course of the day if he feels flagging, and a couple of glasses of sherry or port at *dessert*, this represents 4 oz. of alcohol. No. 3 is a *very very* moderate drinker—he is *really* moderate. He takes two glasses of sherry at luncheon, and a pint of claret at dinner, this equals 3 oz. of alcohol. Dr. Parkes has, above, informed us how much alcohol may be taken without evident ill-effects, he means, of course, to the *system*, and not in the sense of intoxication.

If moderate drinking be as innocuous as its advocates and those who practise it would have us believe, why is it that Life Assurance Companies, whilst they will not accept drunkards at all, charge a higher premium on those who drink than on those who abstain, thus treating the bibbers in the same manner as they deal with persons following dangerous avocations?

To those who ask, "What, then, are we to do, we *must* drink something?" I reply, that it is a mistake to suppose that we *must* drink, at least in such quantities as is customary amongst us, whether our drink be alcohol or water. Nature has sufficiently provided for this. Sir William Gull states that 90 per cent. of our bodies are water, and another doctor says that in a person weighing 154 lbs., 111 lbs. are water; but speaking in a non-scientific way, our ordinary foods contain enough or nearly enough of water to satisfy nature's thirst. All that Nature demands for her sustentation has, when supplied, the tendency to satisfy that demand; but alcohol, on the contrary, being non-natural, has the effect of stimulating or increasing the demand; it begets an unnatural craving for itself. In the moderate man this craving is moderate, but it goes on increasing until it becomes a mastering passion. As a writer has well said, "it is like the vampire which lulls into insensibility with its wings the unhappy traveller whose life-blood it is sucking away." To my "moderate" friends I would say, show me the drunkard who at one period of his life did not condemn excess, and *sneer at total abstinence* just as strongly and perhaps as honestly as you do now. Do not preach to me, then, of "moderation;"

individuals may practise it, but the masses never, and it is the masses we want to reach.

Drink has been, and is, the bane, the ruin, the plague spot of Ireland. It is a giant evil, a national danger, and it is not by any puny effort that it can be destroyed, but by an united, determined, vigorous assault all along the line. As with oarsmen, it must be "a long pull, a strong pull, and a pull together;" if the strokes be not uniform, but irregular, now one, now another, the result will be that the boat will not make much progress, or any, against the stream. This is why, in my opinion, Father Mathew's work, so great, so almost miraculous in his day, collapsed and melted away, because it was a "one-man-movement;" when the man died, the movement died with him—there was no Eliseus to assume the cloak of Elias. So also has it been with the League of the Cross, which sprang up in our midst in 1885 under such happy auspices, and with such promises of success—promises, however, which have not been fulfilled. It, too, at least parochially considered, is a "one-man-movement," if that man dies or is removed, it generally dies or vanishes with him. It is treated as a younger son; nay, as a step-child, and hence its life will be always unhealthy and precarious, until it is adopted and made part of the parochial system, as has lately, I am thankful to say, been done in the Archdiocese of Glasgow, where the archbishop has ordered that a branch be established in every parish, and put on the same footing as the other confraternities and societies. I yield to no one in my appreciation of the value of such confraternities, as, for instance, the Holy Family; but I unhesitatingly say, without fear of contradiction, that none of them, for utility and the importance of their results, can approach the League of the Cross.

Ireland has been bitterly called "a land of drunkards"—it is a hard, a cruel, and let me add an *undeserved* name, but that she is a "land of *drinkers*" no one can deny. We, a miserably poor nation, spend between ten and twelve millions annually on drink. Now, who are the "we" who lavish this appalling amount on alcohol, whilst we perish for want of bread? Not the total abstainers, not even the

drunkards, but *principally the "moderate drinkers."* Until, then, these latter join hands with us, the same old, pernicious, degrading system will go on "in saecula saeculorum."

Some few years ago Ireland was solemnly dedicated to the Sacred Heart of Jesus. May I respectfully suggest another national consecration—namely, to the *Sacred Thirst of Jesus*, and this by north and south, east and west, joining hearts and hands under the glorious banner of the League of the Cross, and taking the word "Sitio" as our motto and battle-cry. Until some such move as this takes place it will be vain our seeking for better laws or better government. Until our liquor law is radically changed, all else, whether it be home rule or nationality pure and simple, however desirable they may be, will be of little or no avail in building up our national prosperity. And by "liquor law" I do not merely mean certain parliamentary enactments on this question, but I mean the law of self-government, self-restraint in the use of intoxicating drink—our national, our hereditary foe, our evil genius.

I honestly believe that the curse, the crime, of drink being once removed, there would be no nation on the face of the earth to compare with ours. I feel I am asking a great deal in asking men to do what is not obligatory, what they are not bound to do, but for that very reason I ask it all the more. This is an age of philanthropy, this is an age of chivalry, as much as, or perhaps more than any age which has preceded it, when men are seen to make grand and voluntary sacrifices for noble objects. Look at Father Damian, the world-renowned apostle of the lepers and hero of Molokai. Was he bound to live the suffering life he led for fifteen years, and in the end to lay down that life for those afflicted people? Why did he do it? For the honour and glory of God, and for the love of his fellow man—for a people, be it remembered, who were not of his own kith and kin, nay, not even of his own nation, but utter strangers to him. Well, *drink is the leprosy of Ireland*; let us do for our lepers what he did for his, let us lay down our lives for them, or least be prepared to do so if needful. If joining

the League of the Cross should shorten our lives [I think I have already proved that it would have rather a contrary effect] *let them be shortened* in the cause of Ireland and of Christ. We, priests, like St. Peter, say to our Lord, "Behold, O Lord, we have left *all* things to follow Thee;" let us leave untouched, intoxicating drink, which, lawful though it be to us who have used it temperately, has been the curse of our country, and the means of dragging away from Jesus Christ innumerable souls for whom He said "Sitio."

WALTER J. P. O'BRIEN, C.C.

THE DIOCESE OF DUBLIN IN THE EIGHTEENTH CENTURY.

VII.

THE OLD CHAPELS OF DUBLIN—(CONTINUED).

THE Jesuits' Chapel in Back-lane calls for special notice. The *Irish Builder* for April, 1889, opportunely furnishes interesting and well-authenticated particulars. Sir William Brereton, Bart., in his *Travels in Holland, the United Provinces, Scotland, and Ireland* [1634-5], gives the following description of this Jesuits' college and chapel:—"I saw the church, which was erected by the Jesuits, and made use by them two years. There was a college also belonging to them, both these erected in the Back-lane. The pulpit in this church was richly adorned with pictures, and so was the high altar, which was advanced with steps, and railed out like cathedrals; upon either side thereof was there erected places for confession; no fastened seats were in the middle or body thereof, nor was there any chancel; but that it might be more capacious there was a gallery erected on both sides, and at the lower end of this church, which was built in my Lord Falkland's time [Viceroy, 1625 to 1629], and whereof they were disinvested when my Lord Chancellor and my Lord of Corke executed by

commission the deputy's place [1629 to 1633]. This college is now joined and annexed to the College of Dublin called Trinity College, and in this church there is a lecture every Tuesday, My Lord of Corke allowed £40 per annum to maintain this lecture in the Jesuits' church, but now hath withdrawn this exhibition." A writer in 1643, arraigning the Earl of Strafford's government of Ireland, accuses him, amongst other things, of putting down this lecture, "to which the Lords Justices and State of Ireland did usually resort, to the great countenancing of the Protestant religion there. But after the Earl of Strafford came to the government, the lecture was put down, the scholars displaced, and the house became a Masse-house as it formerly had been." These extracts are interesting from many points of view. First, they furnish a detailed account of the first peaceful habitation of the Jesuit Fathers amongst us. The first Jesuits came to Ireland in the time of their holy Founder, and were sent by him, and though they were obliged soon to leave it, they returned after a very few years never to leave it again; but their dwelling here was not in peace. For full sixty-five years had they to bear the full fury of the constantly recurring storms of persecution that swept over the land. It was only in 1625, when the Dowager Countess of Kildare, who rented this property in Back lane, resolved to take advantage of this favourable interval of toleration, that they were enabled through her bounty to fit up a handsome chapel, and develop that other kindred purpose of their foundation, the education of Catholic youth, by establishing a college in connection with their church sufficiently well equipped to awake the rapacity of the Elizabethan institution, which profited by the spoil. In the next place, we have the earliest model of our old chapels,—no chancel, high altar railed out, and galleries all round—a model which continued to be followed down to our own day.

The vicissitudes of this Jesuit chapel were varied and of historic interest. From a chapel it became, as we have seen, a lecture hall of Trinity College, and then again a chapel. It was for a time used as the city free school, and subsequently as a military hospital. This purpose it served

until the end of the reign of Charles II. In 1706 the Tailors' Hall was erected on its site, which, being one of the largest rooms in Dublin, was frequently used for public meetings, balls, and musical performances. In 1792, the Catholics met in it to draft a petition to the king in favour of a "Catholic Relief Bill," and the Committee elected by ballot consisted of, "Edward Byrne, Mullinahack; John Keogh of Mount Jerome; Christopher Dillon Bellew; John Edward Devereux, and Sir Thomas French." In 1793 it became the meeting place of the United Irishmen with Napper Tandy, Wolfe Tone and Hamilton Rowan; and at the same time offered shelter to the Grand Lodge of Freemasons. In 1841 it was transformed into the "Tailors' and Merchants' School," on a foundation [for Protestants only] inherited from the dissolved Trade Guilds. Since 1873, on the migration of these schools to Wellington-quay, it has been used for holding Evangelical Meetings. Amongst the remarkable Jesuits who ministered there in 1639, was the celebrated Sir Toby Matthews, brought over by Strafford, and of whom Gilbert gives a lengthened account at pp. 8-9, vol. i., of the *City of Dublin*.

How long Father Brangan administered the Parish of St. Michael, or when he died, remains a mystery, as also who was his immediate successor. A silver chalice, still in daily use in the present Church of SS. Michael and John, bears the following inscription: "*Orate pro D. Philippo O'Meagher Sacerdote qui me fieri fecit. A.D. 1646.*" It does not state, however, that he was *Parochus*, and I can find no more about him.¹

At all events this brings us to the very eve of the black decade of Cromwell. In 1649, he landed in Ireland with the ghastly renown of a destroying spirit, a reputation which he more than maintained. To him and his followers the Priest, the Wolf, and the Tory were "three burdensome beasts," to

¹ Chalice, though very useful as historical memorials, have not always, it is to be regretted, complete inscriptions, and have been known to migrate. In the Pro-Cathedral, Marlborough-street, there is one still in use dating from 1621, and with the inscription "*D. Robertus Creagh, Sacerdos Limericensis me fieri fecit.*"

be exterminated. "For the clergy," writes Mr. Prendergast, there was no mercy; when any forces surrendered, priests were always excepted. Twenty pounds were offered for their discovery, and to harbour them was death." Let us get on to the Restoration.

In the month of May, 1660, Charles the Second returned to the throne of his ancestors, and papists and priests having hopes in him, destined as usual to be confounded, crept back to Dublin. The Franciscans found their way to their old quarters in Cook-street, with Father James Fitzsimons as their Guardian. The Jesuits also returned, but not to Back lane, now converted into a military hospital. For a while, they were Missionaries, helping wherever they could, but later on they found a residence on the north side of the river, where we shall meet them again when we come to treat of St. Michan's. The Parochial Clergy could no longer claim their old quarters "within four or five houses of the Castle gate," and were forced to cast anchor in some of the narrow lanes leading from Merchant's-quay to Cook-street. When we reach 1731 we shall meet with a description of this chapel. But who was the parish priest? I am unable to answer this query with any degree of certainty, and can only venture a conjecture. I would say it was the Rev. Edmund Duin.

Amongst the Treasury Orders, p. 120 [Jan. 1657] we read: "To Arthur Spinner, Robert Pierce, and John Bruen, five pounds to be equally divided among them for the good service by them performed in apprehending and bringing before Lord Chief Justice Pepys, 21st January, 1657, one Edmund Duin, a Popish priest."

The next mention we meet of his name occurs in the Roman correspondence of Archbishop Russell, as preserved in the Archives of the Propaganda. As soon as Dr. Russell was firmly established in the See, he directed his attention to the re-organisation of the Chapter. Not that the Chapter of Dublin was ever interrupted. In a report of the Propaganda drawn up about this period, we read "*Si una excipiat Cathr. Dubl. vix alia invenietur quae Capitulum successive et sine devolutione conservavit.*" But, from the

confusion of the times the individual appointments of the Prebendaries must have become more or less irregular, and with the exception of the Deans of whom I have been able to present a pretty complete list, I can discover the names of only a few of the other members of the Chapter previous to the time of Archbishop Russell.¹ In a letter to the Propaganda of 1685, he postulates for Father Duin to be Dean. "*Jamdudum scripsi ad Illmam. D. Vm. ut conaretur obtinere a Sua Sanctitate quod Revdus. admodum Dominus Edmundus Duin, vir valde gravis et doctus probataeque vitae, constitueretur Decanus Capit. Sti. Patritii, Dublin. . . . Spero Ill. V. non defuturum meis votis. Patritius Dubliniensis.*"

In a subsequent letter, dated August 19th, 1686, he recommends him for one of the vacant mitres. "*Sciat quoque E. V. Illmos. Arc. et Episc. hic tunc congregatos commendasse S. C. P. F. quosdam viros idoneos qui ad Episcop. promoverentur, inter quos ex mea Diocesi unum proposui Edmundum Duin sacerdotem merentem, quae dicta sunt de illo in instrumento a Latore E. V. praeferendo, narrabit Lator, et cui Ecclesiae vellem eum praefigi.*"

Neither recommendations seem to have been adopted, and his name at this time disappears from all contemporaneous records. It is to be presumed, therefore, that he died about this time, for the Rev. James Russell, brother to the Archbishop was made Dean in 1687, and Parish Priest St. Michael's in the same year, and from this coincidence I infer that Duin was Russell's immediate predecessor.

The sixteen years administration of Father Duin were signalised by constantly recurring alternations of toleration and persecutions, by stirring public events, by not a few ecclesiastical scandals, such as Walsh's Remonstrance agitation, and Taaffe's forgery, and by adding at least one illustrious confessor and one glorious martyr—in Archbishops Talbot, of Dublin, and Plunkett, of Armagh—to the album of

¹ They are Luke Rochford, Parish Priest St. Audeon's, 1615-163-, Archdeacon of Dublin. Laurence Archbold, Prebendary and Parish Priest of Maynooth 1640-1669; Wm. Shergoll, Prebendary and Parish Priest of Howth, 1640-166- [both of these adherents of Peter Walsh]. Dr. Richard Fottrell, Chancellor, 1668. He was then 74 years of age.

Ireland's faithful and saintly prelates. Scarcely had the Catholics commenced to breathe a little more freely when the dissatisfaction created by the miscalled "Act of Settlement," and the crying injustices perpetrated under its sanction, excited imaginary apprehensions of reprisals, and furnished flimsy excuses for reviving and re-enforcing the penal statutes. Hence, in 1662, "the clergy were not suffered to enjoy as much as one chapel without daily hazard of imprisonments, and even of men's lives."¹ St. Stephen's Day of this year witnessed a repetition of Bulkeley's *razzia* perpetrated on the same festival in 1629; and not even the signatures of the entire Franciscan community in Cook-street to Walsh's Remonstrance, nor the boisterous loyalty of Peter Walsh himself, could protect their chapel from an irruption of soldiery with naked swords;—"the altar was rifled, the priests carried prisoners to Newgate, and many hurt both men and women grievously, and some slashed and wounded sorely, even to the endangering of their lives."² At the same time a proclamation was issued against all religious meetings, or meetings at Mass, sermons, and other religious rites. The Dominican Fathers seem to have all fallen victims to this raid, and some, as may be seen in De Burgo, passed three years in prison with not even a plank bed, but only the cold floor of their cells for their nightly couch. Meanwhile Walsh sought to help the insidious Ormonde "to sow dissensions among the Romish clergy," by promoting and procuring signatures to his so-called "Loyal Remonstrance;" and, in 1666, succeeded in bringing about a national convention of the clergy, where however it was rejected, and another substituted.

The forgery and usurpation of Taaffe in 1668, and the many scandals generated thereby, afflicted the Church of Dublin for another year or so; until finally the Holy See resolved to give it an archbishop in the person of Peter Talbot, of Malahide. He was consecrated at Antwerp in 1669, and availing himself of a [three years] period of peace and toleration under the benign

¹ Walsh's *History of the Remonstrance*, p. 26.

² *Ibid.*

Viceroyalty of Lord Berkeley, he and the sainted primate, Oliver Plunkett, held a National Synod in Dublin in 1670 where many salutary regulations were made. It was during these three years that most of the old chapels, as they were known to have existed in the beginning of the last century, came into being, and amongst them the old chapel of St. Michael, in Skipper's-lane [*Report to House of Lords*, 1731].

But the enemy was sleepless. Towards the close of 1673 the English monarch, yielding to the well-known bigotry of the English Parliament, published an order suspending the few favours which had been granted to the Catholics during the administration of Berkeley, and commanding all the bishops and regular clergy to depart from the kingdom.¹ Dr. Talbot had, therefore, to tread the path of so many of his predecessors, and go into exile; but from Paris, in 1674, he addressed a beautiful pastoral to his people on the duties of Christian subjects, which may be read in Dr. Renehan's *Collections*." In 1678 the supposed conspiracy of 'Titus Oates, and the determined effort of the authorities to saddle it on the Papists, made the persecution become still more fierce. Dr. Talbot, who had moved into England, broken down by a most painful malady, obtained permission to pass over into Ireland that he might die amidst his kindred. But he had scarcely reached Carton, the residence of his brother, when he was arrested, and, carried in a chair, brought prisoner to Dublin Castle. There he lingered in indescribable suffering for full two years, and closed his career, as a glorious confessor for the faith, in 1680. In 1679 Oliver Plunkett, of Armagh, became his fellow prisoner in the Castle, and for a time occupied the cell adjoining Dr. Talbot's, in preparation for his martyrdom at Tyburn. Dr. Talbot's death was followed by a prolonged vacancy of the See, which meanwhile was governed by Dr. Patrick Russell, as Vicar-Capitular. The clergy unanimously desired him for archbishop, but Rome did not see the advantage of providing additional victims wherewith to gratify the stupid and fanatical hatred of

¹ See Dr. Moran's *Life of Plunkett*.

English Protestants, and was disposed rather to try again the experiment of appointing a Vicar-Apostolic. The Rev. Gerard Teeling, on the suggestion apparently of Monsignor Tanari, Internunzio at Brussels, was nominated to this office; but on reaching Dublin, and presenting his papers, he met with a most unwelcome reception. Their too recent experience of Taaffe made the clergy very cautious, and fears of renewed persecution furnished a plausible excuse for not receiving an envoy, at that moment, direct from Rome. Teeling himself writes that the Vicar-Capitular submitted to him privately, but that the clergy would have none of him, alleging as a cause his extreme youth and inexperience. A priest named Mooney, writing to Brussels, says that the "Lord Chancellor hearing that Mr. Teeling called a meeting, being sent from Rome, apprehended some of the clergy, and strictly examined them before the Council upon their oaths, but after being committed to prison, the government finding that the clergy did not receive Mr. Teeling but disowned him, dismissed them with a caution." Teeling suggested his being permitted to resign, a suggestion which was fortunately adopted, and thus the incident had no further unpleasant result. Finally in July, 1683, to the great joy of the whole diocese, Dr. Russell was named archbishop. A dispensation was granted to him, allowing him to receive consecration from one bishop and two dignitaries, and some time after he received the pallium from the hands of the Bishop of Kildare. The new archbishop had to proceed carefully, for every movement was watched. In a letter from Rev. John Egan, dated from Lille, January, 1684, after relating that Russell and Wadding [Ferns] had undertaken the dignity and responsibility of the Episcopate, the writer adds: "With reference to the freedom or so-called freedom (*libertatulam*) of the Church, there has been a change recently in Dublin, where for the past two months the Catholic chapels have been closed, *non jussu quidem sed ex necessitate consilii*." (Propaganda Archives).

Charles the Second died a Catholic in 1685, and James the Second, a Catholic king, ascended the throne. At length there was a gleam of sunshine, and a well-grounded hope of

peace. Dr. Russell took advantage of this happy turn of events, and summoned a Provincial Synod for the 24th of July, 1685. Here, among other matters, the belief of the Irish Church in the Immaculate Conception—so long before it was defined dogmatically—was declared by a Statute, ordering the Feast of the Immaculate Conception to be observed as a holiday throughout the province, as also the Feast of St. Laurence O'Toole throughout the diocese. To the Decrees of this Synod we find appended the name of Edmund Duin signing *pro Capitulo Dublinensi*. He does not sign himself dean, for the deanery was vacant, as we have already seen from Dr. Russell's correspondence, but he might have signed as precentor, the next in rank after the dean. In the edition of 1770, James Russell is signed as *Decanus Dublinensis*, but this must be an error of the compiler, for, beyond all doubt, Russell was not appointed dean before 1687.¹ At this synod he represented the Chapter of Kildare. Edward Morphy, of whom more hereafter, was Secretary. This synod was followed by a Diocesan Synod in June, 1686, and another in May, 1688, and a third in April, 1689; whilst a second Provincial Synod was convoked in August, 1688, wherein James Russell is correctly described as Dean, and Edward Morphy is again secretary. Father Duin, as I have already conjectured, must have passed to his reward at the close of 1686, or at the commencement of 1687, for in the latter year, the pastor of St. Michael's was the Rev. James Russell.

One of the first cares of the archbishop was to re-organize his chapter, by issuing a Decree, determining the order of seniority among the canons, and indicating their duties during the vacancy, as well as during the occupation of the See. This we have recorded for us in the third volume of the *Spicilegium Ossoriense*, p. 116. Here I reproduce it, adding within brackets the names of the parishes, colleges, &c., over which the several prebendaries presided, as far as can be gathered from the list of 1697, and from other sources.

¹ Propaganda Archives.

DECREE OF THE ARCHBISHOP OF DUBLIN, FIXING THE ORDER OF
PRECEDENCE IN THE DIOCESAN CHAPTER, A.D. 1688.

*Patricius Russell, miseratione Divina et Sanctae Sedis Apostolicae
Gratia Archiep. Dublinien. et Hiberniae Primas, declaramus
Capitulum Ecclesiae nostrae Dubliniensis constare ex sequentibus
Dignitatibus et Canonicis Praebendariis qui infra scribuntur, juxta
eorum ordinem et locum tam in Choro, quam in Capitulo, ad quos
spectat omnis Jurisdictio et Administratio Ecclesiae et Diocesis
Dubliniensis, Sede vacante, eorumque consilio utimur Sede plena.*

Dextra pars Chori.

Jacobus Russell, Decanus Dub-
liniensis [P.P. St. Michael's].
Patricius Cruice, Archidiaconus.
Dubl. [P.P. Blanchardstown].
Christoph. Walsh, Praebendarius de
Swords [P.P. Swords].
Joannes Droingoole, Praebendarius S.
Audoeni [?].
Mauritius Brien, Praebendarius de Wick-
low [P.P. Wicklow].
Christ. Brown, Praebendarius de Malaidard
[?].
Gulielmus Tipper, Praebendarius de Tipper
[P.P. Celbridge].
Edmundus Byrn, Praebendarius de Dunlavin
[P.P. St. Nicholas].
Jacobus Begg, Praebendarius de Howth [?].
Pater Sarsfield, Praebendarius de Menehenoc
[P.P. Dunlavin].
Jacobus Brohy, Praebendarius unius parochiae Tip-
perkevin [P.P. St. Catherine's and
St. James].
Carolus Tiernan, Praebendarius unius parochiae
Donamore [P.P. Donabate].
Josephus Walsh, Cancellarius
Dubl. [P.P. Lusk].

Sinistra pars Chori.

Edwd. Morphy, Praebendarius Dubl.
[P.P. St. Audeon's].
Joan. Scurlog, Archidiaconus Gland. [?].
Oliverius Doyle, Praebendarius de Kilmac-
talway [P.P. Lucan].
Michael Moore, Praebendarius de Timothan
[Provost of Trinity College].
Nich. Eustace, Praebendarius de Iago [Rector
Antwerp College].
Edmundus Murphy, Praebendarius de Clon-
methan [P.P. Clonmethan].
Robertus Taylor, Praebendarius de Castle-
knock [P.P. Garristown].
Guliel. Brett, Praebendarius de Tasogard
[P.P. Saggard].
Daniel Mooney, Praebendarius de Maynooth
[?].
Joannes Talbot, Praebendarius de Rath-
michael [P.P. Cabinteeley].
Guliel. Dalton, Praebendarius de Stagonil
[St. Michan's].
Jacobus Meara, Praebendarius altius parochiae
Tipperkevin [?].
Joan. Gernon, Praebendarius altius parochiae
Donaghmore [?].
Thomas Finglas, Thesaurarius Dubl.
[P.P. Balrothery].

The names of those canons to whom I am unable to assign parishes are not to be found in the list of 1697, so that we may safely infer that they had died before that list had been compiled. On the other hand, it is not unlikely, from the concurrence of parish and prebend in so many other cases, that Begg and Mooney were pastors as well as prebendaries, of Howth and Maynooth respectively.

Dean Russell was destined for a pastoral career marked with singular vicissitudes. Commenced under the reign of a Catholic sovereign, he witnessed the return to freedom of the long-suffering Catholics of Ireland, and the restoration to Catholic worship of the venerable Cathedral of Christ Church. In all probability he assisted therein at the solemn functions celebrated by his brother, the archbishop, in the presence of King James, who attended in Royal State; and then, within a few brief months, when hopes were still high, and fervid imaginations looked forward to a happy termination to the struggle of centuries, the bitter news of the disaster on the Boyne reached him;—the unfortunate monarch was seen hurrying through Dublin on his way to perpetual exile;—his vanquished troops sought a last and feeble refuge behind the walls of Limerick;—and the hope of Catholic Ireland was once again dashed rudely down, whilst the grip of Protestant ascendancy tightened round her throat as it never did before, and held her helpless and in slavery for more than a century yet to come. He saw his venerable brother torn from his cathedral, and hunted into the caves and hiding places of his diocese, then arrested and thrown into prison, then again set free, but only to be re-arrested with additional contumely and insult, until just two years after the fatal battle, we read the following touching account of his death in July, 1692, sent to Rome:—“*Tandem quod maxime dolendum est, Illmus. ac Rmus. D. Archiep. Dublin, qui semper remansit in diocesi sua, ac cum Dublinii non posset delitescere, et potuerit hereticorum manus ibi evadere, profectus ad rurales amicos inopes delituit in speluncis ac cavernis, in sylvis errans et montibus, donec demum detectus, Dublinum ductus horrendum in ergastulum injectus, ubi opprobria, miseria et labores perpessus est, ac tandem data cautione de apparendo quam primum vocaretur, demum dimissus est. Sed ad quid brevis illa demissio, iterum atque iterum detruditur in squalidam carcerem subterraneum ubi tandem diuturna calamitate consumptus vocatur ad Dominum, ut proemio tanti laboris frueretur.*”—(Propaganda Archives.)

In 1697 the Franciscans of Cook-street were sent into banishment [for the fourth time within the century] with all

the other Regulars, and in the list of the clergy compiled this year, under the heading of St. Michael's, we find the following staff:—James Russell, Valentine Rivers, Bryan Murry, Jerome Netterville, Patrick Lutterell, William Ryan, and Emer Megennis.

✠ N. D.

THE STORY OF A VALIANT WOMAN.

THE ST. URSULA OF DUBLIN.

ALAS! for the force of circumstances, how many of the heroes and heroines of Ireland's darkest days still remain hidden gems, hidden in the archives of a noble but chequered history. Their lives are stamped on those old ruined walls throughout the country, concealed, as it were, by the clustering ivy, and so many of their bones lie hidden under the tall grass and weeds of an ancient graveyard. This glorious era of canonizations must lend a hope to poor Ireland. There is no nation to-day that needs continual, powerful intercession with God more than she, to bring her now again through her sorrows, to keep her people together faithful to the rock of their strength, to obtain Divine consolation, in the miseries by which they are oppressed, and to draw down the Divine benediction on the great agitation in which they are engaged. Though the relics of most of those holy canonized saints of ours are enshrouded in ivy and weeds, the love and devotion of the Irish heart, like the ivy, clings round their memory, and when the day comes there will not be wanting faithful hands to work in their cause, to find a place for them on the altar, find hearts to venerate them, and a hundred thousand voices to be lifted to heaven in praise of them. Our list of uncanonized saints is a long one. In its comprehensiveness it embraces all conditions and circumstances of life, and rivals in the details of each history those of some of the greatest of the canonized. It is an encouragement to us to find it so, and as children are

sometimes named after particular saints, in order that they may follow in the line of life which they sanctified, so we have thought well to give the subject of this paper the name of her prototype on the calendar, in the hope that one day she may hold the same position in relation to us as Ursula does to her children in France, and throughout the world.

To the religious-minded it would be an anomaly to visit the cities and towns of the continent sanctified by some connection or other with life of a saint without immediately recalling that connection, and venerating the city or town on account of that connection. How strange it would seem to walk through the streets of Vienna without one thought for the great diplomatic daughter of St. Dominic, to visit Assisi and forget St. Francis, or to sit in the shade of San Marco in Florence, and not recognise the gentle influence of Antoninus's memory in the air around. And it would be well could we make in our own cities and towns the holy spirits of the days of persecution live again amongst us, to sanctify our daily lives to make us feel in the air we breathe some supernatural relic of the past. Dublin in this way might be peopled with saints who have before us walked the same ground, dwelt in the same spaces, sanctified the same city with their lives. And in Margaret Barnewall we find a type not the least lovely of those uncanonized saints of our capital. It was in Elizabeth's reign of terror that she blessed it with her life. She was of noble extraction, and many suitors, no doubt, could be found to claim her hand; but a higher love had enchained her heart, and she resolved to consecrate her virginity to God. From the hands of a saintly bishop she privately took the veil; for in those days such an act was a crime, and the penalty might be death. Convents had been closed and the inmates sent adrift, so that if one wished to remain a consecrated virgin, she had to make a convent of her home and keep her solemn virginity secret, as well as inviolate in the midst of wicked and abandoned persecutors. But Margaret braved all the dangers to which her choice exposed her. She loved God more than she feared men. By degrees her great sanctity and her acts of charity to those around, drew the attention of the vulgar gaze. She was suspected. A spy

dogged her footsteps and pryed into her private life, till at last he had got the secret, and then for the sake of the money prize, he reported the matter to the authorities. Margaret may have noticed her danger. She must have remarked the suspicious leer directed to her in the streets as she went on her errands of mercy. But she despised all for the sake of her Spouse, and continued, even as an object of suspicion, her life of charity and devotion. And we can easily imagine how badly was needed the attention of such an angel of mercy in those troubled times, to calm the fears of the poor and ignorant, and to console and encourage them in their steadfastness in the faith by reminding them of higher rewards than those offered to apostates and informers.

At length her day of suffering arrived. It was in the year 1580 that she was seized and thrown into prison. We do not know but that her cell was not one of those still to be seen, in a somewhat altered condition, in the tower of Dublin Castle. At all events we know that remarkable prisoners were confined there in the troubled times, amongst others Oliver Plunket and Peter Talbot, and as Margaret was of such noble extraction, as we read in her life, it does not seem at all unlikely that one of those cells was hallowed by her presence. After some days she was brought for trial before the Protestant archbishop. In imitation of her Divine Saviour she answered all the questions of her tormentor, briefly, but with firmness. First she was attacked on the subject of her virginity. But nothing could shake her determination to sacrifice life itself rather than deviate from the path she had chosen. She was at this time thirty-three years of age, and, in conclusion, the archbishop cried out to her, "How can I believe that one so nobly born, so well brought up, and so fair, could remain in this wicked world to that age a virgin." Margaret, with confidence, replied, "I wonder that you should think it strange that God should give strength to observe the vow He himself has inspired, and which so many women in all ages have observed." We would imagine we were back in the days of the catacombs, the Colosseum, and the Roman rack. The attacks on her virginity were futile, and the bishop next proceeded to attack

her faith, but all was of no use. She was invulnerable. Artifices of every kind were utilized; rewards offered, and all kinds of inducements held out to her could not avail to make her swerve an inch from her strong position of faith. She would answer to their arguments, "I have hitherto lived in the bosom of the Mother Church, the Catholic and Roman Church, and in the same am I resolved to die, nor is there anything that can shake my resolution." The bishop at length, wearied out of patience with such answers of the noble virgin, ordered her again back to her prison cell. We can imagine with what joy she returned to her chains, hoping that soon she was destined for the martyr's crown, and how she must have passed her days wearily waiting for the consummation of her joy. But God had other designs for His servant. Her wealthy relations were all this time anxiously seeking every means by which they could effect her escape. The supreme authorities they found unapproachable, and after several vain attempts they, at length, succeeded in bribing her jailer. It is a strange thing that the same instrument effected her escape as urged her arrest and imprisonment. A British ship, then in port at Dublin, was about to start for St. Malo, a town in the province of Bretagne, and in order to make good Margaret's escape, she was hurried off in this with a faithful servant for her companion. This new St. Ursula set out on the wide sea not knowing whither she went, but only trusting to the great God for protection. Most of the crew were strangers to the pious females, and Margaret suspected much from the whisperings she overheard amongst them during the voyage. Her fears were not groundless, as the sequel proves. The town of St. Malo would seem at this time to have been a favourite port of embarkation between the continent and our isles, and we read of it afterwards as the place whence Rinuccini with his escort set out as the Pope's legate to Ireland. It was guarded by strong walls and high towers, but as if these were not sufficient protection large fierce dogs were allowed to prowl about outside the walls in the night time, and they would ferociously attack any men or beasts who might come in their way. From the conversations on board Margaret

had understood as much, and it so happened that they arrived at their destination too late for them to land, on account of this particular danger. The captain and crew, however, impatient to get to shore, set out in small boats, leaving behind but two of themselves to take care of the ship. These were not long without proving the justness of Margaret's suspicions. Unprincipled ruffians, who knew not how to quell their passions when restraint was removed, they broke into the women's compartments, and first by inducements and then by violence they strove to overcome their chastity. But God was their tower of strength, and all the devils in hell could not move them. Long and persistently were they tried, but their resistance was as firm as the attack. No wavering with these holy virgins; they would die first before they yielded. The dark sea flowed round them. The dogs of the city walls threatened them on shore; but these were feared far less than the ruffians in whose power they were, and watching the opportunity, Margaret made a signal to her companion, and with the Sign of the Cross, and trusting to the Divine assistance, and the protection of the Blessed Virgin, the two heroines of chastity plunged in the wild deep. It was as if they had flung themselves into the arms of the Almighty; for in some strange way their clothes kept them afloat till they landed in safety. Immediately the fierce dogs ran to attack them, and again the Divine Hand interposed. Margaret stood undaunted, repeating the verse of the psalm "Many dogs surrounded me," and when one of the foremost of these animals jumped upon her, as if to devour her, she addressed it, in her own Irish tongue, words of gentle persuasion. Immediately their fierce nature seemed to have abandoned all the dogs. They surrounded the holy women, licked their hands, and allowed themselves to be patted on the head in turn, and walked quietly by their sides towards the city walls. There they remained guarding them throughout the night, till, with the sun's rising, the gates opened to them another refuge. Margaret and her companion made their way to the bishop, and told their story to him. The two licentious sailors were brought before him, and they acknowledged their crime; but at the solicitation of Margaret

they were released. Having been entertained most hospitably at St. Malo, according to a vow for their wonderful escape, she set out to visit the shrine of St. James of Compostella. There a heavy blow was in store for her, in the death of her servant. Exhaustion, consequent to the incidents of the voyage, told on a weak constitution, and Margaret was left companionless. It must have been a great sorrow for our virgin; but her faith overcame her sorrow. She pushed on to Rome to visit the famous shrines of that city, and we are told she remained there in love and veneration of those precious relics of Christian heroism and antiquity, till the love of another old city—the city of her youth—again haunted her, and she longed to be back there, even in the midst of its sorrow and desolation. It was like when the prophets in exile used to look towards Jerusalem, and sigh to be even within its ruins. There was a work for Margaret still in the city of her birth, and she set out from Rome, in the year 1583, to return to it. Her after-life was spent in Dublin, chiefly in training young girls who were placed under her care, in the paths of virginity; teaching them the ways of virtue, and the love of a heavenly Spouse. It had all to be done in quietness and secrecy. She was the reverend mother, as it were, of a scattered convent, and well did she fulfil her mission in difficult times. Well, indeed, might she take St. Ursula's place as the patron of young girls in our schools. This was St. Ursula's special mission, to protect the virginity of her *protégées* in the midst of barbarians. In crossing the seas she met wonderful dangers to her chastity, and died a martyr in its defence. But if in this last particular Margaret was not so crowned, it was not through want of dangers or perils. It was because God needed her to live, and, having passed through a fiery furnace in defence of her own virginity, to strengthen others in the cultivation of the same high virtue. She helped to keep alive in Dublin the spirit that was afterwards, when persecution ceased, to people so many convents within and around its walls, and mayhap it is through her prayers that Dublin in this regard is so blessed to-day. May her memory be revived amongst us, and may her deeds be told abroad to strengthen chastity and to glorify her name, till the day comes when

her old city will rejoice to have nurtured a saint in so noble a woman, and will sign her convents and her holy virgin places with the name of her own virgin St. Margaret Barnewall.

M. HOGAN, C.C.

LITURGICAL QUESTIONS.

THE CEREMONIES OF SOME ECCLESIASTICAL FUNCTIONS.

SOLEMN MASS.

CHAPTER VIII.—FROM THE OFFERTORY TO THE PREFACE.

SECTION I.—FROM THE CONCLUSION OF THE CREED TO THE INCENSATION.

The Celebrant at the signal from the master of ceremonies rises and proceeds to the altar. He salutes the choir, beginning with the epistle side, genuflects on the first step, ascends the altar, and when the choir has sung *Amen* he kisses the altar, turns round and sings *Dominus vobiscum*. Then, turning again to the altar, he sings *Oremus*, inclining to the cross, and reads the offertory in a subdued tone.

He receives the paten from the deacon, and offers the Host as in Low Mass. When the sub-deacon presents the water cruet, he makes the sign of the cross over it, saying at the same time the prayer *Deus qui humanæ substantiæ*, and having received the chalice from the deacon he offers it also in the usual manner. He then says the prayers *In spiritu humilitatis*, and *Veni Sanctificator*, and turns towards the epistle corner to bless the incense.

The Deacon at the last words of the Creed rises and accompanies the celebrant to the altar as at the end of the *Gloria*. He stands behind the celebrant until the latter has sung *Oremus*, when he goes up to his right. When the

sub-deacon arrives with the chalice, the deacon removes the end of the humeral veil, receives the chalice, and places it on the altar in front of himself. Taking with his right the pall from the chalice, he places it against the *Gradus*, keeping his left meantime against his breast. He next takes the paten, which he presents to the celebrant, kissing first the edge of the paten, then the right hand of the celebrant,¹ and having received the chalice from the sub-deacon he pours wine into it, keeping the wine cruet in his hand until the sub-deacon has put water into the chalice. He now removes with the purificator whatever drops may be adhering to the interior of the chalice, lays the purificator near the corporal, and gives the chalice to the celebrant, kissing the foot of the chalice and the hand of the celebrant. Placing his left hand on his breast, he supports with his right either the foot of the chalice or the celebrant's right arm, and says along with him the prayer *Offerimus*. When the celebrant places the chalice on the corporal the deacon covers it with the pall; then he takes the paten, hands it to the sub-deacon in such manner that the concave side is next him, and covers it with that end of the humeral veil which hangs from the sub-deacon's right shoulder.

The Sub-deacon, at the last words of the Creed, in obedience to the signal from the master of ceremonies, proceeds to the altar, saluting, in company with the celebrant and deacon, the choir on the way. He genuflects on the first step, raises the celebrant's alb with his right hand, and steps into his place behind the deacon. When the celebrant has sung *Oremus*, and not sooner, the sub-deacon genuflects along with the deacon and proceeds at once to the credence. Arrived at the credence he receives the humeral veil on his shoulders from the master of ceremonies, or one of the acolytes, fastens it in front, takes the chalice by the stem in his left hand, and with his right puts the end of the humeral veil, which hangs from his right shoulder, and which should

¹ If small hosts are to be consecrated, the deacon, as soon as he hands the paten to the celebrant, uncovers the ciborium, and holds it elevated slightly above the corporal, while the celebrant says the prayer *Suscipe*. (Authors generally.)

be longer than the other end, over the chalice. He then places his right hand on the top of the chalice, outside the veil, and carries it to the altar. At the altar he permits the deacon to remove the end of the veil, hands him the chalice, and when he has removed the paten, the sub-deacon lightly rubs the interior of the chalice with the purificator, and hands it to the deacon. Then turning by his right he receives the cruets from the acolytes, gives the wine cruet to the deacon, but keeps the water cruet in his right hand. When the celebrant has finished the oblation of the host, the sub-deacon, inclining his head, presents the water cruet to him saying: *Benedicte Pater reverende*, and when the celebrant has made the sign of the cross over it, he puts one or two drops of water into the chalice, either immediately from the cruet, or better, with a little spoon kept for the purpose.

After the oblation of the chalice the sub-deacon receives the paten from the deacon. He takes it in his right hand, keeping the concave side next himself, and permits the deacon to cover it with the end of the humeral veil on the right. Pressing the paten thus covered against the upper part of his breast, and keeping his left hand under his breast, he goes to the foot of the altar and genuflects. Standing *in plano* at the centre of the altar he raises the paten, still covered with the humeral veil, to the height of his eyes. He keeps the paten at this elevation, unless when he is obliged to perform any ceremony, or to respond to the celebrant. He may keep his left hand against his breast, or support his right elbow with it.

The Master of Ceremonies, when the choir is singing *vitam venturi saeculi* at the end of the Creed, gives the sign to the sacred ministers to go to the altar; and the *Oremus* having been sung, he invites the sub-deacon to the credence, whither he himself goes. He puts the humeral veil on the shoulders of the sub-deacon so that the end on the right shoulder is the longer, accompanies him to the altar, and assists in putting the wine and water into the chalice; or, if his assistance is not required, he remains *in plano* at the epistle corner, till it is time to go up for the blessing of the incense.

The Acolytes rise with the sacred ministers. The second

acolyte removes the chalice-veil from the chalice as soon as the master of ceremonies has taken the humeral veil to put it on the shoulders of the sub-deacon, folds it and lays it on the credence. The first acolyte meantime prepares the cruets, which he carries to the altar immediately after the sub-deacon, and when wine and water have been put into the chalice he carries them back again to the credence, where he stands along with his companion during the incensation.

The Thurifer rises with the others at the last words of the Creed, and after a brief delay goes to the sacristy for the censer. He leaves his place at the credence so as to reach the centre of the altar, when the deacon and sub-deacon genuflect after the *Oremus*. He genuflects at the same time, turns round and salutes the choir, on the gospel side first, and afterwards on the epistle side. He repeats the salutation of the altar and of the choir when returning.

The Choir rises with the sacred ministers, returns their salute, and remains standing, turned towards the altar until the *Oremus* has been sung.

SECTION II.—THE INCENSATION.

The Celebrant having said the *Veni Sanctificator* turns by his right to bless the incense. He receives the spoon from the deacon, and, while putting incense three times into the censer, he says: *Per intercessionem beati Michaelis Archangeli, stantis a dextris altaris incensi et omnium electorum suorum, incensum istud dignetur Dominus bene ✠ dicere, et in odorem suavitatis accipere, per Christum Dominum nostrum, Amen.* He should so pronounce the words as to have the incense put into the censer, and the spoon returned to the deacon when he comes to *benedicere*.¹ While pronouncing this word he places his left hand on the altar and with his right makes the sign of the cross over the censer.

Having, while saying the remaining words, received the censer from the deacon, he turns to the altar by his left, and without any previous reverence, immediately incenses the host and chalice in the following manner. Holding the chains close to the cover of the censer he raises his hand

¹ Authors generally.

until the bottom of the censer is a little higher than the pall on the chalice, and makes with the censer three crosses over the host and chalice, just as on other occasions he makes them with his hand. The direct line of each cross begins about the middle of the pall, and terminates in a line with the edge of the host which is nearest the celebrant. The censer is then brought back along the same line as far as the front edge of the pall, where the transverse line is drawn. While drawing the lines of the crosses the celebrant says the prayer *Incensum istud*, etc., combining the words and crosses thus: (1) *Incensum ✠ istud*; (2) *a te ✠ benedictum*; (3) *ascendat ✠ ad te, Domine*. The host and chalice are now further incensed by describing about them three circles with the censer in the same plane in which the crosses were formed. The first and second circle are drawn from right to left, the third from left to right. While describing the circles the celebrant continues the prayer. At the first he says: *Et descendat super nos*; at the second, *misericordia*; and at the third, *tua*. Having now completed the incensing of the *oblata* he genuflects, and proceeds to incense the cross and the altar in precisely the same manner as he incensed before the Introit. During this incensation he says the following prayer, so distributing the words as to finish the incensing and the prayer, at the same time.¹ *Dirigatur Domine oratio mea sicut incensum in conspectu tuo. Elevatio manuum mearum sacrificium vespertinum. Pone Domine custodiam ori meo, et ostium circumstantiae labiis meis, ut non declinet cor meum in verba malitiae ad excusandas excusationes in peccatis.*

Having completed the incensation of the altar the celebrant hands the censer to the deacon, saying: *Accendat in nobis Dominus ignem sui amoris et flammam aeternae charitatis. Amen*. He is then incensed by the deacon, and having

Cum vero [celebrans] incipit thurificare Crucem inchoat illa verba: *Dirigatur Domine*, et reliqua sequentia prosequitur . . . ita ut ea taliter distribuat ut eodem tempore finiantur verba et thurificatio. *Caerem. Epis* l. 1, c. 23, n. 11. Most authors give a distribution of the words. It is our opinion that the celebrant is the best judge of how to distribute them in his own case.

washed his hands,¹ not merely his fingers, he continues up to the Preface as in the Low Mass.

The Deacon assists at the blessing of the incense, and hands the censer to the celebrant, as for the incensation before the Introit. While the celebrant incenses the *oblata*, he keeps his right hand on the foot of the chalice, and, with his left, raises the shoulder of the celebrant's chasuble; and, while he incenses the cross, still raising the chasuble with his left, he removes, with his right, the chalice a little towards the epistle side, but not beyond the corporal. During the incensation of the altar, he keeps his right hand against his breast, genuflects when the celebrant genuflects or bows to the cross, and all the time bears up the celebrant's chasuble with his left hand.

When he has received the censer from the celebrant with the usual *oscula*, he descends *in planum*, and incenses the celebrant with three double swings, saluting him with a moderate inclination before and after. Accompanied by the thurifer, he now proceeds to incense the choir. The thurifer walks on his left; both genuflect at the centre of the altar, and, having turned round, salute the choir, first on the gospel side, then on the epistle side.

The clergy of the highest rank in choir, whether they are canons in their choir dress, or simple priests in soutane and surplice, are incensed individually with two double swings.² Those of the second order³—priests, when there are canons in choir; deacons and sub-deacons, when there are no canons—are incensed with only one double swing;⁴ but individually if there is sufficient time.⁵ The remaining members of the choir—seminarists, for example—are incensed collectively,⁶ but with double swings.⁷

¹ *Rubr. Miss*, Par. ii., Tit. vii., n. 11.

² Bourbon, nn. 492 and 498; Vavasseur, Part VI., sect. ii., chap. vii., art. i., n. 116.

³ Bourbon, n. 275; Vavasseur, *ibid.*, n. 127.

⁴ *Auctores*, *cit. ibid.*

Bourbon, n. 500.

⁵ S. R. C., Aug. 3, 1839: An seminarii Episcopalis alumni choro assistentes colla induti thurificandi sunt? Resp. Incensandos esse per modum unius.

Bourbon, n. 492; Vavasseur, *loc. cit.*, n. 116,

The deacon then, having saluted the choir, goes to the gospel side and incenses each of the clergy of the first rank who are on that side, beginning with him who occupies the first place, and saluting each one both before and after incensing him. Having incensed all the clergy of the first order on the gospel side, he crosses over¹ to the epistle side, genuflecting before the altar, and incenses, in like manner, the clergy of the same order who are on that side. Then he crosses back again to the gospel side, genuflecting as before, and incenses the clergy of the second order; individually, if he has sufficient time; otherwise, collectively. If he incenses them individually, he must also incense individually those of the same order on the epistle side before he incenses those of the next order on the gospel side. But, as will be usually the case if the clergy of the second order are incensed collectively, along with them the deacon may incense the others on the same side.

When he incenses a number together, or *per modum unius*, he walks first along the gospel side of the choir, swinging the censer towards the stalls on that side, and then, passing to the epistle side, he incenses those who are on that side in a similar manner.²

Having completed the incensation of the choir, he again salutes it, beginning with the gospel side; and, returning to the sanctuary, he genuflects *in plano*, turns towards the sub-deacon, incenses him with two double swings, saluting him before and after the incensation; then hands the censer to the thurifer, ascends to his place behind the celebrant, and, having genuflected, he turns round to be incensed.

The Sub-Deacon lowers the paten to the level of his breast, and responds to the *Orate, fratres*. When the deacon arrives at the foot of the altar, after incensing the choir, the

¹ Unless when several distinct orders are incensed collectively, the deacon must always incense the members of the same order on both sides of the choir before he incenses any members of the next order, though it should be necessary for him to cross the choir several times. S. R. C., June 23, 1607. Vavasour, *loc. cit.*, n. 127, who says: "On ne peut tolérer l'usage d'encenser d'abord tout un côté du chœur, puis tout le côté opposé." See also Falise, § iii., chap. i., sect. ii., n. 5, etc.

² Authors generally.

sub-deacon turns by his right, again lowers the paten, and returns the deacon's salutation before and after receiving the incense.

The Master of Ceremonies assists at the blessing of the incense according to the directions given for the incensation at the beginning of Mass. While the celebrant is incensing the cross, he passes to the gospel side, genuflecting at the centre of the altar; and, when the celebrant comes to incense the gospel side, he removes the missal, which he replaces again when the incensation is finished. He remains at the missal to turn the leaves, and to point out the prayers and the Preface to the celebrant.¹

The Acolytes, as soon as the celebrant is incensed, bring the water-basin and finger-towel to the epistle corner. The first acolyte carries the basin; the second, the towel. When the celebrant has washed and dried his hands, they carry the basin and towel to the credence, and remain standing in their places until the thurifer, having incensed the deacon, turns towards them. They return the thurifer's salutation before and after being incensed by him; and the first acolyte salutes his companion immediately before he himself is incensed, and is resaluted by him.

The Thurifer, having assisted at the blessing of the incense, retires along with the master of ceremonies to the epistle corner, and remains there until the deacon comes down to incense the celebrant. Standing at the deacon's right, he salutes the celebrant before and after the incensation, and accompanies the deacon to incense the choir. He walks on the deacon's left, and along with him genuflects before the altar, salutes the choir and each individual incensed. The incensing of the choir finished, he again salutes it with the deacon, whom he accompanies, still

¹ Most writers make no mention of the incensing of the master of ceremonies, apparently because he is supposed to be engaged at the missal at the time he should be incensed. Wapelhorst, however, and De Carpo say that he is to be incensed by the thurifer immediately after the deacon. "*Thurificatio diacono*," writes the latter, "*Caeremoniarum a thuriferario incensabitur in loco ubi reperitur*."—Part ii., chap. v., n. 204. It would seem, therefore, that each church may follow its own custom in this matter.

keeping on his left, to the foot of the altar, where, having genuflected and saluted the sub-deacon before and after he is incensed by the deacon, he receives the censer from the latter. When the deacon, after genuflecting in his place behind the celebrant, turns round, the thurifer incenses him with two double swings, saluting him before and after. He next turns by his right towards the acolytes, each of whom he incenses with a single swing, offering to each the usual salutation. Then, after genuflecting before the altar, and saluting the choir, he carries the censer to the sacristy.

The Choir remains seated until the deacon, coming to incense it, genuflects before the altar. The clergy then rise, and respond to the deacon's salutation. Each one of those who are incensed individually makes an inclination of the head towards him who is to be incensed immediately after himself, as if to invite him to receive the incense first. In Rome it is customary for the first to say to the second, *Ecce odor*, or *Tibi honor*.¹

D. O'LOAN.

QUAESTIONES ACADEMIAE LITURGICAE ROMANAE.

DE MATERIA QUARUMDAM SACRARUM VESTIUM.

Cum in perinsigni quadem sed pauperiori Collegiata Ecclesia aliqua pluvialia et casulae quaedam absumptae usu fuissent, Caius Sacerdos, cui earum suppellectilium renovandarum cura demandata erat, novas alias adeptus est. Materies autem illarum praecipue ex gossypio erat, licet

¹ "Ipsi autem quibus thus datur observare solent ut alter alterum immediate subsequenter capitis nutu modeste invitet ad thurificationem prius capiendam." (*Caer. Episc.*, l. 1, c. 23, n. 20.) In the *Ceremonial commenté et expliqué* we have the following note:—"Celui du chœur qui doit être encensé le premier voyant venir celui qui doit l'encenser, se tourne vers son suivant et ils saluent mutuellement. Le premier dit au second *ecce odor* d'après un usage établi dans les grandes églises de Rome *Tibi honor* disent quelques-uns en se saluant mutuellement. Pendant que l'on encense le premier du chœur, le second salue le troisième de la même manière, et ainsi de suite."

aliquantula ex serico quoque contexta, ornatus vero omnes et perpulchri ex puro gossypio confecti. Cum ergo hae supellectiles Episcopo fuissent exhibitae, anceps haesit utrum eas interdicere necne deberet. Interim cum et decori Ecclesiarum sibi consulendum sciret, et paupertatis spernendam non esse rationem, nec probat nec reprobatur, sed Titio, qui ei a caeremoniis erat, haec mandat inquirere :

1. An sacrae vestes semper in Ecclesia fuerint ex speciali ac determinate materie ?

2. Quibus freta rationibus aliquam et qualem exigit, aliquam et qualem respuat Ecclesia materiem sacrarum vestium ?

3. Utrum seu casulae seu pluvialia, sicut et aliae sacrae vestes, ut in casu, sint nec ne reprobandae ?

SOLUTIO.

Ex dissertatione adm. Rev. Domini Nicolai D'Amico e Pont Sem. Piano, Romae habita die 25 Novembris anni 1885, in Ecclesia Missionis prope Curiam Innocentianam.

1. Quaeritur primo, an Ecclesia semper usa sit materia quadam speciali ac determinata pro sacris indumentis ?

Semper Ecclesia tamquam Christi sponsa carissima speciosa apparet ac maiestatis plena ; decet tamen ut speciosior appareat, cum coelesti sponso solemniter deservit : cum scilicet sacras per ministros suos in templis functiones peragit. Quod ne dum de praesenti verum est, sed de ipsa Hebraica Ecclesia : in qua Sacerdotes et Levitae maiestate se plenos ostendebant ac gratia dum divinis ministeriis vacabant.

Iam vero gloria ista in ipsis vestibus ministrorum elucebat, ut Deum ipsum videamus in lege veteri eas praescribentem, sive Moysi sive aliis omnibus, qui divino erant servitio mancipati. Hic tantum referre iuvet, vestem sanctam praecipi in Exodo (cap. 28) pro Aarone fratre Moysis in gloriam et decorem : pluresque a Deo homines spiritu sapientiae fuisse repletos, ut has vestes conficerent, in quibus a Sacerdotibus ministrandum erat. Nec omittendum Deum ipsam haec sacra indumenta voluisse describere, sive circa nomina, ut rationale, superhumerales, tunicam,

cidarim, balteum : sive circa materiam, ut aurum, hyacinthum, purpuram, coccumque bis tinctum, et byssum : sive demum circa formam ipsam, de qua singulariter Deus verba facit. Iubet tandem Dominis eiusmodi et non aliis vestibus Sacerdotes indutos accedere ad altare ministrandi causa : “ Et utantur eis Aaron et filii eius . . . quando appropinquant ad altare ut ministrent.”

A iudaica Christiana Ecclesia eandem normam didicit : ut fere omnium eruditorum una sit sententia, ait Benedictus XIV., eosdem Apostolos *non iis vestibus communibus, quas quotidiano et continuo usu adhibebant, sed aliis quibusdam peculiaribus indutos Missam celebrasse* (*De Sacrif. Missae* sect. 1, n. 38). Hinc Emus Bona (*Rer. liturg.* Tom. 2, lib. 1 ; cap. XXIV., § VIII.) tenet, peculiare Sacerdotis indumentum fuisse *penulam*, quam Paulus reliquit Troade, sacras vestes fuisse *infulas*, de quibus Tertullianus, quemadmodum et ornamenta omnia a Donatistis profanata, de quibus Optatus Milevitanus conqueritur. Hinc quoque decretum Stephani I. Pontificis (an. 255) qui *Sacerdotes et Levitas vestibus sacris in usu quotidiano non uti, nisi tantum in Ecclesia, constituit*. Hinc demum tunica, qua in sacris functionibus usus est Nepotianus, de qua verba facit Sanctus Hieronymus, qui (in cap. 44 *Ezechiel*) nobis scriptum reliquit : *Religio divina alterum habitum habet in ministerio altaris, alterum in usu vitaeque communi*.

Haec autem consuetudo veluti per traditionem a saeculo in saeculum usque ad nos pervenit ; Concilia enim, Pontifices, Episcopi semper et ubique vigiles fuerunt, ut sacra ministeria honorabiliter complerentur per altaris ministros, quos proinde peculiaribus indutos vestibus exigebant.

Cum vero nobis, iuxta quaesitum, inquirendum sit de speciali materie sacrarum vestium, de hac particulariter impraesentiarum disseremus. Iam e superius expositis manifestum fit, haec indumenta eo sensu fuisse specialia, quod ab aliis quae profano usui inserviebant discriminabantur. At ipsa quoque traditio demonstrat, sacra indumenta ex speciali ac determinata quodammodo materie antiquitus fuisse confecta ; quam tamen antea decor, deinde consuetudo, tandem ipsa lex Ecclesiae constituit, ac strictim determinavit.

Generaliter loquendo, ait Emus Bona (*Rer. liturg.* lib. 1, cap. XXIV., § 1), antiquiora ministrorum indumenta sacra serica fuere, auro, argentoque contexta, praesertim post Constantium, ut ex vitis Summorum Pontificum apud Anastasium, qui eorum donaria recenset, et ex aliis scriptoribus haud obscure colligitur.

Et sane, merito praesumendum, primaevos fideles nunquam permisisse, ut indumentis uterentur sacri ministri in Ecclesiis, quae vilia aut minus pulchra essent, cum tanta in rebus divinis veneratione afficerentur. Quinimo communiter creditur, hoc fuisse tantum, in primis Ecclesiae saeculis, inter profanas et sacras vestes discrimen, quod istae pulchriores, nitidiores et pretiosioris materiae fuerint quam aliae.

Hinc est quod Macarius Ierosolimae Episcopus sacram vestem auro textam dono a Constantino Augusto accepit. Carta Carnutiana, refert Mabillonius (*De re diplom.* lib. VI., pag. 462), de serica materia in sacris vestibus loquitur, quaeque V saeculo conscripta fuit. In testamento S. Perpetui Episcopi Turonensis, eodem tempore, legitur Amalarico presbytero Ecclesiae S. Mariae de Proillo casulam communem de serico relictam ab ipso Episcopo fuisse. "Si Perpetuus, animadvertit Georgius (*De Liturg. Rom. Pontif.* lib. 2, cap. 4, n. VII.) casulam de serico communem appellat, alias ergo habuit casulas ex materia pretiosiori, quibus utebatur diebus solemnioribus." S. Augustinus Angliae Apostolus (an. 600) casulam purpuream (Georg. loc. cit.), auro et gemmis praetextam, stolam et orarium, aurea textura, et pretiosarum gemmarum sideribus decorata insignia tradidit Sancto Livino, ea die, qua illum Sacerdotem Christi consecravit. Teodoricus Ruinart in operibus posthumis Babilionii (Tom. 3, pag. 477) testatur, in Ecclesia S. Arnulphi Metensis duas extitisse casulas pretiosissimas, auro quoque contextas gemmisque distinctas, quarum altera a Carolo magno, a Leone IX. Pontifice donata altera fuit. De dono casulae diaprassinae loquitur Flodoardus, quod ab Icmaro accepit Amalaricus Episcopus quoque Turonensis. De dono casulae holosericae meminit in tertia suarum litterarum S. Bonifacius Pontifex. Quamplurima alia exempla,

brevitatis gratia omittimus, quae eo communiora sunt, quo aetati nostrae proximius accedunt.

Quod de casula dictum est, et de pluviali dictum intelligas. Licet enim haec ab initio communia fuerint ac profana indumenta, illud ut a frigore, istud a pluvia defenderet; attamen cum iis coeptum est in sacris functionibus uti, statim materia pretiosior, ac forma dein elegantior evasit.

De Pluviale cum listris auro textis, mentio habetur in Bulario Cassinensi (Tom. 1, pag. 7) in diplomate Henrici I imperatoris (1031) pro coenobio Montis Cassini.

Quod non tantum de casula et pluviali, sed de omnibus aliis sacris indumentis eadem fere certitudine iudicandum est. Equidem Ioseph Vicecomes (*De Missae apparatu*, lib. 1, cap. XL.) tenet in primis Ecclesiae exordiis e vili materia confectas fuisse sacras vestes, atque ex pretiosiori solummodo a tempore Constantini. Attamen sapienter animadvertit Georgius (*De liturg. Rom. Pontificis* lib. 2, cap. III., n. II.), non ita universe id accipiendum esse, ut nonnisi sub Constantino vestes e materia pretiosa tum primum in divinis ministeriis usurpari ceperint; sed eo tempore, data Ecclesiae libertate, longe lateque pretiosorem materiam adeo evasisse, ut prope universalis facta fuerit. Hoc autem constat, sive, ut dictum est superius, ex summa fidelium veneratione circa divina mysteria, sive ex ipsis ditissimis donis, quibus reges et principes christiani Ecclesias cumulabant.

Quod adeo verum est, ut ipsos amictus, camices ac cingulos deauratos fuisse, gemmisque pretiosis ornatos antiqui auctores referant. Hic exploratum est materiam sacrarum vestium in antiquitate hoc sensu specialem ac determinatam fuisse, ut Ecclesia viliorem respuerit, pretiosioremq; exegerit.

2. Quaeritur secundo, quibus freta rationibus Ecclesia aliquam et qualem exigit, aliquam et qualem respuat materiem sacrarum vestium?

Decori et consuetudini, vim quodammodo legis habentibus, ipsa lex dein positiva ac peculiaris successit, ut nemini amplius ea de re in posterum relictas sit libertas. Hinc ante omnia Missalis Rubrica (*Rit. celebr. Missam* l., n. 2): "Quibus

ita dispositis, accedit (Sacerdos) ad paramenta, quae non debent esse lacera aut scissa, sed integra, ac decenter manda ac pulchra."

Quae quidem lex materiam pretiosam aperte non praescribit: vel quod eiusmodi materia multiplex sit, vel quod cum altera sit plus aut minus altera pretiosior, Rubrica quamdam Ecclesiis libertatem relinquere sapientius duxit, illarum ditioris vel pauperioris conditionis ratione inspecta. Sacra tamen Rituum Congregatio Rubricae verba, *decenter munda ac pulchra*, visa est explicare per plura decreta, quae materiam omnem, nisi quodam saltem gradu pretiosam, omnino excludunt. Decreta autem S. C. R. omnem vim legis habere maxime cum Rubricarum explicationem continent, unicuique notum est. Hinc in una Mutinensi (22 Sept. 1837, VIII., ad 3) quaeritur: "Num Planetae, Stolae et Manipula possint confici ex tela lineae, vel gossypio vulgo *Percallo*, coloribus praescriptis tincta, aut depicta?" Et S. R. C. respondit: "Serventur Rubricae et usus omnium Ecclesiarum, quae huiusmodi Casulas non admittunt." Item in una Atrebatensi (11 Sept. 1847) Emus Card. Hugo Robertus De la Tour d'Auvergne Lauraguais Episcopus proposuit eidem S. C. dubium circa vestes divinis Officiis inservientes: "Quarum textura ex gossypio aut simili materia solida componitur, cui superimposita sunt filamenta serica et vitrea, quae aurea certe dici valerent, si ex vitro lux auro simillima produci posset: vitrum enim in filamenta subtilissima redactum, inseritur filis sericis eodem ferme pacto, quo filamenta aurea, vel argentea inseruntur telis aureis vel argenteis nuncupatis, veletiam ad modum operis phrygii disponuntur super tela eadem filamenta. Et S. eadem Congregatio rescribendum censuit: Negative ad propositum dubium, proptereaue praedictis ornamentis uti non licet."

Similiter in una Asculana in Piceno (17 Sept. 1875) Parochus Castri quaesivit an pro sacris indumentis uti posset, *ob reddituum defectum, tela ex urticis confecta*; et S. C. rescribere rata est: Negative. In una Senensi (18 Dec. 1877) quaesivit quoque director calendarii illius Ecclesiae: "An Planetae ex lana confectae permittantur?" Et S. C. respondit: "Usus Ecclesiarum laeas casulas non admittit."

Quod de planeta diximus, et de pluviali dicendum, sicut et de manipulo, stola, et tunicella, quae ipsam planetam comitantur et eiusdem materiae acilla ex more conficiuntur.

Ex his ergo abunde manifestum fit, qualem sacrorum indumentorum materiem exigat Ecclesia, qualemque respuat. Hoc est, illam respuat, quae vel nimis communis est, vel vilior, ut gossypium, lana, urtica, tela linea : illam praescribit quae specialis est, et plus vel minus pretiosi continet, quemadmodum sericum. Quod semper admittitur, etiamsi arte elaboratum sericis ornatum sit floribus, et vulgo *damasco* nuncupatur. Item serico rite permiscetur filamenta auri vel argenti, unde textile sericum, communiter *broccato*.

At non levis oritur difficultas de iis vestibus, quae non totaliter conficiuntur ex materia prohibita, sed tantum partialiter. Cui difficultati occurrit quoque S. C. R. per decretum adhuc ineditum, in una, scilicet, S. Severini, quod tanquam authenticum nostrae Ephemerides referunt (Vide pag. 24). Ex quo sequitur, aptas iudicandas esse materias mixtas ex gossypio et serico, ex serico et lino, atque ex serico et bombycino, italice *bavella*. Reliquae vero, aut vetitae censendae sunt aut ipsius S. R. C. iudicio submittendae.

Igitur clare constat, S. C. R. omnino exigere, ut in his sacris vestibus sericum nunquam desit; imo, cum hoc solum materiam constituat, quam S. C. principaliter exigit, sequi videtur quamcumque materiam mixtam ex serico praecipue debere esse compositam. Attamen quid, si casulae, ac reliqua indumenta de quibus est quaestio, praecipue ex gossypio vel lino etc. sint confecta? Equidem plurima ex his venundantur, ut Romae quoque videre est, quae non maiorem profecto, sed satis minorem partem nobilioris materiae continent: quid ergo? Huiusmodi indumenta, quibus etiam quamplures utuntur Ecclesiae, probanda, post dicta, sunt vel improbanda? Haec improbare non audemus, maxime quod ea sint arte confecta, ut communior materia intus, pretiosior foris appareat.

Quaesitum quoque postulat, ut quid dicamus de rationibus, propter quas nobiliorem vult, aliam e sacris vestibus materiem communiorem Ecclesia excludit, quod perpaucis explebimus. Prima, veteris est Ecclesiae exemplum, ut superius innuimus,

ab ipso Deo visibiliter edoctae. Secunda, venerationis mysteriorum, quae a sacris ministris perficiuntur in Ecclesiis, nec non et honor illorum, qui divinis ministeriis funguntur. Tertia, decor et gloria Dei, cui famulantur Sacerdotes alique ministri; si enim convenit ut regum principumque mundi servitio addicti nobilius induti, maxime in actu servitii incedant, quanto magis ministri altaris, cum ipsi Regi regum ac dominantium Domino famulantur? Quinimo, ait Card. Bona Adnotator (lib. 1, cap. XX/V, 3): "Sicuti reges et mundi principes, vel reipublicae ministri, magistratus etc. in publicis actionibus non vulgari utuntur habitu, sed alio augustiori induuntur, etiam insignibus pretiosis inter se distinctis ornato...; sic omnino conveniens esse, ut in hac publica totius Ecclesiae actione Sacerdos et reliqui altaris ministri... peculiari habitu uterentur, nemo sanae mentis negabit, tum ad mysterii reverentiam et religionis decorem, tum ad ipsam Christi passionem ampliori cultu repraesentandam."

3. Quaeritur tertio, quid de casulis ac pluvialibus, de quibus in casu, vel de aliis similibus indumentis iudicandum?

Principiis suppositis, de quibus in superiori responso, vix aliquantulum immorabimur super hac petitione. Nam indumenta de quibus in casu, ex materia gossypii contexta erant, licet aliquantula ex serico, ornatibusque ex mero gossypio decorabantur. Hoc autem satis significat, adeo serica filamenta perpauca esse, ut parum pro nihilo merito reputandum sit. Vix enim praesumi potest, ut pannus, vel in toto vel etiam in parte sericus, gossypii ornatus admittat; ornamenta enim, vel eiusdem vel nobilioris materiae fieri solent et possunt, ex qua pannus ipse contextitur. Insuper contra allata decreta evidenter haec indumenta sunt, quae viliores materiem a S. R. C. proscriptam in propatulo mittunt, ut tota indumentorum materia ex communi ac viliori panno iure credenda sit. Proinde eiusmodi casulas ac pluvialia sicut et alias similes vestes, sacrae Liturgiae Romana Academia reprobandas esse iudicat.

DE COLORE SACRORUM PARAMENTORUM.

Ecclesiae cuiusdam oppiduli quinque tantum erant casulae, et unaquaeque diversi coloris prout Rubrica exigit,

id est albi, rubei, viridis, violacei et nigri. In eam ergo Ecclesiam Sempronius, Caius et Titius Sacerdotes pergentes celebrandi causa convenerunt. Ab aedituo autem accipiunt, casulam rubei coloris, sicut et albi, qui diei erat, statim post Sacrum a Parocho factum, apud sarcitricem allatas esse reficiendas. Dubitant igitur quid sibi agendum, an scilicet faciendum Sacrum, an relinquendum. Varia momenta utrinque afferunt, post quae nulla ratione Missam relinquendam decernunt; maxime quod Rubrica paramentorum colorem respiciens, magis directivam quam praeceptivam dicunt. Caeterum cum alia illic non adsit Ecclesia, facile inter se convenerunt observantiam coloris paramentorum bono, quod ex tribus Missis percipitur, non posse praeferri. Hinc unusquisque Sacrum cuiusdam S. Confessoris, cuius ritus et duplex erat, cum casula primus viridis coloris, alter violacei, tertius nigri celebrat. Quaeritur:

1. Quandonam color paramentorum invectus ex lege fuit in Ecclesia, sive Graeca sive Latina?

2. An color paramentorum legem directivam tantum, an et praeceptivam constituat, et an aliqua causa ab ea implenda excuset?

3. Quid de trium Sacerdotum agendi modo censendum, ut in casu?

SOLUTIO.

Ex dissertatione liturgica, adm. Rev. Dom. Rodulphi Giovannini, e Pont. Seminario Romano, habita in Ecclesia Congregationis Missionis propte Curiam Innocentianam, die 3 Febr. anni 1886.

1. Quaeritur imprimis quandonam invectus ex lege fuit color paramentorum in Ecclesia sive Latina sive Graeca.

Ecclesia Christi, ut supremi *Filia Regis*, ab intus omnibus circumamicta est varietatibus, seu virtutibus; nihilominus etiam exterius decenti vestium pompa componitur mira colorum varietate distincta. Iure ergo internas, quibus fulget, virtutes, per varietates sacrarum vestium, quibus utitur, manifestat, virtutis enim symbolum vestis. Hinc memor Ecclesia praecepti, quod Hebraeis tradidit Deus: *Facient vestimenta sancta fratri tuo Aaron et filiis eius, ut Sacerdotio*

fungantur mihi; accipientque aurum et hyacinthum, et purpuram coccumque bis tortum et byssum, iuxta varietates festorum infra annum varietates colorum in vestibus destinavit. Unde hanc colorum differentiam a primaevis Ecclesiae saeculis reperimus, sive apud Latinos sive apud Graecos, ut mox videbimus.

Profecto difficillimum foret tempus adamussim determinare, quo color paramentorum ortum habuit; verumtamen pro certo habendum cum cl. Tomasinio, *Ecclesiae sua semper ornamenta propria, propria vestimenta fuisse tum in altaris ministerio, tum in divinis officiis; etsi ea maxima ex parte communium vestium simillima essent, nec ad eam qua nunc abundamus et diversitatem et multitudinem, nisi annis plurimis, et saeculis volventibus, deventum sit* (Vet. et nov. discipl. Eccl., p. 1., L. 2. c. 45, 1),

Hinc vestigium, quantum constat, non invenimus varietatis colorum in sacris vestibus, nisi post saeculum tertium. Benedictus autem XIV haec habet: *Quarti saeculi initio, pacatis Ecclesiae rebus, non aliae vestes quam coloris albi adhibebantur* (De Sacrif. Missae). Caterum mendax assertio Dallaei aliorumque Protestantium, qui consuetudinem colorum diversitatum in Ecclesia amoenam quidem dicunt *sed antiquis Christianis ignotissimam. . . Est haec colorum disciplina una ex Latinorum novitatibus* (De cult. lat. Relig. L. 8, cap. 14). Imo impudens quod addit, *adversarii, scilicet nulla antiqua documenta proferunt, nec revera extant.* Quamplurima enim sunt, quamvis, brevitatis causa, praecipua tantum afferre.

Sit ergo primum de colore albo, quem et lacteum, niveum, candidum, argenteum appellavit antiquitas. Divus Hieronymus contra pelagianos loquens (lib. 1, cap. XLVI.), saepius de sacris vestibus albi coloris mentionem facit. S. Gregorius Turonensis Episcopus ait in Francorum historia (lib. II., cap. XXII.), de Sidonii consecratione tractans: *Cui adstebant multi Sacerdotum in albis vestibus.* Benedictus XIV. (loc. cit.) auctoritatem affert Venantii Fortunatii, qui S. Episcopum Germanum cum suo Clero ita describit:

“Leviticus hic micat ordo.

Illi iam senio sed et hi bene vestibus alben.”

Unde vix aliquem ex liturgicis et perantiquis Scripto-ribus latinis reperies, qui de albo colore sacrorum para-mentorum haud verba faciat. Quod autem de Latina Ec-clesia, de Graeca quoque dicendum; in ea enim color albus *aspros* est appellatus, ait clar. Georgius (*De Liturg. Rom. Pontif.* lib. 2, cap. IX., n. II.); ac de eo multa deserit vir doctus Vicentius Ricardus Clericus Regularis in com-mentario ad orationem IX. S. Procli Archiepiscopi Constanti-nopolitani.

De colore rubeo, seu purpureo, coccineo, roseo aperte loquitur S. Augustinus Angliae Apostolus, dicens se Livino discipulo suo dedisse *memoriale perpetuum dilectionis suae, casulam videlicet purpuream*. Item in vita S. Ansegisi Ab-batis apud Mabillonium referetur, illum *donasse rubri sive sanguinei coloris ex cindato unam blatteam, id est purpuream, item casulam unam* (Bona, *Rer. liturgic.* Tom II., cap. XXIV.). Idem vir sanctus, ut cl. Georgius refert (*De Liturg. Rom. Pontif.* lib. II., cap. X.) cappas romanas duas largitus est, unam videlicet *ex rubeo cindato* etc. Riculfus Episcopus legavit in Testamento pariter cappas duas, unam pur-puream etc. De eodem colore loquitur Liturgia Graeco-rum, qui rubeum colorem dixere rhodinum, leucorhodinum, qui et roseus etc.

Circa colorem viridem, qui in antiquitate diaprasius et venetus appellatus est, nec testimonia desunt. Nam constat S. Silvestrum Pontificem donatum fuisse Mitra coloris viri-dis, viridique Dalmatica S. Pirminium Episcopum Metensem. Supra memoratus Ansegisus Sanctus Abbas Fontanellensis contulit Ecclesiae suae sub saeculo IX. varias casulas, inter quas viridis coloris ex cindato tres. Ex Historia Remensis Ecclesiae accipimus Hincmarum Amalarico Episcopo Turo-nensi misisse Casulam diaprasinam. Humbaldus Antisiodo-rensis Antistes donavit tria pretiosissima pallia, quorum unum *viridis coloris* (Vid. Georgi *De Liturg. Rom. Pont.* lib. II., cap. XIII., n. 1).

De colore autem violaceo, quem et purpuram nigram, caeruleum, punicum appellarunt veteres, aliquid nunc dicen-dum. Pro quo velut indubium testimonium proferimus pictu-ram, de qua Baronius (anno 641) quoque verba facit, quae

extat in Sacra Aedícula S. Venantii, prope fontem Baptistarii Lateranensis. In ea enim conspicitur figura Ioannis Papae IV., cuius Planeta violaceum subobscure monstrat. In ea pariter videre est Casulam S. Venantii eiusdem coloris, item alias duas Casulas, eiusdemque coloris, quarum unam Pontifex, aliam S. Domino gestat. Post hoc silebimus de Casula S. Martini, de Casula S. Callisti Papae, aliisque violacei coloris indumentis sacris, de quibus referunt plures auctores, inter quos Georgius et Cardin. Bona.

Color niger remanet, super quo parum immorabimur; huic enim adeo coniunctus violaceus fuit in antiquitate, ut saepius pro uno et eodem sumeretur. Ceterum hunc colorem nigrum, atrum, fuscum nuncupatum adhibuisse Latinam Ecclesiam ab antiquissimis temporibus, manifestum fit ex Planetis, quibus indutae sunt duorum Pontificum figurae, quarum prima Honorii Papae I. est, depictae in emicyclo absidis S. Agnetis extra Urbem. Utraque enim Planeta fuscus coloris est, et superpositum habet pallium, in cuius fascia anteriori crux item nigri coloris conspicitur. Et haec sufficiant, ut nihil dicamus de aliis coloribus nigro similibus, ut de *subnigro*, *castaneo*, seu *bruno*, de quibus etiam plures auctores disserunt.

Praetereundum de cetero non est, Graecos, obvios quosque colores sine delectu assumpsisse. Candidus tamen et rubeus illis in pretio videntur esse: candido per totum annum, rubro quadragesimae tempore utuntur. Rubeo pariter colore utitur Ecclesia Graeca in funeribus, ipsum enim habet ut luctus indicium (Vid. Goar in *Ritual. Graecor.* pag. 97, in nota ad Ord. Sacrae Missae).

Iam vero ex dictis poteritne lex aliqua inferri, qua Ecclesiae ministri tenerentur antiquitus hunc prae illo colorem in sacris adhibere? Ne longiores simus brevi respondebimus: vel lex ista late sumitur pro ipsa disciplina seu consuetudine, vel stricte, pro vera Ecclesiae ordinatione. Si hoc, profecto negative respondendum putamus; eiusmodi enim legis antiquissimae nullum monumentum extat. Si vero illud, equidem credimus illam extitisse ab ipsa aetate, qua usus colorum incoepit. Nam ratio ipsa suadet, ut coloris varietas aptetur festis: adeo ut albus pro virginibus, rubeus pro martyribus, niger pro defunctis, etc., obvius sit omnibus. Et sane

quis nam nigro colore uti voluisset pro martyrum gloria, quis rubeo pro Almae Virginis Assumptione, vel albo pro Christi Passionis memoria celebranda? Hinc ipse Augustinus Anglorum Apostolus rubeam Casulam donans Livino, *gloriosi martyrii praesagam* appellavit. Caeterum lex determinata de colore sacrarum vestium ad saecula duodecimum et tertium decimum pertinet, ut ex Innocentio III. eruitur, et ex Durand (Vid. Migne, *Dictionnaire liturgique*, ad verb. *couleurs*), quam denique Rubricae Missalis compleverunt et confirmarunt (*Rub. gen. Miss. Tit. XVIII.*, De color param.)

2. At quaesitum secundo loco fuit, num lex ista directiva tantum sit, an etiam praeceptiva, et aliqua causa ab ea adimplenda excusare possit.

Equidem fatendum est in contraria scindi ea super re auctores liturgicos, imo et eos qui de hac lege quantum ad moralitatem agunt. Audi Ferrari definientem: *Rubrica de coloribus paramentorum non est praeceptiva*. Idem pronuntiat cl. Quarti: *Respondeo esse directivam (rubricam de coloribus paramentorum), neque inducere obligationem*: ita alii perpauci. Verum oppositam opinionem nunc saltem, nullum admittere dubium, certum et exploratum est. 1° Quia verba legis obligationem important, qualia sunt: *Paramenta altaris debent esse coloris convenientis Officio et Missae diei*. Quae verba vim sumunt ex Bulla S. Pii V. ipsi Romano Missali praemissa: *Mandantes et omnibus districte praecipientes in virtute Sanctae Obedientiae, ut Missam iuxta ritum, modum et normam in Missale praescriptam decantent et legant*. Quibus satis constat moveri quaestionem posse de qualitate quidem, sed non de substantia obligationis. Confirmatur quoque pluribus decretis S. R. C. ut in una *Pisana* 19 Decemb. 1829, in una *Vicen.* eiusdem diei et anni, in una *Marsorum* 12 Nov. 1831, quibus maxime duobus decretis ultimis praecipit S. R. C. *servari omnino Rubricas de coloribus paramentorum*. 2° A multis admittitur, Rubricas praecedentes vel sequentes Missam esse directivas, quae autem ipsam comitantur, praeceptivas. Atqui Rubricas de coloribus paramentorum, licet praecedant, patet quoque comitar, necessario ipsam Missam; ergo. 3° Fatentur adversarii iidem non posse hanc Rubricam negligi, absque aliqua saltem veniali culpa: licet, ob scandalum, eadem culpa posset evadere

mortalis, ut si quis nigro uteretur colore die solemniori Paschae. Profecto si lex non est praeceptiva, sed directiva, nullam obligationem inducere necessum est. Si ergo nulla est obligatio, nulla sane culpa in ea negligenda patrabitur. Cum itaque culpam, levem saltem, ex adversariorum confessione, admittant qui Rubricam hanc non observant, iure concludimus, eam inducere obligationem, proindeque praeceptivam esse.

Attamen quamvis praeceptiva sit lex, admittenda absque dubio est quaedam ratio, quae ab illa adimplenda possit excusare Sacerdotes. Et sane fatendum, non ita gravem esse legem, ut causa aliqua, vel boni cuiusdam obtinendi, vel mali evitandi ab ea custodienda dispensare non valeat. Hinc si bonum, quod inest in Rubricae de colore paramentorum observantia, comparetur cum bono, quod Sacri proprium est, sive facti sive tantum auditi; certo certius hoc illi maximo-pere praevallet.

Si ergo utrumque bonum, id est, observantia Rubricae et Missa obtineri non possit, profecto curandum est ut illud obtineatur, quod maioris est momenti, minori posthabito. Consequenter Sanctus Doctor de Ligorio probat et laudat Sporer tenentem, *satiùs esse quocumque die facere Sacrum in quolibet colore, quam illud omittere.*

Ergo concludi iure potest, Rubricam de colore paramentorum praeceptivam esse, a cuius tamen observantia iusta quaedam et rationabilis causa absque dubio excusare potest.

3. Quid ergo dicendum de agendi ratione trium Sacerdotum, ut in casu?

Supponimus, aliter non potuisse se gerere eos Sacerdotes: hoc est casulas coloris convenientis diei nullo pacto illic invenire potuisse, cum unica esset eo in oppidulo Ecclesia, et ratio itineris urgeret. Supponimus insuper non adfuisse scandalum in trium Missarum celebratione, quarum unaquaeque cum paramentis discoloris. Nam vel solus aedituus aderat, qui ratione necessitatis ipsi cognitae, vix pati scandalum non est credendum. Hi enim leges rituales nesciunt, et saepe saepius aliunde vident duos vel tres Sacerdotes discoloris vestibus celebrantes, ut accidere potest in feriis, seu die quo officia votiva permittuntur.

Hisce suppositis respondemus, Sempronium, Caium et Titium de eorum agendi ratione nequaquam improbandos. Nam de Sancto eodem Confessore ipsis celebrandum est, eiusque ritus album colorem exigit, cuius tamen coloris vel unam invenire casulam impossibile est.

Quid ergo ipsis agendum, cum itineris ratio urgeat? Aut Sacrum relinquere, aut contra legem colorum facere. Hi vero Sacri faciendi legisque observandae duplex bonum ad invicem comparantes, primum alteri praevalere recte concludunt, et incunctanter celebrant. Nil ergo reprehensione dignum in ipsis invenitur, cum satis rationabilis sit causa, cui innixi a paramentorum observanda Rubrica se excusant.

Falso tamen ratiocinantur tres Sacerdotes, cum affirmant directivam potius esse Rubricam in casu, quam praeceptivam. Abunde enim demonstratum est, eam vere inducere obligationem: quod profecto esse non posset, si tantum directiva foret. Cum vero in eorum agendi modo alii rationabiliori causae innitantur, illos redarguendos non esse existimamus.

Sempronium ergo, Caium et Titium de eodem Sancto Confessore, primum viridi, alterum violaceo, tertium nigro colore celebrantes, ex rationabili causa, ab inobservantia coloris paramentorum Rubricae omnino absolvimus.

DOCUMENTS.

DECREE OF THE S. CONGREGATION OF THE COUNCIL REGARDING AN EPISCOPAL REGULATION IN THE DIOCESE OF ANNECY PRESCRIBING THE AGE AND CONDITIONS FOR ADMITTING CHILDREN TO FIRST COMMUNION.

DECRETUM QUOAD PRIMAM COMMUNIONEM.

Die 21 Julii 1888.

Sess. 18 Decr. De SS. Euchar. sacr. cap. 2.

COMPENDIUM FACTI. Litteris pastoralibus diei 27 Decembris 1884 Anneciensis Episcopus haec inter alia ferebat decreta: nullus puer masculus aut femina haud admittetur ad primam peragendam communionem 1^o, nisi expleverit duodecimum annum, 2^o, nisi exacte secutus fuerit Catechismum in duobus ultimis annis.

Pueri ab octavo ad decimum annum habebunt Catechismum bis in hebdomada; id est die jovis, et die dominico, hora, quam constituerint Parochi, juxta condiciones speciales quibus reperiuntur eorumdem paroeciae. Pueri, qui assidue non fuerint secuti per dictos duos annos Catechismum, cooptari nequibunt a decimo aetatis suae anno inter eos, qui ad primam praeparantur communionem, et actio haec permagna pro eis differetur per plures menses aut etiam pro integro anno. Ab exordio anni 1885 prima puerorum communio locum habere nequibit in qualibet Paroecia Dioecesis hujus ante diem mensis Maii.

Sed haec decreta, ea praesertim quae aetatem ac diem primae communionis respiciunt, nonnullis inter parochos haud arriserunt, atque eos inter potissimum paracho archipresbytero loci *Clauses*, nomine Tissot, qui ideo sub initio anni 1887 ad S. Sedem provocavit, petens utrum indicata decreta aetatem ac diem pro prima puerorum communione assignantia, valida essent, et in conscientia obligarent.

Interim Episcopus suas dispositiones publica epistola diei 11 Martii 1887 tuebatur. Inter haec exquisitum fuit votum R. Consultoris qui dubiis a paracho Tissot praepositis, utrum scilicet decreta aetatem ac diem pro prima puerorum communione praescribentia valida essent et in conscientia obligarent, respondendum censuit affirmative.

Sed cum non acquiesceret parochus, hinc super hoc negotio suprema E.E. PP. sanctio exquisita fuit.

[L'avocat du curé fit valoir les raisons et les autorités soit théologiques, soit canoniques, qui établissent sur ce point la discipline générale de l'Eglise, d'admettre les enfants à la première communion quand ils sont préparés, quel que soit leur âge. Il cita, en particulier, les observations suivantes faites par la S. C. du Concile sur le décret du Concile de Rouen (1850): "Aucune loi canonique ne défend d'administrer la communion aux enfants avant l'âge de douze ans: c'est pourquoi il a paru préférable aux Révérendissimes Pères, dans le n° 2, de supprimer le premier membre de phrase et de dire, conformément au texte du Rituel et du Catéchisme romain édité pour les curés par ordre du Concile de Trente: "Que personne ne soit admis à la première communion qui n'ait pas encore la connaissance et le goût de ce sacrement, au jugement surtout du curé et du prêtre auquel l'enfant confesse ses péchés. Mais que les curés se rappelant qu'ils se trouvent les enfants disposés, ils ne peuvent leur refuser plus longtemps ce pain supersubstantiel qui est la vie de l'âme et la santé perpétuelle de l'esprit."

A l'encontre l'avocat de l'évêque fit valoir les droits de la juridiction épiscopale, la nécessité existant pour la France de maintenir longtemps les enfants au catéchisme qu'ils quittent après la première communion, l'exemple de tous les évêques de France, la non-opposition de la prescription épiscopale avec les canons et l'enseignement des Docteurs.

La question fut ainsi posée et résolue :]

DUBIUM.

An decreta Episcopi Anneciensis sint confirmanda vel infirmanda in casu.

Resolutio. Sacra C. C. re cognita sub die 21 Julii 1888, censuit respondere : *Attentis locorum ac temporis circumstantiis affirmative ad primam partem juxta modum.*

VARIOUS DECREES OF THE S. CONGREGATION OF RITES.

SOCIETATIS JESU.

R. P. Vincentius Licalzi, Sacerdos Societatis Jesu, a suis Superioribus deputatus ad componendum Directorium Divini Officii pro duabus provinciis Lugdunensi ac Tolosana ejusdem Societatis, a Sacra Rituum Congregatione subsequentium Dubiorum solutionem humillime exquisivit, nimirum :

Dubium I. Quid sentiendum de usu in dies semper invalescente celebrandi Missas coram SSmo Sacramento publice exposito in Ecclesiis, in quibus non desunt alia altaria, item et distribuendi S. Communionem in iisdem Missis, et extra Missas in eodem altari ?

Dubium II. Et quatenus tolerari possit talis usus, an possit agitari campanula decursu Missarum quae leguntur in eodem altari, saltem diebus Dominicis, ratione populi pro ea Missa congregati ?

Dubium III. Cum adest Sanctissimum Sacramentum expositum, licetne adhibere pro Missis Ministrum laicum absque veste talari et superpelliceo, saltem ubi deest copia ministrorum qui clerici sint ; item an regula in Clementina Instructione praescripta, qua vetatur ne quis altare expositionis circumeat, quin superpelliceo indutus, obliget pro qualibet expositione ?

Dubium IV. Item an liceat perdurante expositione, 1° celebrare Missas votivas de Virgine in aliis altaribus ; 2° relinquere in altari expositionis Reliquias aut Imagines Sanctorum, quae ibidem inter candelabra vel juxta murum ad ornamentum adessent ; 3° superimponere vel saltem affigere tabernaculo candelabra, quae pro ipsa expositione inserviunt ; 4° accendere lumina coram imaginibus

Domini nostri, sive in eodem sive in alio altari; 5° nuncupare vota religiosa vel solemnes consecrationes?

Dubium V. An liceat pluries in eadem Ecclesia et die impertiri benedictionem cum SSmo Sacramento occasione piarum Congregationum vel ad devotionem; item an liceat interrompere expositionem SSmi Sacramenti pro danda benedictione ob causas indictas?

Dubium VI. Cum permittitur ab Ordinario ut detur benedictio SSmi Sacramenti occasione alicujus concionis habendae, potestne ob majorem utilitatem concioni praemitti benedictio?

Dubium VII. Haud raro, ratione majoris solemnitatis, solet fieri expositio SSmi Sacramenti in diebus festivis, quandoque etiam decursu unius vel alterius Missae; an possit talis usus tolerari?

Dubium VIII. Invaluit usus apud Moniales ut clavis tabernaculi non penes Cappellanum, sed inter septa monasterii asservetur, etiam cum domus Cappellani finitima est monasterio: an servari possit talis usus?

Dubium IX. Valetne sustineri usus aliquarum Ecclesiarum, in quibus, ratione concursus ingentis populi, cum non sufficiat multitudini pro S. Communionem quantitas hostiarum, jam celebrata nova Missa statim a consecratione reassumitur distributio Communionis?

Dubium X. In quibusdam valetudinariis adest legitime erectum Sacellum: an Sacerdos ibi litans possit intra Missam Communionem distribuere aegrotis, qui adsunt in cubiculis circa ipsum Sacellum?

Dubium XI. 1° An teneantur Sacerdotes inquirere an Missale, quo utuntur, sit ab Episcopo approbatum, vel hoc pertineat ad rectorem Ecclesiae, et quatenus affirmative ad secundum an possint; 2° Item plerumque accidit ut Sacerdotes affluentes ad Ecclesias Monialium inveniant Missas proprias ejusdem Monialibus concessas quin sit determinatum an illis uti possint Sacerdotes utriusque cleri: an tunc omnes possint indiscriminatim eas legere si sint de Sanctis; 3° An si de Beatis?

Dubium XII. Quaeritur: An usus Conopaei super Tabernaculo nunc censeatur obligatorius, et an pretiosa ornamenta ipsius Tabernaculi dispensent?

Dubium XIII. An pars posterior alicujus altaris, praesertim si illud esset, altare majus, possit adhiberi ad modum amarioli?

Dubium XIV. An in Processione Corporis Christi liceat adhibere plura quam duos Thuriferarios; et an tolerandum quod ea die pueri cotta induti circumcant altare spargendo flores et thus offerendo etiam tempore Benedictionis?

Dubium XV. An pro hac Processione tolerari possit, 1° usus erigendi plura altaria per vias et adjungendi *Alleluia* ad v. *Panem de*

coelo praestitisti eis, tempore Processionis, quae fit in Galliis Dominica post Octavam Corporis Christi; 2° item usus adhibendi eadem occasione instrumenta vulgo *Tamburro* etiam intra Ecclesiam?

Dubium XVI. An occasione primae Communionis puerorum vel ob devotionem erga Sanctum Joseph in mense Martio possint altaria ornari floribus, et pulsari organa etiam tempore Quadragesimae; an idem negative dicendum, si effigies Sancti Joseph sit extra altare exposita; et in hoc ultimo casu an possit relinqui discooperta tempore Passionis?

Dubium XVII. An possit praescribi contra aliquas Rubricas particulares ex. gr. contra usum intorticii adhibendi in Missis Consecratione ad Communionem?

Dubium XVIII. An possit pars anterior Corporalis in Missa explicari tantum ante Offertorium, an potius sensus Rubricae talis sit ut obliget ad illud explicandum ab initio Missae?

Dubium XIX. An tolerari possit usus cereorum factorum ex metallo in quibus machina quadam introducitur cereus?

Dubium XX. An Minister Missae privatae possit querere varias partes Missae, saltem Communionem, in Missali pro Commoditate Sacerdotis?

Dubium XXI. In multis Ecclesiis, in die Nativitatis Domini incipitur Missa ita ut jam Sacerdos sit in puncto Consecrationis pulsante media nocte: an hoc sit legitimum?

Dubium XXII. In collatione sacrorum Ordinum cum Sacerdotes imponunt manus ordinandis presbyteris et cum omnes circum Episcopum stant elevata manu, an omnes debeant habere necessario stolam?

Dubium XXIII. In quibusdam regionibus mos est, ut tempore Quadragesimae suspendatur ingens velum caeruleum, repraesentans Christi passionem, ante ingressum presbyterii in Ecclesiis, quod aufertur in Sabbato sancto: an talis usus po. sit tolerari in casu quo non modo scenico illud auferretur ad cantum *Gloria in excelsis*, sed cum Ministri parant altare post cantum Litaniarum Sanctorum?

Dubium XXIV. An teneatur ad repetendam recitationem Officii qui ex errore recitaverit partem Officii vel etiam integrum Officium approbatum tantum pro aliqua Ecclesia particulari?

Dubium XXV. An possint omitti ratione musici concentus quaedam verba orationum, ex. gr., *Ave Maria*, ita ut in cantu harum orationum supprinantur aliquae praerogativae Beatae Mariae Virginis, ex. gr., *Mater Dei*?

Dubium XXVI. An conclusio adhibenda pro Oratione Sancti Ignatii de Loyola sit *per Dominum vel qui vivis, etc.*?

Sacra porro eadem Congregatio ad relationem subscripti Secretarii, hisce Dubiis mature diligenterque perpensis, respondendum censuit:

Ad I. Ad primam, non licere sine necessitate, vel gravi causa, vel ex speciali indulto, ad secundam partem, Negative.

Ad II. Consultat Decretum in Mechlinien, 12 Septembris, 1814, ad XII.

Ad III. Ad primam partem: consultat probatos auctores; ad secundam partem: detur Decretum in Patavina, 12 Julii, 1739.

Ad IV. Ad primam partem: detur Decretum in Varsavien. 7 Maii, 1746, ad IX; ad secundam partem: detur Decretum in Aquen. 2 Septembris, 1741, ad V; ad tertiam partem: consultat probatos auctores; ad quartam partem: ad primum, Negative; ad secundum, Affirmative; ad quintam partem: Affirmative, dummodo amoveatur quaecumque irreverentia.

Ad V. Ad primam et secundam partem; juxta prudens Ordinarii arbitrium, evitata tamen nimia frequentia, et dummodo non agatur de expositione Quadraginta Horarum.

Ad VI. Affirmative juxta Ordinarii concessionem, et justa de causa.

Ad VII. Juxta prudens Ordinarii arbitrium, servatis rubricis in hujusmodi expositionibus praescriptis; quoad vero Missas, provium in responsione ad Dubium I.

Ad VIII. Negative.

Ad IX. Abusum esse interdicendum.

Ad X. Detur Decretum in florentina 19 Decembris, 1820, ad I.

Ad XI. Ad primam partem: consultat probatos auctores; ad secundam et tertiam partem: Negative, nisi constet de privilegio.

Ad XII. Detur Decretum in Briocen. 21 Julii, 1855, ad XII.

Ad XIII. Doceat de altaris forma.

Ad XIV. Negative in omnibus.

Ad XV. Ad primam partem; detur Decretum in Volaterrana, 23 Septembris, 1820, et addendum: v. *Alleluia*; ad secundam partem, Affirmative, sed tantum per viam.

Ad XVI. Ad primam partem: Affirmative; ad secundam partem: provium in prima; ad tertiam partem: consulat probatos auctores.

Ad XVII. Consulat Decretum Urbani Papae VIII. appositum in Missali; et quoad exemplum peculiare consulat probatos auctores.

Ad XVIII. Serventur in casu Rubricae.

Ad XIX. Tolerari posse.

Ad XX. Negative, et serventur Rubricae.

Ad XXI. Serventur Rubricae et contrarios abusos esse tollendos.

Ad XXII. Consulat Pontificale Romanum de Ordinatione Presbyteri.

Ad XXIII: Attenta consuetudine tolerari posse.

Ad XXIV. Consulat probatos auctores.

Ad XXV. Negative.

Ad XXVI. Conclusionem dicendam esse : *Per Dominum Nostrum Jesum Christum.*

Atque ita respondit ac rescripsit. Die 11 Maii, 1878.

GANDAVEN.

DD. Architecti Gandavenses de Bethune et Verhaegen, quum operam suam impendant in aedificatione Ecclesiarum, Sacrae Rituum Congregationi sequentia Dubia pro opportuna declaratione humillime exhibuerunt, nimirum :

Dubium I. An tabernaculum in quo asservatur SSmm Sacramentum debeat in altari majori Ecclesiae necessario collocari ?

Dubium II. Et quatenus negative, quatenam regulae prae oculis habendae sint in constructione altaris pro asservando SSmo Sacramento ?

Dubium III. Si in altari majori adest expositio perpetua SSmi Sacramenti veluti fit in Ecclesiis Sanctimonialium Adoratricum, requiritur ut in alio altari laterali ponatur tabernaculum in quo extet SSma Eucharistia pro Communionem fidelibus distribuenda ?

Et Sacra eadem Congregatio referente subscripto Secretario, hisce Dubiis rescribere censuit :

Ad I. Negative.

Ad II. Regulae in casu servandae prudenti arbitrio Ordinarii determinantur.

Ad III. Affirmative. Atque ita rescripsit. Die 18 Maii, 1878.

FORM FOR INVESTING IN THE BROWN SCAPULAR.

FORMULA BENEDICENDI ET IMPONENDI SCAPULARE B. M. V. de MONTE CARMELO AB OMNIBUS ADHIBENDA SACERDOTIBUS FACULTATEM HABENTIBUS ADSCRIBENDI CHRISTIFIDELES CONFRATERNITATI EJUSDEM SCAPULARIS.

V. Ostende nobis Domine misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Domine Jesu Christe, humani generis Salvator, hunc habitum quem propter tuum tuaeque Genitricis Virginis Mariae de Monte Carmelo amorem servus tuus devote est delaturus, dextera tua

sanctifica, ut eadem Genitrice tua intercedente, ab hoste maligno defensus in tua gratia ad mortem perseveret : Qui vivis . . .

Deinde aspergat aqua benedicta habitum et postea ipsum imponat dicens :

Accipe hunc habitum benedictum precans Sanctissimam Virginem, ut ejus meritis illum perferas sine macula, et te ab omni adversitate defendat atque ad vitam perducatur aeternam. Amen.

Deinde dicat :

Ego, ex potestate mihi concessa, recipio te ad participationem omnium bonorum spiritualium, quae, cooperante misericordia Jesu Christi, a Religiosis de Monte Carmelo peraguntur. In nomine Patris et Filii et Spiritus Sancti. Amen.

Benedicat te Conditor coeli et terrae Deus omnipotens, qui te cooptare dignatus est in Confraternitatem B. M. V. De Monte Carmelo, quam exoramus, ut in hora obitus tui conterat caput serpentis antiqui; atque palman et coronam sempiternam haereditatis tandem consequaris. Per Christum Dominum Nostrum. Amen

Aspergat aqua benedicta.

A. CARD. BIANCHI, S. R. C. Praefectus.

Ex Decret. S. R. C. diei 24 Julii, 1888.

LAURENTIUS SALVATI, S. R. C. Secretarius.

DECRETUM.

APPROBANS BREVIOREM FORMULAM BENEDICENDI etc. SUPRA RELATAM.

Sacra Rituum Congregatio, utendo facultatibus sibi specialiter a Sanctissimo Domino Nostro Leone PP. XIII. tributis, ad instantiam plurium Sacerdotum, praesertim Congregationis SS. Redemptoris, suprascriptam breviorē formulam benedictionis et impositionis Scapularis Beatae Mariae Virginis de Monte Carmelo a Sacerdotibus adhibendam, qui facultate gaudent adscribendi Fideles Confraternitati ejusdem Deiparae sub enunciato titulo, a Reverendissimo Assessore ipsius Sacrae Congregationis revisam, approbavit. Contrariis non obstantibus quibuscumque.

Die 24 Julii, 1888.

A. CARD. BIANCHI, S. R. C. Praefectus.

LAURENTIUS SALVATI, S. R. C. Secretarius.

TITULAR AND PATRON OF THE PLACE OR DIOCESE. COMMEMORATION IN THE *A CUNCTUS* AND THE SUFFRAGES.

EX S. CONGREGATIONE RITUUM.

FULDEN.

Reverendissimus Dominus Georgius Kopp hodiernus Episcopus

Fuldensis Sacrorum Rituum Congregationi sequens Dubium pro opportuna solutione humillime subjecit :

In Cathedrali Ecclesia Fuldensi, SSmo Salvatori dicata atque olim veteri Monasterio adnexa, nonnisi postremis temporibus tanquam titolare Festum Transfigurationis Domini celebratum est, sub ritu duplici primae classis cum octava, quin tamen ejus Commemoratio fieret in suffragiis Sanctorum, cujus loco, non Patroni loci, nempe S. Simplicii Martyris, sed tantummodo Patronorum dioeceseos, scilicet S. Bonifacii Archiepiscopi Martyris et S. Sturmii Abbatis, quorum corpora in ipsa Ecclesia nunc Cathedrali requiescunt, sit commemoratio, eorumque nomina in oratione *A cunctis* adduntur. Quaeritur num hujusmodi consuetudo ab immemorabili inducta servari possit, an in posterum oratio Transfigurationis tanquam Titularis inter suffragia reponi, et in oratione *A cunctis* nomen Tituli omitti debeat ?

Et Sacra eadem Congregatio. ad relationem infrascripti Secretarii, expositoque voto alterius ex Apostolicarum Caeremoniarum Magistris, ita proposito Dubio rescribere rata est :

Addenda in suffragiis commemoratio tituli SSmi Salvatoris per memoratam Orationem. Quoad alteram vero commemorationem, tum in suffragiis, tum in oratione A cunctis, ponatur primo loco S. Simplicius Martyr, et dein, attenta consuetudine, retinentur S. Bonifacius Episcopus Martyr et S. Sturmius Abbas.

Atque ita rescripsit ac servari mandavit die 29 Augusti 1865.

PREFACE OF THE MASS ON A TRANSFERRED FEAST.

NANNETEN.

In Galliis solemnitas Patroni Ecclesiae transfertur in Dominicam sequentem, in qua missa sollemnis de ipso cantatur. Quum vero dubitetur utrum in hac missa adhibenda sit Praefatio de SSma Trinitate vel communis, hodiernus Redactor Kalendarii Dioeceseos Nanneten. a Sacra Rituum Congregatione humillime efflagitavit hujusmodi dubii resolutionem.

Sacra porro Rituum Congregatio ad relationem infrascripti Secretarii proposito dubio sic rescribendum censuit :

Quoties Patronus non habet Praefationem propriam, adhibendam esse Praefationem de SSma Trinitate seu de tempore.

Atque ita rescripsit die 10 Februarii 1888.

A. CARD. BIANCHI, *Praefectus.*

LAURENTIUS SALVATI, *Secretarius*

THE IRISH ECCLESIASTICAL RECORD.

SEPTEMBER, 1889.

EXTREME UNCTION IN SAXON TIMES.

THE Catholic Revival among Anglicans has given a vigorous impulse to historical and antiquarian research. Old Protestantism took for its motto, "the Bible and nothing but the Bible." The Revivalists saw that the Bible was a dry bone, about which was much wrangling, and, while never for a moment abandoning the great Protestant principle of private interpretation of the inspired text, sought to vindicate their position by an appeal to antiquity. Cardinal Newman has described history as the "*sacramentum ecclesiae*," the great "*signum sensibile*," or outward manifestation among men of the Divine power, ever at work within. Hence we find enshrined in it the faith and practice of the past, and we may regard it as a commentary on the sacred text. It was thus approached by the Tractarians with unexpected results. The establishment was largely Catholicized. It is true, Barrow, Stillingfleet, and others, travelled over the ground previously: but the Anglican clergy took a more prominent attitude, and were more in sympathy with Catholic instinct and teaching in this century than in the dull days of Puritanism. The wave of Catholic feeling that passed over England drove men back to find sufficient warrant in ancient times for the newly developing religion and florid liturgy which were enlivening the gloomy and bleak sanctuaries of many Protestant Churches. From the beginning of Protestantism this growth was progressive. We do not say

uniform. Indeed it was far from that. But the change, such as it was, was always thoroughly Protestant in character. Whether we consider the grim religion of the Puritans, the stagnation, and almost death of religious sentiment of the Georges, the infidelity of the "Essayists and Reviewers," or the appeal to antiquity of the Ritualists, the Protestantism of the various periods was, though differing, nay contradictory in expression, still coherent in itself. The Emancipation from the true Teacher is its main feature: its only feature: and the freedom of opinion which made one man Latitudinarian made another almost Catholic.

But the Revivalists took upon themselves a larger responsibility than their predecessors of the sixteenth and seventeenth centuries. The reformers sat and judged the Bible, and the result was the Thirty-nine Articles, and the Book of Common Prayer. Their successors pronounced on the Bible, the Thirty-nine Articles, and the Book of Common Prayer; while the Ritualists undertook to explain the Bible, the Thirty-nine Articles, the Book of Common Prayer, *plus* the Fathers and Councils. If private interpretation is good enough for the Bible, which it may admit to be inspired: it must be difficult to show that it is not good enough for the Thirty-nine Articles which are not inspired. And if the eighteenth century Protestant holds his reading of the articles and homilies, and can find his own particular Christianity, then, why may not the High Church clergyman read the Fathers, the Councils, and history, and find what suits him best? Observe how the private interpretation of the sixteenth century becomes more comprehensive. Originally it was *my* private interpretation of the Bible: now as we have advanced, it is *my* private interpretation of the Bible, *plus my* private interpretation of antiquity. After all, sitting in judgment on the Bible was a modest work in comparison with sitting on the Bible, with every Father and Council thrown in.

We have been led into these general introductory remarks by the attitude of Anglicans of the present day towards history. Of course the sixteenth century was too late to begin a Church, and any Church coming at such a period

when Christianity had already advanced so many hundred years, has to undergo a process similar to that to which vendors of antiquities subject their wares. It must be rusty with age to pretend to be true. Hence the Anglicans of the present day read Anglicanism into the history of the past, and thus throw back into early ages the Established Church of this country and compile a fictitious pedigree. The "Continuity Theory" is the latest expression of the Churchmen who proclaim unbroken cohesion from the earliest times until the present hour. Identity is established by comparison and the comparison is instituted by reference to the histories of the various periods. We select the Saxon Church, and test its faith on one point only. We take Extreme Unction. But the Ritualist may reply: "But I anoint the sick." If the Ritualist is right in anointing the sick, what must we think of the Anglican Church of which he is a sworn member, when Anglicanism has for three hundred years rejected it? And if he is wrong, assuredly no good faith will warrant him in administering a rite to Anglicans of which their Church ignores the utility, and which their bishops condemn in almost unmeasured language? Besides, Anglicanism has *not* adopted the views and practices of a number of extreme Ritualists, while she has repudiated Extreme Unction again and again, and would absolutely prevent it, but she is powerless, as her clergy set her at defiance.

Now we approach antiquity; and in doing so we shall test the continuity theory on a distinctive and characteristic point, and thus be enabled to give our short essay at once an historical and liturgical value. The materials are ample, authentic, and, above all, interesting. We need not linger over the historical fact that the Saxons from Augustine to William the Conqueror had Extreme Unction. A few words will settle that point, after which we shall review a few of those interesting details which, combined, gave the administration of Extreme Unction a very impressive character.

When we reflect how the civil code of laws is traced back to the influence of Church legislation, and how in early Saxon times Church and State were in full accord, we shall not be surprised to find laws relating to the administration

of the Sacraments and Church concerns promulgated with the concurrence of the civil authority. In fact, no laws but such as were made by ecclesiastical authority—or at least when formulated, approved—were known. Hence we find ample ecclesiastical ordinances among laws of civil import: and *vice versa*. Thus among the *Leges Anglo-Saxonicae*, [Wilkins, 169-171, Elfric] we find various directions for the clergy, and among them the following:—"The priest should preach rightly the true belief: read fit discourses: visit the sick: baptize infants: and give the *Unction* when desired." And again:—"They [the clergy] were forbidden to swear, and to avoid ordeals. They were to recommend confession, penitence, and compensation; to administer the Sacrament to the sick: and to anoint him if he desired it: and the priest was always to keep oil ready for this purpose, and for baptism. [*Opere citato*, pp. 85-87.]"

William of Malmesbury [1096-1142 *incirca*] gives us a short history of Venerable Bede's death. "Then the congregation [the monks of the monastery] being called together, he [Bede] was anointed, and received the Sacrament." [*De Gestis Regum (Angliae)*, Lib. i. cap. 3, *sub fine*.]

We have further light thrown on the subject by Egbert, Archbishop of York [732-766]. He was brother to Eadbert, King of Northumbria, and was educated by the Benedictines, at Hexham Monastery. He was the special friend of the Venerable Bede [d. 735], and the patron of Alcuin. He also laid the foundations for the famous Library of York, afterwards plundered by the Danes. The ancient histories all mention him as distinguished for birth, learning, and venerable sanctity of life. Thus Bede's *Continuator* chronicles his succession to the Archiepiscopal See of York, in these words:—"Egbertus Episcopus accepto ab apostolica sede pallio primus post Paulinum in Archiepiscopatum confirmatus est [sub anno 732]," and his death:—"A.D. 766, Egbertus Archiepiscopus prosepia regali ac divina scientia imbutus ad Dominum migravit."

He studied for some time in Rome, and received some of the major orders there, probably the Diaconate. He was a laborious author, and his works carry great weight. He

wrote *De Institutione Ecclesiastica, De Iure Sacerdotali*, and a *Poenitentiale* in four books.

There is a Pontifical ascribed to him, and known as *Egbert's Pontifical*. There is at present in the Imperial Library in Paris a MS. transcript of it from the tenth century. I may here make a remark which I venture to think has a special significance. There is only one "Pontifical"—and that one is always according to the Roman Pontifical—known in Saxon times, while there are various and divergent rites for the administration of the sacraments by the priests. This points to the unity and harmony of the Episcopate, and to its contact with the centre in Rome. Liturgically, as canonically the "*causae majores*," the grand episcopal functions were modelled "*ad usum Romanum*." Rome was then, as now, the centre of light, and the rule which the bishops followed; and while the Roman See determined the character of episcopal functions—the various bishops, as co-partners and co-legislators in the solidarity of the episcopate, when need arose, devised sacramentaries for the use of the clergy, and legislated in their own sphere.

"Egbert's Pontifical" is the same as the Roman for the blessing of the holy oils. They are blessed "that they may expel bodily pains and strengthen the sick in mind," &c., with all the prayers and symbolical functions as found in the Roman Pontifical of the present day.

The "*Poenitentiale*" was compiled about the year 750. Its name signifies the character of the work. It also throws some light on our subject:—"Confessione praemissa et non denegata," he goes to order as follows:—

"Hic notat S. Jacobus quod si quis infirmatus sit ut invitet ad se sacerdotem suum, et alios Dei ministros, ut eum admoneant, et infirmus necessitatem suam ipsi [i.e. sacerdos suus not caeteri Dei ministri] et illum ungant [all the priests according to the prevailing custom] in Dei nomine sancto oleo, et per fidelium preces ac per unctionem conservari potest, et Dominus ipsum erigit, et si plenus peccatorum est, illa ipsi remittentur. Hanc unctionem quilibet fidelis, si possit, sibi acquirere debet et statuta quae ad eam pertinent [observare] quoniam scriptum est quod quicumque hanc disciplinam habuerit, anima eius aequae pura sit post obitum, ac infantis qui statum post baptismum moritur."—(Wilkin's *Concilia*, p. 127, xv.)

Two hundred and ten years later, viz. 960, we find further laws on the same matter. In the "*Canones sub Edgardo Editi*" we read:—

"Docemus etiam ut quilibet sacerdos aegroto Sacram Eucharistiam praebeat et ungat illum quoque se hoc desideret."—(Can. lxv.

And, again:—

"Docemus etiam ut quilibet sacerdos oleum habeat tam ad Baptismum quam ad aegrotos inungendos."—(Can. lxv., Op. cit., p. 229.)

From these we can readily infer the Saxon belief in Extreme Unction, and how they were in harmony with the rest of the world at that time, as they are at one with us now. They believed in its remedial power, both as regards its primary and secondary effects. The sick man was to make his confession, "*confessione non denegata*," and to be smeared with the holy oil, because it is written that after it his soul will be like the soul of a child after baptism; and the holy oil was blessed to "*expel pain from the body*;" and as we shall see later on, that place was to be anointed in a particular manner where the soreness was. Such was the ancient faith.

But let us proceed to the details of the function of anointing in Saxon times. We turn first of all to the "*Sacramentary*" of Leofric, Bishop of Exeter. The MS. dating from 900 is now in the Bodleian Library. It gives full details. This ritual was elaborated with special care. Confession came first, and was succeeded by a series of prayers, asking for forgiveness of the sins of the dying man. Then the seven penitential psalms were recited with the litany of the saints, prayers, and responses. The litany contains the names of the following Saxon saints:—Aetheldryth, Sexburh, Eormenhild, Cyneswith, Cyneburh, Timba, Cuthbert, and Guthlac.

After the litany came a long prayer, then a shorter one, and the sick man was sprinkled with holy water. Then the epistle "*Tristatur aliquis vestrum*" [*Jac. v. 13*], and the gospel "*In illo tempore intravit Jesus Capharnaum*" [*Joannis iv. 46*] were recited, and then two short prayers

followed by a long one. All this is merely preliminary to the administration of the Sacrament itself.

A long rubric gives general directions that the priests should anoint him [the sick man] thoroughly [*perungant*] so that the stains [of sin] committed by the five senses of the soul, and human frailty, may be eradicated by this spiritual medicine and the mercy of God.

The anointings are to be—

(a) On the neck.

(b) The breast.

(c) Between the shoulders.

(d) The five senses.

(e) The eyes [*in supercilia*].

(f) The nose (1) inside; (2) outside; (3) and on the tip [*in summitatem narium*].

(g) The lips outside.

The emphasizing of the anointing of the lips *exteriorly* makes clear the mind of the Church on the custom of the anointing of the nares inside.

I have called this rubric a general direction in contradistinction to the specific rubrics which follow. The priests commenced with the lobe of the right ear, and then anointed the forehead and the lobe of the left ear, saying, “In nomine Patris et Filii et Spiritus Sancti accipe sanitatem mentis et corporis.”

Then a blessing in the following form :—

“Benedicat te Deus Pater: sanet te Deus Filius: inluminet te Spiritus Sanctus: corpus tuum custodiat: animam tuam salvet: cor tuum irradiet: sensum tuum dirigat: et ad supernam vitam te perducat. Qui vivit,” &c.

Then the anointing was continued.

“*Ad oculos*:—Ungo oculos tuos de oleo sanctificato, ut quidquid illicito visu deliquisti huius unctione olei expietur.

“*In utraque Scapula*:—Ungo has scapulas de oleo sacro ut ex omni parte, spirituali protectione munitus, iacula diabolica viriliter contemnere, ac procul possis cum robore superni iuvaminis repellere. Per Christum, &c. . . .

“*Ad nares*:—Ungo nares has de oleo sacro, ut quidquid noxæ contractum est odoratu superfluo ista medicatione sanetur. Per Christum, &c. . . .

“*Ad labia*:—Unguo [ungo] labia ista consecrato olei medicamento,

ut quidquid otiosa, et etiam criminosa peccati locutione, divina clementia miserante, expurgatur unctione hac. Per Christum, &c.

“*In Pectore et relio* :—Ungo pectus tuum de oleo sancto, ut hac unctione protectus, fortiter stare valeas contra aerias catervas.

“*Ad manus ungendum* :—Unguo has manus de oleo consecrato ut quidquid illicito vel noxio opere peregerint hac unctione evacuetur. Per, &c.

“*Deinde in verticem* :—Ungo caput tuum oleo sanctificato in nomine Patris, et Filii et Spiritus Sancti, ut more militis uncti, preparatus ad luctum aerias possis superare catervas. Per, &c.

“*Ad pedes ungendum* :—Ungo pedes tuos de oleo benedicto ut quidquid superfluo vel noxio incessu commiserint, ista aboleat per-unctio ”

The anointing may now be considered complete. Several prayers recited by all the clergy were to follow (*singulae [preces] a singulis recitentur*), as a finishing up of Extreme Unction, and a preparation for Holy Viaticum, which is described in the rubrics as the “Sacrifice,” and although Communion was given in one form only, they called it the *Body and Blood* of Christ.

The Rubrics of the Missal of Robert, Archbishop of Canterbury [1050-1052] are substantially the same. They are written in Saxon. This Missal is now in the public library of Rouen. The following details may be interesting :—

“First the priest should hallow water, with ashes of the vine outside the house, and when they be gone in within the house of the sick man, they say thrice “*Pax huic domni*,” and after begin the antiphon “*Asperges me Dne.*,” and then sprinkle the water over the house and the sick man, singing the psalm, “*Miserere mei Deus.*” Afterwards by the sick man shall his confession be declared, and afterwards then a litany [*i.e.* after that a litany]. Then the priest shall work Christ’s rood-token [*rodetacen* = sign of the cross] with the Holy Water and with the ashes over his breast, and lay on haircloth, or woollen, and anoint him [*smear him, lit.*] with holy oil [*and smirie hine mid(th) thon haligan ele.*] Then follow in their proper places the various directions for the anointings, with apposite prayers, in the main the same as were used in Leofric’s *Sacramentary*. The priest is to anoint on the “confines of the mouth” [*on tham mold gewinde*] on the temples, the nose, [*forepart and inside*]; the ears within

and without, the eyes, the throat, and neck, the breast, the feet, and the hands (*withutan*) i.e. on the backs. I think there is an error here in the reading of the original Saxon MS. which I have not been able to consult. The York and Sarum Uses [of course of much later date] inform us that priests' hands were to be anointed on the backs. It is very easy to confound the rubric, enjoining the anointing of priests' hands on the back, with the ordinary rubric for the anointing of the hands of the laity, owing to the similarity of the Saxon idiom. The rubrics finish with directing that "wherever the sore aileth most, there let them anoint the more," to be understood with due regard to the surroundings.

Although Robert was Archbishop of Canterbury at the middle of the eleventh century, the missal known by his name is of much older date. According to Gale's *Archæologia* it dates from 989; and Morinus throws it back as far as the eighth century. If such is the case, then we can claim a much higher antiquity for the custom of anointing the hands of priests on the back than has hitherto, as far as my reading goes, been advanced. Martene copied extracts from *Robert's Missal* for his great work, *De Antiquis Ecc. Ritibus*, and might very easily have overlooked a small critical point in a Saxon MS. Would the Saxons have written that the hands are to be anointed on the backs [*withutan*] if no hands were *ever* to be anointed on the backs? If, then, hands were to be thus anointed, they must have been the hands of the priests. When that much is once admitted, it is not very difficult to see how, since the Saxon nominatives and accusatives are similar in form in the plural, the hands anointing could easily be mistaken for the hands to be anointed. In addition to this, the genitive plural [several priests anointed together], when put in the old contracted form of the ancient MSS., looks suspiciously like the nominative; and on a dingy and almost illegible MS. a mistake might easily arise, by which a parenthetical rubric might be incorporated with the ordinary rubric concerning the anointing of laics thus:—"Then they anoint [priests outside] the hands:" That is the laity by implication and antithesis inside [the palms], and

the priests outside. If further investigation bears out this point—and it is worthy of further study—the result would be that there would be a gain of at least 300 years for the antiquity of the custom of anointing priests hands on the back.

From these few details we learn that the Saxons followed out the literal instructions of St. James. All the priests who could attend came, all anointed one after the other the same organ—not one anointing *v.g.* the ears, and another the eyes, all recited, and sometimes chanted the prayers together: when they approached the sick bed, they did so in a group to announce to the sick man, that they came to prepare him for eternity. Then they retired, and the man's confessor heard his confession, and gave him his penance according to the provisions of the Poenitentiale. As a rule, the penance was to be performed on the recovery of the penitent. Then the assisting priests returned, and each priest went through the prayers, and performed his anointing in due order. The ceremony was of considerable length. It occupied at least an hour and a-half; but we must remember that we are dealing with times when priests were numerous, and confessional work very light. The spirit of the people was excellent; confession three times a year: and they went. Faith was profound, and if sometimes men committed notorious crimes, they performed in great humility public penances. The Danish wars bred all the immoralities of war, and the pious faith of Saxon England never thoroughly revived. It has, however, left us monumental records of its ancient faith, and of the everyday customs of its religious life.

So we find that the deathbed of the Saxons of a thousand years ago—for our extracts fairly cover the period from the epoch of sanctity and learning when Bede prayed, Alcuin taught, and Egbert ruled, down through Danish disasters and on to the Norman invasion—was comforted by those hallowing rites with which the genius of a mighty faith, which always preserves its blessings unabridged for man, surrounds the last moments of her dying and distressed children. A religion with nothing to give but a formula—

and that dead—cannot be the religion of ancient Saxons, who on their deathbed were sure of all the sacraments which God instituted for them. May that ancient faith, which even at this distance, throws such a glamour over the past, and wafts to us the venerable tradition of sanctity which no longer abides in this land, once more become the peaceful inheritance of a people rich in natural gifts, but which abjures its history, and the glorious faith of its ancestors.

JOSEPH TYNAN.

THE HISTORY OF SLIGO, TOWN AND COUNTY.¹

ARCHDEACON O'RORKE'S *History of Sligo* is a very remarkable work, and a most valuable contribution to Irish local history. Those who were acquainted with Dr. O'Rorke's *Ballysadare and Kilvarnet* were greatly pleased to learn that a writer so cultured and so painstaking was engaged in a history of the town and county of Sligo. They knew that the Archdeacon was master of a charming style, that the subject matter was highly interesting, that no labour would be spared in ascertaining the whole truth, and that neither candour nor eloquence would be wanting in expressing it. These expectations have been fully realized. Sligo men now possess a record of the history of their native county, of which they may feel justly proud. It is second to none, and is superior to most works of the kind. Smith's *History of Kerry* has hitherto held the first rank amongst county histories. So competent a judge as Lord Macaulay declared that he never met a better book of its kind and size. Dr. O'Rorke has very wisely followed the same plan as Dr. Smith; he has fully equalled that highly-cultured writer in the freshness and vigour of his style, and surpassed him in the extent and variety of his information. This, however, is not so much to be wondered at, for an ample supply of materials

¹ *The History of Sligo, Town and County.* By Archdeacon O'Rorke, D.D., M.R.I.A.

for Irish history is now at the command of the student, which were practically inaccessible one hundred years ago. In another respect there is a striking resemblance between the style of the two writers. Smith was not a mere historian or antiquarian, he was a cultured classical scholar, he had a keen eye for the beauties of nature, and his language breathes of the freshness of his own Killarney woods when their foliage is bathed in a summer shower. Thus we find in both writers appropriate quotations from the classics, graphic sketches of picturesque scenery, pungent allusions and satiric touches, which enliven the narrative, and sustain the attention of even the most drowsy reader. In this last respect Dr. O'Rorke is far superior to Smith.

But a pleasant and readable narrative of facts will not of itself make a good history. Authorities must be examined, statements must be verified, evidence must be weighed, and the net result must be summed up with the clearness and impartiality of a judicial charge. Dr. O'Rorke declares that he has spared no pains to collect and verify the facts which belong to the various aspects of his subject. This is, indeed, quite evident from the formidable array of authorities to which he refers both in the text and in the notes. He takes nothing second-hand, and nothing for granted. Like every historian who is worthy of the name, he goes to the sources, trusting little to mere books of history, and even less to the mere authority of great names. This has been a work of much labour, for the author deals with the history of Sligo in its widest sense, and in all its varied aspects. He gives not merely the civil and military history of the district—its rulers, its warriors, and its battles; he gives us also the religious, the social, and, to some extent, the natural history of the County Sligo. In this last respect he is hardly so full or so interesting as Smith in the *History of Kerry*; but it must be borne in mind that Smith was a professed naturalist, and that a principal purpose of his work was to ascertain and exhibit the natural resources of the districts of which he wrote.

The town of Sligo, though now the most flourishing place in the province, is neither very ancient nor

very celebrated. Reference is made to the river once or twice, but no clear reference is made to the town before the thirteenth century, for the very good reason that there was no town in it before the middle of that stirring century, when Maurice Fitzgerald, "the scorner of danger, the scourge of the Gael, and the strength of the stranger," first built the castle and convent of Sligo. But the county generally, and especially the barony of Carbury, is classic ground for the historian and antiquarian. It has pagan and Christian, military and ecclesiastical remains in abundance. Tirerrill contains the famous battle field of North Moytura, and Carbury was the scene of three of the most celebrated conflicts recorded in Irish history—the battle of Crinder between Eoghan Beul and the men of the North in 542; the famous battle of Cuilcubhne, some twenty years later, between the Northern and Southern Hy Niall, and the battle of Creadran Cille, between Godfrey O'Donnell and Maurice Fitzgerald, in which the leaders fought like Homeric heroes, each inflicting on the other wounds that brought slow but certain death.

Dr. O'Rorke, we are sorry to see, sets small store on the alleged monuments or battles of the "prehistoric ages." He eschews legends altogether, and though he deals somewhat more tenderly with "antiquities," he will not by any means allow them to encroach on what he calls "the more recent and vital facts of his history." Ay! but what are the *vital* facts of history? Are they the names of the local gentry, and the rural clergy, and Sligo town councillors? or are they not rather those so-called legends and traditions that have been borne down to us by the great stream of time from the mystic ages of the past, that have been interwoven with the history of the nation and the nomenclature of the country, that have fed the spirit of the people in the tales of the Shenachie, and have for many an age been chanted by the bards to listening warriors in the banquet-hall and on the battle-march?

Not on bread alone does man live; and the legends and traditions are, as a rule, far more vital to the life of a nation than most proven facts and social statistics. What extant

book of Livy should we take in exchange for the first? Which of her heroes exercised greater influence on the military life of Rome than he who kept the bridge, and that other whose right hand hissed in the Tuscan fire? There may be much truth in Dr. O'Rorke's statement that the traditions of the Sligo people are not trustworthy, owing to frequent disturbance of the Celtic population, and their admixture with Saxon colonists. But when Dr. O'Rorke tells us¹ that a local conflict between the M'Donoughs and O'Conors, which was fought, as the Annalists inform us, A.D. 1398, at Magh Tuireadh, may be regarded as "the source of all the high sounding traditions connected with the place," we venture to think he carries his scepticism too far. Why the existing tract containing an account of the ancient battle, written by one of the O'Clerys, dates, according to O'Curry, from about the year A.D. 1460, that is while men were yet living who must have witnessed the conflict between the local dynasts on the ancient plain; still it contains not the least reference to the M'Donoughs or M'Donnells, or O'Conors, but a very full and detailed, though exaggerated account of the ancient chiefs of the Fomorians and Tuatha de Dunaan, and of all their mighty deeds. The fervid imagination of the Celtic poets and chroniclers has, no doubt, frequently added many strange and improbable incidents to these historic tales, but the substantial fact of the battle is, in our opinion, abundantly proved by the testimony of our annalists, by the tradition of the people, and above all by existing monuments on the battlefield itself. The excavations at Troy, and in the Roman Forum, and at Mycenae have done much to overthrow the credit of the hypercritical school represented by Mommsen and Niebuhr. A similar careful examination of the existing remains in Ireland will, we have no doubt, in course of time completely vindicate the substantial veracity of our native records.

The author gives us, however, a very full and most interesting account of what he would describe as the first great historic battle that took place in Carbury—that, namely, between

¹ Vol. ii., p. 268.

Eoghan Beul with the Connaught men on the one side, and the Hy Niall of Tirowen and Tirconnell, under the gallant leadership of the sons of Muirheartach Mac Earca on the other. One circumstance connected with this great battle has rendered it famous, and also given rise to some antiquarian speculation. The Connaught King, according to the annalists, was slain in this battle, and his army defeated. Moreover, the victors carried away with them over the plain of Magherow the head of the slain King, and the Sligo river was choked with the corpses, and red with the blood of the slain. There is, however, a different version given in the *Life of St. Ceallach*, who was son and successor of the slain king. According to this version the king was not slain, but mortally wounded, his army kept the field, and the dying warrior ordered his body to be buried upright in his grave with his red javelin in his hand, facing the north, and on the side of the hill by which the routed Northerns fled before the army of Connaught. Whilst the dead warrior remained thus facing the foe from his grave, the Northmen were defeated in battle by the men of Connaught. So to break the spell, they came at night, took up the body, and carrying it to the other side of the river, they buried the king with his face downwards that he might no longer frighten the armies of the north. If this story be true, and it is not unlikely, where was Rath O'Fiachrach where the king was first buried? and where was Aenach Locha Gille, on the other side of the river where they laid him so lowly in his grave?

It is evidently a matter of much interest to ascertain the site of this great battle, and identify the grave of this warrior king. Dr. O'Rorke has discussed the question with much learning and ingenuity. He tries to show that the route of a northern army, invading Connaught, would lie close to the eastern slopes of Knocknarea, that the celebrated field of Carrowmore lay in their path, that the stone circle and cromlech of Carrowmore mark the graves of the warriors who fell on that fatal field, and that the body of the monarch, Eoghan Beul himself, was carried to the summit of the hill of Knocknarea, and that his grave is marked by the huge cairn on the mountain summit, which is known to the people as Misgan

Meave, from its resemblance, as a great Irish scholar informed us, to the shape of a roll of butter—in Irish *Misgan*.

There is no doubt that the writer here argues with much force and great ingenuity. Still there are, in our opinion, fatal objections to this view. First of all the Irish *Life of St. Ceallach*, the sole authority for this narrative, as far as we know, states that Eoghan Bel or Beul ordered himself to be buried on the side of the hill by which the northerns pass when *flying* before the army of Connaught—*ar taobh na tulcha*. But *Tulach* (gen. *tulcha*) means in Irish “a little hill or hillock,”¹ and could never be applied to such a mountain mass as Knocknarea. In its simplest form, anglicized as “Tully,” it is applied to sixty-four townlands, not one of which contains a high hill like Knocknarea, and Dr. O’Rorke can find specimens of the hillocks that are called by the name of *Tulach* in Toomour, in Killadoon, in Killasbugbrone, in Calry, and in the well-known Tully Hill at Drumcliff, but none of them is anything more than a “small hill or rising ground.”

Again, we think the Northerns, when flying before the Connaughtmen, would not be such fools as to keep on the slopes of Knocknarea, for even accepting the route laid down by Dr. O’Rorke as the usual one, it would still be too far out of their way when flying across the Sligo river, or even the Sligo estuary at Stand-alone-Point. But, what if the tide were in, or at half flow, or half ebb? They could not then possibly cross at Stand-alone-Point; and, although we agree with Dr. O’Rorke that the Northerns frequently crossed the river there, at low water or less than half tide, they could not possibly do so at any other time. In our opinion the usual passage over the river was over the fords, at or between the present bridges. Mr. Abraham Martin swore in his evidence before the Fisheries’ Commission in 1845, that “if he were to leave the sluices open for twenty-four hours in each week it would drain off all the water in summer,” and no doubt most of it, too, in winter. In this reach of the stream the fords were always passable except in very high floods; the Castle

¹ *Joyce*, vol. i., page 375.

of Sligo was built to defend the passage of these fords; and, in our opinion, it was the usual passage by which the Northerns crossed the river, although if penetrating in Cuillerra or Tireragh, when they wished to avoid a foe guarding the fords of Sligo, they frequently crossed the estuary lower down at Stand-alone-Point, if the tide allowed them.

Our own opinion always was that the gallant Eoghan Beul was buried under the mound of the western hill of Carns. It is a *Tulach*; the grave mound is on that side by which the routed Northerns would fly before the Con-naughtmen over the fords of Sligo; it is, moreover, close to their shortest line of march; and can still be seen by any traveller, either from the mail coach road or the railway, both of which, in our opinion, pass quite close to the usual route followed by the invading and retreating Northmen. If we be asked for any proof beyond the circumstantial evidence for this assertion, we confess we have none, but neither has the Archdeacon, so in this respect we are both on equal terms.

The Archdeacon thinks that he has established very conclusively the connection of the Carrowmore monuments with the Battle of Sligo. But let us ask this one thing: Can there be cited any instance in Ireland or in any part of the Three Kingdoms in which a similar stone circle and cromlech were ever employed to mark the burial place of Christian warriors? We think not; and, although there is much more paganism than Christianity about the burial of Eoghan Beul himself, the Archdeacon cannot use that argument, for he emphatically holds that the statement, that any of the Irish were then pagans, is at variance with all that is known of religion in Ireland about that time.¹ It is true he speaks of the Battle of Cuildreimhne, A.D. 555, according to the *Four Masters*; but we dare say he would readily admit that his statement equally applies to the soldiers in the Battle of Sligo, some twenty years earlier.

Dr. O'Rorke has written a very interesting chapter on the Parish of Calry. We think he has here very good reason

¹ Vol. ii., page 5.

for saying that he has corrected some of O'Donovan's mistakes. He appears to us to be quite right in his explanation of the word *Annagh*, as applied to Hazlewood, and certainly as applied to the larger district of Calry. He is really eloquent, too, in his description of the many scenic beauties of this charming district, which is not as much known, nor perhaps as fully appreciated either by tourists or antiquarians as it ought to be, and as it doubtless will be in future, thanks to Dr. O'Rorke's history. The Grianan, or Sunny Hill of Calry, was traditionally said to be the most beautiful spot in Ireland, but there are so many sunny hills and bowers of beauty in Calry that the antiquarians differ as to which is the original and genuine Grianan. Major Wood Martin, in his *History of Sligo*, makes it out to be a hill which Dr. O'Rorke characterizes as "a despicable little hill, destitute of every element of beauty." The Doctor, however, declares that he himself has certainly found it, and that it is as bright and charming as ever, but unfortunately it is outside the present parish of Calry, near the eastern extremity of Lough Gill, though it still bears its name of the Grianan. Calry abounds in antiquarian remains, the most interesting of which is now known as the Giant's Grave or Druid's Altar in the Deerpark. It has proved quite a puzzle to the antiquarians, but although the Archdeacon himself cannot well say what it was, he is quite certain that Major Wood Martin was mistaken in pronouncing it to be "a fine specimen of a pagan sepulchre." His description, however, of this antiquarian riddle is very full and very interesting, but as he thoroughly despises the "pre-historic times," and all "their nondescript relics," he is inclined to regard it as "a fixture of rather modern origin probably connected in some way with the far-famed games of Calry." We regret that we cannot at all agree with the historian in assigning "a rather modern origin," although the word is a wide one, to this most interesting structure.

Dr. O'Rorke overthrows O'Donovan and the Major in Tirerrill as well as in Calry. We readily accept his identification of the ancient Aenach Tiroililla with the place called Cúl na Braher, near Ballysadare, in opposition to O'Donovan, who identified it with Carn Oililla, now known as Heaps-

town, near the northern extremity of Lough Arrow. He is probably right, too, in his explanation of the word Knocknarea, the name of a very conspicuous hill near Sligo, which he takes to signify the Hill of *the smooth flat summit*—*knoc na reidh*—rejecting O'Connor's idea that it meant the "Hill of the Moon," and O'Donovan's "Hill of the Executions."

Dr. O'Rorke gives an excellent chapter on the celebrated Battle of Cuidreimhne. We have no doubt that he correctly identifies this famous battle field with Cooldruman, a townland on the very crest of the ridge, running from the nose of Benbulbin to Magherow. Here it was that the Northern hosts, led on by the princes of Tir Owen and Tir Conal, met in fierce conflict the army of Diarmaid Mac Cearbhall, then monarch of Ireland, whom they completely defeated with the loss of 3,000 of his troops. It is said that it was for his share in provoking this battle that Columcille was ordered by his confessor, St. Molaise of Innismurray, to go and preach the Gospel in Caledonia, and never look upon his native land again. Columcille felt himself aggrieved by the action of the monarch in denying him a copy of the Gospels, which he himself had made from St. Finian's MS., though without his permission; and, again, by his seizing a young Connaught prince who fled to him for sanctuary at Tara. He appealed for redress to his kinsmen, the princes of the north, and these fiery spirits resolved to avenge the wrongs of their cousin, who was even then regarded as a saint. Columba himself went to the battle, and by his prayers, it is said, greatly contributed to the victory of the north. St. Finian, on the other hand, is said to have blessed the banners of the men of Meath. They were however routed with great slaughter on the ridge of Cooldruman, whilst only one man of the army under Columcille's protection was slain, and he fell because he transgressed the command of the saint by crossing a line which Columcille had forbidden him to cross. The name of this soldier was Maglainne, and Dr. O'Rorke ingeniously argues that the line which he crossed was the Drumcliffe river, that he fell on its banks, or was, perhaps, drowned in the stream; that from him it got the name of Lainne—not, be it observed, of Maglainne—and that

Inis na Lainne, in Carbury Mor, where some sixty persons were burned to death in A.D. 1029, was not, as O'Donovan's thinks, "Sword Island," which some have identified with Oyster Island, and others with Innismurray, but that it was the eastern crannoge of Glencar Lake—the lake and island taking their name from the river, as the river did from the fallen warrior.

We entirely agree with Dr. O'Rorke, that Inis na Lainne must be the eastern crannoge of Glencar Lake. His reasons, which we cannot give here, are most ingenious, and most convincing; and what is more, this happy identification is quite original, and due to him alone. We are not so sanguine about the origin of the name, for if the river got its name from Maglainne—why was it not called Maglainne?

The Archdeacon disagrees, too, with O'Donovan, who infers from the language attributed to Columcille before the battle, that many of the monarch's troops were pagans. The Saint speaks of his enemies as "The host which marches round the cars," and then appeals to his Druid, who is the Son of God, and who will not refuse him help in his need. Dr. O'Rorke denies that there were any pagans in the armies of the King of Tara, and alleges that if these lines are rightly understood, they furnish no proof of druidism in the hosts of King Diarmaid. Besides, there is, he adds, no proof that druidism was a religion at all—it was merely a philosophy—erratic perhaps, but not, let us say, damnable.

We cannot accept these suggestions. Druidism was in our opinion a religion, and Cæsar, who doubtless personally knew the Druids, both of Gaul and Britain, expressly says so. "*Illi [druides] rebus divinis intersunt, sacrificia publica et privata procurant, religiones interpretantur.*"¹

We think, too, that there were Druids and pagans in the army of King Diarmaid, and we know from the lives of certain saints that there were some of them there then, and long after, in certain remote districts of the country—in Omey Island for instance, when visited by St. Fechin, in the seventh century. And what can be the meaning of the "Erbhe Druadh," mentioned by the Annalists, except some druidic enchantment

¹ *De Bello Gallico* IV., c. xiii.

which the sorcerers of King Diarmaid had recourse to in order to protect their followers in battle? We know from the *Annals of Ulster*, that it was something which Fraechan, son of Temnan, had made for King Diarmaid, and that it was thrown "over head" by one who was doubtless another Druid, Tuatan, son of Diman; and "Maglainne, who passed over it, alone was slain,"¹ not drowned in the river, "Solus occisus est" are the words in the *Annals of Ulster*. And because King Diarmaid had recourse to these druidical charms, Columcille appeals to the Son of God as his Druid to protect the armies of the North in their conflict with the host "that marches round a Carn," which was probably another of these druidical rites practised by Diarmaid's soldiers before they began the battle. We regret that we cannot at present discuss this interesting question at greater length.

Dr. O'Rorke treats of the ecclesiastical history of the county in a very interesting and exhaustive manner. His chapter on "The Abbey" of Sligo contains a very full and graphic account of that once celebrated house, which De Burg declared to be the most beautiful of all the Dominican foundations in Ireland. In another chapter of great interest, the author gives an account of the introduction of Christianity into County Sligo, and the foundation of its primitive churches. Here, too, Dr. O'Rorke claims to be original, and sometimes boldly sets aside the authority of such men as O'Donovan, and Hennessy, and Colgan.

It is stated both in the Irish *Tripartite*, and in *Tirechan's Collections*, that St. Patrick went from Ephraim to "Dumecha Hua n Ailella," as it is in the Irish, or "ad Dumecham nepotum Ailello," as it is in the Latin of Tirechan, and there founded a church called Senchell Dumaigi, or the Old Church of the Mound, or Sand-hill, over which he placed his disciples, Machet, Cetchen, and Rodan. Thither also came Mathona, a sister of St. Benignus, and she there received the veil from Patrick and Rodan, and became a nun of theirs—"monacha," in the Irish "manchess." "Then she went across the mountain of the Hua Ailella, and founded a noble church in

¹ *Annals of Ulster*, A.D. 560.

Tamnach . . . and she made friendship with the relics of St. Rodan, and their successors feasted together."

This Senchell Dumaigi has been generally identified with Senchell near Elphin, where both the mound and the foundations of a celebrated old church, still bearing that name, are yet to be seen.

But Dr. O'Rorke identifies this "Senchell Dumaigi," with Corradoo, or rather Corradooey, a townland near Ballinafad, in the parish of Aghanagh. Corradoo or Corradooey, according to Joyce, means the "round hill of the tumulus or mound,"—that is a round hill with a mound on its summit, but so far as we know, the name of Senchell or Shankill has never been connected with Corradooey: there is no trace of an old church there, although it seems there was once a nunnery in the neighbouring townland of Carricnahorna. Dr. O'Rorke's reasons are rather negative than positive. The Senchell Dumaigi was, he says, clearly in the territory of the Hua Ailella, but Shankill, near Elphin is far away from Tirerrill, and cannot possibly be the place. Besides the narrative shows that Senchell was not very far from Tamnach—their successors feasted together—but Tamnach, north of Lough Arrow, is a long way indeed from Shankill—much too long to drive to dinner.

Shankill is far from Tirerrill now, it is true, but was it then? Hy Fiachrach at one time, as Dr. O'Rorke himself admits, included most of the barony of Carbury, and why not the ancient Hy Ailella include the barony of Boyle? As a matter of fact, there is very good reason to suppose that it did, and perhaps, even a larger territory. It is quite clear from a passage of the *Tripartite* that the church of Kilmore of Moyglass, south of Jamestown, was in the ancient Hua Ailella, and the small territory of Coreu Achland, in which Elphin was situated, is in the same place described as situated to the north of Slieve Badgna, and to the south of Hua Ailella, or, as it is said in the Irish *Tripartite*, on this side the Hua Ailella—showing that this district was in immediate contiguity with the territory of the Hua Ailella. We believe, if Dr. O'Rorke had adverted to this passage, he could not so confidently declare that Shankill, near Elphin, was far from

the ancient Tirerrill. In our opinion it was within the Tirerrill of that time, but just on the boundary line. The Archdeacon, however, argues with much force and ingenuity in favour of Corradoeey, and his opinion is entitled to great weight.

Coming to more modern times Dr. O'Rorke gives a very interesting account of the celebrated Malachy O'Queely, Archbishop of Tuam, who was slain by the Parliamentarians under Coote, somewhere near Sligo, at a place called Claragh or Clara, but which it was reserved for him to identify. He shows, we think, very clearly that this Clara, or Claragh, must be the place now called Cleveragh, near Sligo, on the left bank of the river. We gladly call attention to this happy identification because in our notice of Dr. O'Porke's *History of the Parishes of Ballysadare and Kilvarnet*, we complained of his omitting to make any reference to the death of Malachy O'Queely, which we then alleged took place near Colooney. We gladly admit that Dr. O'Rorke then had, as he told us in a private letter, excellent reasons for believing that O'Queely was killed not near Colooney, but near Sligo.

We regret we cannot endorse or accept the Archdeacon's views regarding the absence of all civilization in pre-Christian Ireland. He declares that intelligent students of our national history are now coming to admit with Strabo, P. Mela, Tacitus, Julius Solinus, Camden, Ware, Sir James Ferguson, and Father Innes, that "Ireland in those times was *utterly unlettered and barbarous*." We deny the fact, and we reject the alleged testimony in favour of the fact. Who are the intelligent students, whose authority is superior to that of men like O'Curry and O'Donovan? Do the authorities quoted really make this assertion, and if they do what weight is to be attached to their testimony?

Ptolemy is quite as good an authority as Strabo, and as the Archdeacon himself admits, he speaks of a great city as flourishing somewhere in Connaught, and of several other cities in various parts of Ireland. Tacitus, who said that Ireland was situated midway between Britain and Spain cannot be regarded as much of an authority. In any case

his statement that the Irish ports were in his days better frequented than those of Gaul or Britain, of itself refutes the sweeping assertion of Dr. O'Rorke. Where there is commerce there must be some civilization, and it is manifestly absurd to suppose that foreign merchants from Britain, Gaul, and the shores of the Mediterranean, acquainted with the letters and civilization of the Roman Empire, could continue to frequent the Irish ports and leave no tincture of their letters and civilization behind them. We have in another place given our reasons at some length for admitting the use of letters and a considerable degree of civilization in Ireland during the reign of Cormac MacArt—two centuries before the preaching of St. Patrick. We cannot repeat them here, but we must take the liberty of asserting that the antiquated views of Camden, Ware, Sir James Ferguson, and Father Innes, are now being generally abandoned, and that the more careful study of our ancient language and of our ancient monuments is now causing "intelligent students" to begin to admit that in pre-Christian times Ireland was not altogether unlettered, and can only be described as barbarous in the classical sense that she was outside the sphere of Greek and Roman conquest and civilization.

We have expressed our opinion of Dr. O'Rorke's work with much candour and freedom—it is, we think, what he would do himself, and what he will not object to being done by others. The praise of a critic who merely writes to praise is generally worthless. We dissent from some of his views, but we most cordially thank him for the pleasure and information that we have derived from the perusal of these two splendid volumes, so eloquently written, so carefully printed, and so well illustrated with excellent maps and woodcuts. No one at all interested in the history of the county will begin to read the book who will not finish it. No Sligo man can read the opening pages of Chapter III., in which the writer describes so faithfully and so vividly the natural beauties that gladden the eye all round Sligo, without feeling proud both of his native county and its accomplished historian. He will view these ancient monuments and picturesque scenes with double interest and higher pleasure

when he knows something of the historic and religious associations that will recall to his mind the memories of a not inglorious past. It was nature that built up round Sligo that glorious amphitheatre in which are blended so many scenic charms—the haughty crests of many topped hills, the lustrous woodlands, the sun-lit lake, and the laughing river, the verdure of its meadows, and the glory of the sea; but it was reserved for the pen of the historian to clothe this fairy region with a higher kind of human interest, and to give a voice to the vanished spirits of the past. For doing this we are all grateful to Dr. O'Rorke. We are confident that his *History of Sligo* will come to be recognised as the standard authority on those points of interest which he discusses; and that Sligo men of the future will be even still more grateful to him than we are for leaving them such a record of the history of their native county.

✱ JOHN HEALY.

THE COMING CATHOLIC CONFERENCE.

IN October of last year a new departure was taken by Catholics in England. This is not, perhaps, in itself remarkable. As our means and opportunities of work increase, it is to be expected that new lines will be struck out. The state of society is always changing; it was never more fluctuating than it is at the present day; and the Catholic Church would be false to her traditions—nay, even to her very name—if she were not able to provide for the various contingencies of the time as they arise. During the last few years, we have witnessed the beginning and rapid development of such organisations as the Rescue Society, which is producing such good fruit in the diocese of Salford; the Catholic Needlework Guild; and the Catholic Truth Society. Other movements, calculated to develop Catholic social life and to advance Catholic education, have been less prominently brought forward, and less satisfactory in their results; but they are none the less existent, waiting until the times shall favour their further development.

The departure of last year was the realisation of an idea which had long been present to the minds of some of those who re-established the Catholic Truth Society some five years since. It was nothing less than a Conference, open to all Catholics, at which matters affecting Catholic interests were freely discussed by clergy and laity. Prelates and priests, laymen and laywomen, met together, actuated by a common desire to promote in every possible way the spread of the faith, and to give or receive suggestions, gathered from experience, as to how this could best be done.

Of the success of the Conference there was but one opinion. Not only those who took part in it, but those afar off, whose knowledge was derived solely from the reports published in the Catholic papers, expressed in the strongest terms their sense of its importance. From Ireland, Australia, India, Canada, and the United States, came letters of sympathy, congratulations, and encouragement—letters from bishops, clergy, and laity. The Catholic press of those lands was prompt to see and acknowledge the significance of the event; and, in many cases, to urge similar gatherings in other parts of the world. The promoters of the Conference were as much astonished as pleased at the unqualified success of an experiment which, it must be remembered, might easily have been as conspicuous a failure as it proved a decided success.

One of the strongest evidences of this success was the unanimous desire that a similar Conference should be held in 1889. This will take place next month, in Manchester, under the presidency of the Bishop of Salford, who is also President of the Society; and it is hoped that among those taking part in it many readers of the *I. E. RECORD* will be numbered. To these some account of what is proposed may be of interest. It may be well to preface this with a brief account of the Catholic Truth Society, the publications of which have been more than once favourably noticed in the *I. E. RECORD*. Further particulars may be found in the *Dublin Review* for April, 1887; in the lists and circulars, which can be obtained on application to the Hon. Secs. at 18, West-square, London, S.E.; and especially in the Report for 1888-89.

The special objects of the Society are:—

1. To disseminate among Catholics small and cheap devotional works.
2. To assist the uneducated poor to a better knowledge of their religion.
3. To spread among Protestants information about Catholic truth.
4. To promote the circulation of good, cheap, and popular Catholic books.

As to how far these objects have been carried out, it is hardly fitting for me to express an opinion. Nor is it necessary that I should do so; the testimony of the Catholic press, both at home and abroad, is unanimous as to the quality of our publications, and the few words necessary on this point may be summarised from printed notices in various periodicals. Our publications amount in number to rather over than under *three millions*; most of them are in their tenth, many of them in their twentieth, thousand; a few have passed that figure, and the *Simple Prayer Book* is now in its 130th thousand.

The variety of the literature provided by the Society is as noteworthy as its quality and quantity. Among the penny issues may be mentioned several numbers of Catholic tales and poems; lives of saints and pious persons, or of those who have played an important part in the history of God's Church; selections from the Holy Scriptures; little books of spiritual reading and meditation; and a number of doctrinal and controversial publications very useful for giving or lending to Protestants, as well as for the instruction of Catholics. Among the books of spiritual reading, special mention should be made of those by the Rev. R. F. Clarke, S.J., arranged for special seasons; five of these have been issued—for Lent, Easter, the months of May and November, and one on the Sacred Heart—each containing a short meditation for every day. Besides the *Simple Prayer Book* already mentioned, there is a Halfpenny Prayer Book, for young children; a Rosary Book, illustrated, at the same price; and several little cards of prayers, of different kinds, at a cheaper rate still; there are more than 60 Leaflets, mostly at a shilling a

hundred—some suited for Catholics, and some for Protestants; and some, cheaper still, for enclosing in letters.

The tales and poems, biographies, and devotional and controversial series, have been bound into shilling volumes, in which form certain complete works also appear; these volumes met with a large sale, about 25,000 having been disposed of. Among the authors who have contributed to the various series may be mentioned Cardinal Newman and Cardinal Manning; the Archbishop of Glasgow; the Revs. John Morris, Bernard Vaughan, R. F. Clarke, and other Fathers of the Society of Jesus; the Rev. Bertrand Wilberforce, O.P., and the Rev. Jarlath Prendergast, O.S.F.; the Very Rev. Arthur Ryan, Lady Herbert, Miss Rosa Mulholland, and Miss Katherine Tynan; Messrs. Healy Thompson, C. F. Allnatt, and David Lewis; Judge O'Hagan; and other clergy and laity too numerous to mention. It may be added that in typography and other details every care has been taken to make the appearance of the publications worthy of their contents.

With all this, however, it cannot but be admitted that the Catholic Truth Society has a somewhat precarious existence. Its publications are issued at so cheap a rate as to leave the smallest possible margin for profit. This was well enough in the infancy of the Society, when the whole of the business was transacted, and all the stock stored, free of charge, in the house of one of the Secretaries; but, with its increase, the employment of a regular staff and the renting of offices became a necessity, and this involved a considerable outlay. The only means available for these purposes is derived from the annual subscriptions, and in proportion as these are devoted to the expenses of working, they are, of course, unavailable for the Society's special work of publishing and printing. There are now nearly 800 members, but as the annual subscription is only 10s., the amount realised is not large: it is in the hope that their number may be increased that this article is written, and that the Conferences of last year and this have been organised. It will tend to clearness and save space if the programme of the Manchester Conference be given *in extenso*. In this way the readers of the I. E. RECORD will see the range of the subjects which the Catholic Truth

Society considers within its scope. It may be objected that the range is somewhat wide, and that the work of organising such a Conference belongs rather to the Catholic Union than to the Catholic Truth Society. To such possible objections I would reply that, however wide the range may be, it cannot be wider than Catholic Truth; and that it will be time enough to discuss the claims of the Catholic Union when that highly respectable body shows any symptom of taking any part in any active work of any kind whatever.

PROGRAMME OF PAPERS FOR DISCUSSION AT THE CATHOLIC
CONFERENCE TO BE HELD IN MANCHESTER, OCT. 13-15, 1889.

I.

ON THE DUTY OF CATHOLICS TOWARDS THEIR OWN COMMUNITY.

1. On the importance of spreading a taste for Spiritual Reading : various methods and suggestions on this subject.

2. The value of Religious Pictures, emblems, &c. : how to furnish the houses of all Catholics with them.

3. On Congregational Singing—the kind most suitable: how to encourage and train the people to sing.

4. On the topics most suitable for adult classes in the Sunday School, especially at the present time. The Confraternity of Christian Doctrine, considered from a social, moral, and religious point of view in England.

5. How far it is possible to organise our young men, so as to strengthen their position as Catholics and to enable them to withstand the greater dangers to which they are exposed.

II.

ON THE DUTY OF CATHOLICS TOWARDS NON-CATHOLICS.

A. *Attitude especially towards the Ritualist Movement.*

1. The need of a popular Library of selections from the Fathers of the Church, and from English writers prior to the Protestant Reformation : plan for its formation.

2. How best to expose the mischievous historical fallacy that the Church of England, as by law established, is one with the pre-reformation Church in England.

3. What should be the attitude of Catholics towards Ritualists? How to approach them? How to obtain from them a hearing?

B. Attitude especially towards Broad Churchmen, Low Churchmen, and Dissenters.

1. What are the special difficulties to be encountered in dealing with these classes? What works already published are most suitable for them to read?

2. The importance of a good popular English Commentary upon the various parts of the Bible, especially of the New Testament, after the manner, for instance, of Bishop Ellicott's. Its importance with a view to showing Protestant Bible Christians the Catholic interpretation of the Holy Scripture, as well as for the edification and instruction of Catholics themselves.

C. Attitude especially towards popular Rationalism, etc.

1. How far is it possible to popularise Catholic Philosophy? What are the special points to which popular lectures should be directed? How can such lectures be made attractive and useful?

2. What are the objections against religion most commonly brought forward by the artisan and operative classes, especially in Lancashire, Cheshire, and Yorkshire? How may they best be met?

3. What are the chief arguments of Socialists? What are the best ways of dealing with them?

III.**ON THE POPULARISING OF CATHOLIC DOCTRINES.**

1. How the publications of the Catholic Truth Society may be more widely circulated: on the forming of depôts in all large towns in every diocese: how to induce the clergy, teachers, and laity in every congregation to form a dépôt in connection with their church.

2. On the work of the Central Committee for the collection of the best arguments and evidences on the chief points of Catholic defence, and for supplying the same to persons engaged in local controversy throughout the country.

3. On the formation of a body of men who would deliver lectures in different centres, the same lecture being repeated in various localities.

4. On the use of music and the magic lantern, and of tea parties or other social gatherings, with a view to the dissemination of truth and the removal of prejudice and error.

The list of those who will contribute papers has not yet been completed; it already includes the names of many well-known writers and authors, and will be published in the Catholic papers two or three weeks before the Conference.

A word or two may be added as to the local arrangements, which are in the hands of a Manchester Committee,

to which the Rev. C. Rothwell, Bishop's House, Salford, is acting as Secretary. On Sunday, October 13th, there will be sermons in several churches, and special meetings in various centres. For the meetings of Monday and Tuesday, a public hall has been engaged. Members of the Society will be admitted free to the meetings, and others can obtain tickets for the whole series at a nominal charge. In the evenings of the two days popular meetings will be held, at one of which will be exhibited some of the slides for the magic lantern, which the Society has adopted as a means of popular introduction. A local hospitality committee has been formed, for the purpose of providing lodging free of cost to those who come from a distance; and it is hoped that special facilities will be obtained from the railway companies.

The simple object of the Conference is the good of Catholics and the spread of the Catholic Faith: and this object is one which all can combine to promote. The Catholic Truth Society is only of importance as it tends towards that purpose; and any gain which may accrue to the Society from its becoming better known will be devoted to promoting the ends for which it was instituted. We trust that the interest of the readers of the *I. E. RECORD* may be enlisted in the work, that a large number of them will be present to assist in our deliberations; and that among those unable to be with us, many will aid us by their subscriptions. We in England have much to learn from Ireland; we already owe her a debt which we can never repay; and we hope for her help in making yet more and more widely known the Faith which it is her glorious privilege never to have forsaken.

JAMES BRITTEN,

Hon. Sec., Catholic Truth Society.

THE ABBEY OF THE MASTERS.

Many altars are in Banba,
 Many chancels hung in white,
 Many schools and many abbeys,
 Glorious in our Father's sight.
 But when'er I go a pilgrim,
 Back, dear Holy Isle, to thee,
 May my filial footsteps bear me
 To that Abbey by the sea.
 To that Abbey roofless, doorless,
 Shrineless, monkless, tho' it be.

THOMAS D'ARCY MCGEE.

THERE are few other counties in Ireland on which nature has lavished her gifts with more royal munificence than on "Dark Donegal." Seldom, indeed, is it that one will meet elsewhere that wild and romantically beautiful scenery which charms the eye in historic Tirconnell. But while Slieve League and Barnesmore, Errigal and Aileach, invite the lovers of the grand and the picturesque to climb their rugged heights, and admire from their cloud-capped tops the wild yet beautiful landscapes below; while Lough Swilley and Donegal Bay, Lough Derg and Mulroy, attract to Donegal those who love to study nature as she reveals herself on the surface of the still lake, or on the billows of the surging ocean, not less eloquently do the numerous ancient ruins which stud the county "from the centre to the sea," call under their shadows the antiquarian and the historian. For many reasons the most interesting of these historic piles is the once proud and beautiful, but now alas! ruined and desolate Abbey of Donegal.

In the following pages we shall give the readers of the I. E. RECORD a short descriptive and historical sketch of that far-famed ruin.

D'Arcy McGee, in his well-known sonnet, has sung the various and varying beauties of Donegal Bay, the most lovely of all the lovely sheets of water that pierce the north-west coast of Ireland. You are hurried in rapture past the famous Bundoran and historic Ballyshannon on the one hand; you can admire the picturesque little bay of Inver on the other;

the wooded St. Ernans is neared, and then, passing the clustering group of islets that lies at the entrance to the harbour, you soon arrive at Donegal town, where the bay receives into its bosom the sparkling and trout-abounding waters of the Eask.¹ Here it was that the sons of St. Francis chose the site of that monastery which was to be made immortal by the work of the *Four Masters*, was to receive into its holy cloisters many a prince of Conal Galban's line, who, sick of life's transitory pleasures, came there in quest of that silent and happy repose "which the world cannot give," was to shed a beautiful ray of light over all "Dark Donegal," was, in fine, to stand, even in its ruins, an accusing witness of the vandalism and irreligion of its spoilers.

The site was well chosen. We quote from Father Meehan's *Rise and Fall of the Irish Franciscan Monasteries*.² "The site, indeed, was happily chosen, and nothing could surpass the beauty of the prospect which it commanded. Hard by the windows of the refectory was the wharf, where foreign ships took in their cargoes of hides, fish, wool, linen cloth, and falding; and there, too, came the galleons of Spain, laden with wine and arms, in exchange for the merchandise which the Lords of Tirconnell sent annually to the Brabant marts, then the great emporiums for the north of Europe. In sooth, it was a lovely spot, and sweetly suggestive of holy meditations. In the calm days of summer, when the broad expanse of the estuary lay still and unruffled, mirroring in its blue depths the over-canopying heaven, was it not a fair image of the unbroken tranquillity and peace to which the hearts of the recluses aspired? And in the gloomy winter nights, when the great crested waves rolled in majestic fury against the granite headlands, would not the driving storm, wreck, and unavailing cry of drowning mariners remind the inmate of that monastery, that he had chosen the safer part, by abandoning a world where the tempest of the passions wrecks destruction far more appalling?"

Apart, from the faithfulness of this description and its

¹ The word Eask is probably derived from *iasc*, fish. Vide Joyce's *Irish Names of Places*, p. 449.

² Page 5.

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graceful diction, it tells of commercial enterprise and material prosperity now alas! but little known in Donegal. The emigrant ship is now far more familiar to the Donegal peasant than the Spanish galleon; the industries that flourished in those good old days, that produced "the linen cloth and falding," are little known and little encouraged now. Surely this is not as it should be; it is not as it will be when the natural resources of the country are developed by the fostering care of an Irish Parliament.

All that now remains of the rich and beautiful monastery which the piety of the O'Donnells raised on the happily chosen site which we have described, is a shapeless ruin. It is situated a short distance from the town, and is known in local phrasology as the "Old Abbey." A large portion of the surrounding space is used as burying-ground and receives the dead of every creed and class. The part of the ruin most preserved is the gable of the chapel, with its Gothic window, which overlooked the once rich and beautiful high altar of which the Franciscans speak with a holy pride. This window, which has survived the storms of four centuries, is a noble specimen of the old Gothic architecture. Unfortunately all its mullions are broken away, but it is, we think, an advantage that they have not been replaced by wooden ones as is the case in at least one of the windows of the ancient castle of the O'Donnells which stands not far distant. The arched entrances to thirteen of the cloisters, with their supporting pillars, also remain and are in a fairly good state of preservation. They are of the smaller kind commonly found in Irish monastic ruins. In the graveyard surrounding the ruin are some curious old tombstones, with antique and interesting inscriptions. Our attention was also attracted by two beautiful and costly monuments, both erected by an admiring public—one to the memory of a devoted priest, the other to that of a worthy layman.

The monastery of Donegal was founded by the munificence of Nuala O'Connor, the pious wife of Hugh O'Donnell, about the year 1475. This good lady was of the royal blood of Leinster's kings, and had seen in her own lovely province what great good the religious houses had done. She would,

then, establish a monastery in Tirconnell. The Franciscans must be persuaded to send a colony. They held a council of their order at Ross-Irial¹ and the noble lady made her way there. The assembled fathers received her with the courteousness due to her exalted station, but refused her request that a colony of Franciscans should be sent to Donegal. At some future time they would, mayhap, entertain her application: "Some other time, with God's good grace, we'll turn our footsteps there." Nuala remonstrated: her remonstrances were in vain. She prayed: her prayers were without effect. At length she grew indignant, and losing restraint, told the fathers that she would hold them accountable before God's throne for every soul which their refusal might cause to perish in Tirconnell. She had made a long and wearisome journey, with kerne and galloglass, to present her petition; never had petitioner juster or holier claim; nowhere was there a wider field for the exercise of zeal than in Tirconnell; nowhere was there greater spiritual need; if they refused her petition, let them look to the awful consequences: "Beware the avenging wrath of God for every soul that's lost. Let it be for once and ever at your peril and your cost."

The good Franciscans were deeply moved by Lady Nuala's appeal, and many of them declared themselves ready to accompany her to Donegal should their superiors grant the necessary permission. And so it was that Nuala overcome the reluctance of the Franciscans, and carried back to Tirconnell a goodly number of these holy friars. No sooner had they arrived at O'Donnell's Castle than the noble lady set about having a suitable monastery erected for them. The good work went on apace. We have already described its beautiful situation. The building was rapidly approaching completion when its royal foundress went to receive that crown which is surely and infallibly the reward of genuine piety. The sorrow of the Franciscans knew no bounds. God alone knows how fervently they recommended her pious soul

¹ The Franciscan Monastery of Ross-Irial was founded in 1351, and was situated within nine miles of Tuam. Mr. O. Burke, B.L., has put its history into a neat volume.

to His mercy. Her remains were interred in a vault erected for the purpose under the high altar of the newly-built monastery.

Nuala had not long slept in peace when Hugh O'Donnell led to the altar his second wife, F'iongualla, daughter of O'Brien of Thomond; nor was she an unworthy successor of the noble lady whose eloquent pleading had carried the day before the Franciscan Chapter at Ross-Irial. The *Four Masters* record her queenly munificence to their monastery under date 1474. "The monastery of Donegal was founded by Hugh Roe, i.e. O'Donnell, the son of Nial Garv, and his wife F'iongualla, the daughter of O'Brien [of Thomond], namely Conora na Snora, and was by them dedicated to God and the Friars of St. Francis for the benefit of their souls, and for the purpose of forming a burying place for themselves and their posterity; and that was not the only benefit they conferred on them [the Franciscans], but they gave them many gifts besides." These "many gifts" included magnificent altar furniture, an extensive glebe land, and the right to erect a salmon weir on the Eask.¹

The beautiful situation and holy associations of the abbey induced not only the O'Donnells, but also the chiefs of many another clan to select Donegal as their last resting place. In 1481 Torlogh Maguire was treacherously murdered in his own castle in Fermanagh by his kinsman, Donagh Oge Maguire. The *Masters* in chronicling the melancholy event say:—

"He was a man highly distinguished for general hospitality, generosity, and noble deeds, and he was interred in the Monastery of Donegal, having selected that for his burial place."

In the year 1505 old Hugh Roe O'Donnell himself died. No wonder that the *Four Masters* should heap their praises with unsparing hand on so generous a benefactor of their Order. In good truth he merited all that is said of him in the following extract from the *Annals*:—

"1505. Death of Hugh Roe O'Donnell, the conqueror of Fermanagh, of Oriel, and of Clanboy, to whom submission was given by all Connaught. There was not a quarter of laud from the river Suck

¹ Vide *Rise and Fall of the Franciscan Monasteries of Ireland*, page 5.

northward, and from Slieve O'Nædha in the west, but was under tribute to O'Donnell. This O'Donnell was the full moon of hospitality and nobility of the North, and most eminent for agreeable manners and feats of arms, the best man for either peace or war, and the most distinguished of the Irish in Ireland of his time for government, laws, and regulations. Throughout Tirconnell during his time no watching was kept, and people only closed the doors to keep out the wind. He was the best patron of ecclesiastics and of men of learning, and a man who gave immense alms in honour of the God of the universe, and a man to whom was applicable the title of Augustus of the north-west of Europe. He died on the 5th of July, in the 78th year of his age, and 44th of his government, and was buried in Donegal.¹

The death of Hugh Roe left the lordship of Tirconnell vacant. It was filled by Hugh Oge, or, as he is sometimes called, Hugh Duv, who was inaugurated at "Kilmacnernen of the Kings," in the course of the following year.

In the turmoil of his wars with the O'Neills, the O'Briens, and the M'Donnell's of Antrim, Hugh Oge forgot not the duties which he owed to the religious houses of his territory. The years of his reign were marked by the great temporal prosperity of his people, and such was his kindness to the Franciscans that when in 1530 the Friars of that Order held their Chapter in the Donegal Monastery he gratuitously supplied them with food and wines. The annalists mention the fact under date 1530 :—

"A Chapter of the Friars was held in Donegal, and O'Donnell, *i.e.* Hugh Oge, supplied them with all the necessaries they stood in need of during the time they remained together."

Of Hugh Oge, whom the Earl of Surrey, writing to Henry VIII., calls "a right wise man,"² Father Meehan³ says :—

"Always triumphant in the field, he achieved the still grander victory over self, by taking the habit of St. Francis in our Monastery, where he died and was buried in 1539."

For well nigh three score years after Hugh Oge's death the monastery continued to flourish under the protection of

¹ Seven years after this event the O'Donnell vault in the Abbey Church received the remains of another scion of the royal house, Art, son of Con, son of Nial Garv.

² State Paper, quoted by the Most Rev. Author of *The Donegal Highlands*, page 21.

³ Vide *The Rise and Fall of the Franciscan Monasteries*, page 7.

his successors in the chieftainship of the Clan Conail. At length misfortunes came. Young Hugh Roe O'Donnell, Ireland's hope, 'Tirconnell's pride, was a prisoner in Dublin Castle, and nearly the whole territory of his father was in the hands of the enemy. Hugh Roe, however, escaped, and the *Four Masters* enthusiastically and admiringly record the fact, under date 1592. After relating the circumstances of his bold escape, and the romantic incidents of his eventful journey, they bring him in triumph to his father's castle at Ballyshannon. When he heard that the whole territory, with the exception of the castles of Ballyshannon and Donegal was in the hands of the English, that Fitzwilliam's soldiers had expelled the friars from the monastery, around which lingered some of the tenderest reminiscences of his boyhood, without delay the brave young soldier marched to his native town at the head of a powerful army, which had been ready, only waiting for the welcome call. We quote from the *Four Masters* :—

“The English took up their quarters and residence in the monastery of the friars at Donegal, after those of its order and ecclesiastics had retired to the wild and sequestered places of the country, having fled from it through fear of being slain and destroyed. After they had been for some time in the monastery, with the forces we have mentioned,¹ a party of them went to the borders of the harbour, 200 paces west of Donegal, to the town of the O'Boyle's,² for they considered themselves secure there, as they had the hostages of the country under their control. They were in the habit of going in twos and threes to carry off property and cattle, treasure and bounty, from all the neighbouring districts of the country to their place in that town; they were also sending for additional troops and forces, in order that they might march across Barnesmore to prey and plunder the country on the east side of the mountain as they had done in the quarter in which they were.”

When Hugh Roe arrived at Donegal, he sent a messenger to the English commander, desiring him not to remain any longer in the monastery, and offering to permit him and his troops to depart peaceably, provided they restored all the plunder then in their possession. This offer was gladly ac-

¹ 200 soldiers.

² The present Ballyweel (Bally O'Boyle), a small village near the entrance to Donegal harbour.

cepted by the enemy, who immediately marched to Connaught, and the friars soon after returned to their monastery.¹

For nearly a decade of years after the events just narrated, the Franciscans enjoyed their wonted prosperity, "giving praise to the Lord in their prayers and petitions on behalf of their friends and benefactors."² Nor, in their own prosperity, did the good friars forget to relieve the wants of the poor and distressed. They distributed their alms with open-handed and big-hearted generosity; the beggar, not less than the prince

" Was free to call at that Abbey, and stay ;
Nor guerdon nor hire for his lodging pay,
Though he tarried a week with its holy choir."

In 1597, O'Brien, Baron of Inchiquin, while fighting under Clifford, the President of Connaught, met his death near Ballyshannon. His body was found by Cormac O'Clery, and buried in the Cistercian Monastery of Assaroe.³ This incident gave rise to a vexed controversy between the Franciscans of Donegal and the Cistercians of Ballyshannon. The particulars of this curious dispute have already been told in the I. E. RECORD⁴ by the present successor of one of the three judges to whom it was referred. The Franciscans won the suit, exhumed the remains of O'Brien, and had them re-interred in the Donegal Monastery.

Soon, however, the inmates of our monastery had something more formidable to occupy their attention than litigation about the remains of a young scamp, who fell fighting against his country and his country's faith.

Every one who has read the history of Ireland, knows how at the most critical time in her struggles to maintain her freedom, she was basely deserted by two of her most experienced generals, Art O'Neil and Nial Garv O'Donnell, the one an unworthy descendant of Neil of the Nine Hostages, the other a traitor to the glorious traditions of Conal Galban's noble line. Strange that these scions of the noblest houses

¹ Vide I. E. RECORD. vol. ix., p. 936.

² Ibid.

³ The Abbey of Assaroe was founded about the year 1178. See Dr. Moran's *Monasticon Hibernicum*, vol. i., p. 175.

⁴ See I. E. RECORD, vol. viii., p. 793.

of the land should prove traitors at so critical a turn in their country's destinies! The baits thrown out were too tempting to the hitherto brave and intrepid Nial Garv, who, unmindful of the noble name he bore, forgetful that the blood of kings and saints ran in his veins, sold his country and his country's cause for a prospective grant of his brother-in-laws territory. The treachery of the two renegade Irish soldiers placed the strongholds of Strabane and Lifford in the hands of the English. Nial Garv, leaving his new found, but withal treacherous, allies in possession of Lifford Castle, marched with a strong force to Donegal, where he took up his quarters in the monastery. At this time Red Hugh, after conquering Thomond, from Corcomore to Loohead,¹ had gone to Innishowen, to settle a dispute which had arisen there between rival claimants for the chieftainship. Whilst thus engaged, the news of Nial Garv's treachery was brought him by a trusty messenger. Whilst danger threatened his own immediate territory, whilst his own beloved *Alma Mater*² was desecrated by the unhallowed presence of the traitor and his English allies, Innishowen and its people must settle their disputes as best they might, and so, without a moment's delay, the dauntless victor of a hundred fields marched to Donegal. After spending a short time at Lifford, he crossed Barnesmore and came to Donegal, where he found not only the abbey, but also a house of the Third Order which stood at Magherabeg in the occupation of his treacherous brother-in-law.

But how fared it with the good friars while their house was thus held by Nial Garv's troops? Whatever advantages the noble Nuala intended that the friars of Donegal Abbey should derive from its close proximity to the coast, facility of escape by sea was not one of them. Little did she ever think that those noble self-sacrificing sons of St. Francis should be forced to seek safety by flight. Yet, so it was. When Neil's army invested their home, the friars speedily put all their valuables, their sixteen gold and silver chalices, their jewelled ciboriums and vestments of cloth of gold, into

¹ Mitchel's *Life of Aodh O'Neill*, p. 187.

² Local tradition has it that "Dauntless Red Hugh" was educated by the Franciscan Friars of Donegal.

a ship, which they moved out into the bay. Here they patiently and prayerfully awaited the issue of the deadly struggle about to begin between the patriot and the traitor, between the champion of Ireland's freedom and the sponsor of her ruin. We shall relate the event in the words of the Abbé McGeoghegan :—" In the meantime, Nial Garv, having collected all the natives belonging to the faction, and some English soldiers belonging to the garrison, seized upon the Franciscan Convent of Donegal, and having driven out the friars, made an arsenal of their house, in order to be able to hold out against O'Donnell. This prince surrounded him with his army, and kept him hemmed in for three months, after which, the fortress having taken fire during the night, about one thousand men perished by the flames, the swords of the besiegers, and the falling in of the building, among the number of whom was Con O'Donnell, brother of Nial Garv." During the three months which Red Hugh spent in besieging the enemy's camp, it was deserted by many of Nial Garv's soldiers who, not relishing the prospect of falling into Hugh Roe's hands as captives, came to his camp at Carrig, as penitents, and as such were kindly received. To add to the enemy's confusion, it happened on that same memorable night,¹ when the explosion of their powder magazine blew into atoms hundreds of their men, that a ship, commanded by one Hall,² and laden with arms and ammunition for the traitor and his allies, ran on Dooran rock and became a total wreck. The congeries of misfortunes which had thus befallen Nial Garv's garrison, was likely to drive some foreboding of his ultimate ruin into the traitor's heart. His position was beginning to become the very reverse of comfortable. Return to his former allegiance was now out of the question. Hugh Roe would make no truce with, and could place no confidence in, the man who had so basely betrayed his trust. Knowing, on the other hand, that his English employers were nothing more or less than unscrupulous speculators in perfidy, the poor wretch began to see more clearly than before that his chances of reward depended

¹ 20th September, 1601. ² Vide *Irish Franciscan Monasteries*, p. 270.

entirely on the success of his efforts to overthrow his dauntless kinsman's sway in Tirconnell. Having succeeded in bringing the part of his forces stationed at Magherabeg¹ into the now roofless and dismantled abbey, he determined to resist the besiegers to the bitter end. On the morning after the conflagration, Nial wrote a whining letter to Dowcra, the commander of the English forces at Derry, asking for that worthy's "present directions," and a "speedie supplye," and indignantly repelling certain insinuations that had been made regarding the quality of his loyalty. "Therefore," he says, "I doubt nott butt my service with my true loyalty this daye shewed, will occasion yowe to carry a better opynion of me then Hugh Boye to Davett's false informations urgeth you unto, whose counsell I praye you nott to give eare unto agaynst me butt lett mee intreate you as you tender her Majesty's service and our safeties to supplye us both with men, munycon, victualls, apparell, and all other necessities with all speed."²

We cannot say whether Dowcra ever sent the aid so urgently asked for in the foregoing epistle. At any rate Nial Garv stubbornly resisted the siege which Hugh Roe pushed on with the utmost vigour until the 30th October. On the morning of that day a messenger arrived in hot haste at Donegal with the intelligence that the long expected Spanish fleet had arrived off Kinsale. Hugh Roe reluctantly raised the siege, and at the head of 2,500 men marched to Kinsale with a speed that drew a tribute of praise even from Sir George Carew. "It would be hard," wrote Sir George,³ "to cope with so swift-footed a general."

Nial Garv now safe from the vengeance which Hugh Roe would have surely wrecked upon him, soon afterwards quitted the ruined monastery, which he had held against the besiegers for nearly three months.

The main building of the convent was never renovated. When, in 1603, Rodherick O'Donnell came to terms with the

¹ "A monastery was founded here by O'Donnell, about the middle of the fifteenth century, for friars of the third order of St. Francis."—Cardinal Moran's *Archdall*, vol. i., p. 210.

² State Paper, quoted by Father Meehan.

³ *Peccata Hibernia*.

English, and received letters patent granting him a new title to his own territory, one of his first projects was the rebuilding of the Franciscan Convent, which held the mortal remains of so many of his noble ancestors. Since their expulsion by Nial Garv, the Franciscans had been hiding in the mountains and glens, partaking of the scant but generous hospitality of the peasantry. They were now permitted to build some cottages¹ on or near the ruins of their former home. In one of these cottages the Four Masters wrote their famous annals which O'Curry² calls "the largest collection of national, civil, and family history ever brought together in this or perhaps in any other country." The motive which urged O'Clery and his companions to write their great work is thus beautifully expressed in D'Arcy McGee's noble ballad:—

"On their calm, down-bended foreheads,
Tell me what it is you read?
Is there malice or ambition,
In the will or in the deed?
Oh! no! no! the Angel Duty
Calmly lights the dusky walls,
And their four worn right hands follow,
Where the Angel's radiance falls.

Not of fame and not of fortune
Do these eager pensmen dream;
Darkness shrouds the hills of Banba,
Sorrow sits by every stream.
One by one the lights that led her,
Hour by hour were quenched in gloom;
But the patient, sad Four Masters
Toil on in their lonely room—
Duty thus defying Doom."

The Masters began the work of compiling the Annals on the 22nd of January, 1632, and finished it on the 10th of August, 1636. They were supported all the time by the generosity of F'ergal, Lord of Moy-Gara.³

Rory O'Donnell had just begun the rebuilding of the

¹ Vide Cardinal Moran's *Archdall*, vol. i., page 188; and O'Donovan, *Four Masters*, vol. i., Introduction.

² O'Curry's *Lectures on the Manuscript Materials of Ancient Irish History*, page 140.

³ Vide O'Donovan's Introduction to the *Four Masters*.

monastery when he became aware of "Artful Cecil's" plotting against his life. He was forced to betake himself to the continent, and the work of restoration was not proceeded with.¹ The brotherhood, however, were still permitted to occupy the huts or cottages above-mentioned, "from whence" says O'Donovan,² "they were not disturbed till the period of the Revolution." Hence, in 1636, there was still a *Guardianus Dungallensis* to sign the certificate or *testimonium* prefixed to the Annals.

Until recent years it was generally supposed that all the valuables belonging to Donegal Monastery, including the well-chosen library of which Ware³ makes mention had perished in 1602, by the sacrilegious hand of Oliver Lambert, the President of Connaught. Fortunately, however, this conjecture was not altogether correct. At least four of the sixteen silver chalices, formerly in the keeping of Father Mooney,⁴ when sacristan of the convent, have escaped the cupidity of the despoiler, and, after the lapse of nearly three centuries, have come down to us in fairly good condition. There are also several of the books, which formerly belonged to the convent library, at present to be seen in the Franciscan Archives, Merchant's-quay, Dublin.

One of the chalices is at present in the possession of the Very Rev. P. M'Gee, the respected parish priest of Upper Badony, in the diocese of Derry. An engraving of it was made for the *Kilkenny Archæological Journal*, by Mr. A. G. Geoghegan, from whose letter we take the following extract:—⁵

"It [the chalice] is of silver, of the usual shape and about fourteen inches in height; inside the foot are rudely engraved the numbers: 14 . . 18: the 'marks' on the cup are very indistinct; however one appears to be R.J. and the other: T.; around the pedestal is incised, very rudely the following inscription—the words being divided by short oblique strokes: "Pray / for / Edm^d. / Bourke / Parish / Priest / of / Killreran / & / family / who / bought / me / for / y^e / hon^r. / of / God / and / use / of / y^e / conv^t. / of / Dunegall."

¹ Cardinal Moran's *Archdall*, vol. i., page 187.

² *Four Masters*, Introduction.

³ Ware *Mon.*, quoted by Archdall.

⁴ Father Mooney was sacristan of Donegal Convent from 1600 to 1601.

⁵ *Proceedings of the Kilkenny Archæological Society*, vol. v., page 330.

The chalice was formerly in the possession of the Rev. Bernard M'Kenna, P.P., of Leekpatrick, who gave it to its present owner. It previously belonged to the Rev. John M'Kenna, of Maghera, who was brother to the parish priest of Leekpatrick. It is not known how he became possessed of it; but his family about 150 or 200 years ago came to Maghera from Trough, in the county of Monaghan.

The Rev. Daniel Stephens, C.C., Falcarragh, has another of these chalices in safe keeping. He inherited it from his distinguished uncle, the late Monsignor Stephens, P.P., Killybegs. This chalice was brought to America in 1850, by Father Donnelly, a young priest of the dioceses of Clogher, who was afterwards killed by a railway accident near Rochester. The chalice then fell into the hands of the Rev. E. McGowan, of Penn Yan, who presented it to Monsignor Stephens,¹ It bears the following inscription:—

“f. Ant^o oDoherty, T.S.D. procuravit
H Calicem pro usu ffm. s. n. fr^{al}
Conv^t Dongaliensis.”

Father Meehan in the appendix to his work on the Irish Franciscan Monasteries² mentions a chalice at present in the possession of an Irish priest in Quebec, which has an inscription in Irish, recording that “Mary, daughter of Maguire, wife of Brian Oge O'Ruairc, caused it to be made for her soul, for the Friars of Donegal.” Inside the pedestal is the maker's name—“John O'Mullarkey, O'Donel's silversmith.”

The Rev. Hugh M'Fadden, P.P., Donegal, is the fortunate possessor of another of the chalices. When the late Rev. J. M'Ginley, was parish priest of Killymard, he found this sacred vessel in the house of one of his parishioners, where it had been last used by one of the Franciscans. Father M'Ginley gave it to the Rev. Patrick Gallagher, late parish priest of Inniskeel, who, in turn, gave it to Father M'Fadden, then curate of Inniskeel, now parish priest of Donegal, and Vicar-General of Raphoe. It is fortunate that after so many vicissitudes this old relic should have come back to Donegal

¹ *Illustrated Handbook of South Western Donegal*, p. 42.

² p. 289.

to form the holiest link connecting its present with its past history.

We have tried to trace the story of Donegal Abbey, which, to quote the words of Cardinal Moran, "may be fairly considered the most famous in Ireland." When Sir Henry Sidney visited the place in 1566, he was full of admiration for "its fair groves, orchards, and gardens"; when D'Arcy McGee stood amidst its ruins three centuries afterwards, he could not resist the invitation of his muse to bestow upon it one of his most inspiring ballads. But who, any more than D'Arcy McGee, can enter the sacred precincts of that historic pile, without going back in spirit to its glorious past, to the days when the chieftains of the Clan Conail held high sway in the old castle beyond, and thanked God for having given to Tirconnell so signal a pledge of His love and protection? And as the pious pilgrim stands under the shadow of its ruined wall, let him not forget to mingle with his sorrow for its present desolation, the hope that on a day not far distant, a generous regenerated nation will mark by some fitting memorial the spot where Brother Michael and his companions put together the work but for which the past greatness of a great people might have been forgotten for ever.

J. C. CANNON.

OUR LADY OF ABERDEEN.

BRUSSELS was called by an old Belgian writer the Court of the Queen of the Universe, on account of the number of Sanctuaries of our Blessed Lady with which it was enriched. Many of these have been destroyed, and among them that of our Lady of the Song of the Birds; but not a few still remain to witness to the piety of the capital of Brabant. Among the more famous of the statues, which have escaped the sacrilegious hands of political and ecclesiastical revolutionists, may be mentioned our Lady of Mercy, in the Church known

as *La Chapelle*, the devotion to which, dating as it does from the twelfth century, was wonderfully revived about fifty years ago, when the late Cardinal Sterckx solemnly crowned it in the presence of the royal family and the nuncio; our Lady of Suffrage, in the Church of St. Mary Magdalene; our Lady of Grace, in St. Gudule; our Lady of Sorrows, in St. Clare; our Lady of Victories, in the *Sablon*; our Lady of Peace, in St. Nicholas; our Lady of Good News, in St. Lambert; the Red Madonna (*N. D. au rouge*), invoked in cases of scarlet fever, in that of *Bon Secours*; and the Black Madonna, in the Church of St. Catherine. To these may be added some in the suburbs: our Lady of Sweetness, at Hoezlaert; our Lady of Grace, at Anderlecht; and our Lady of Laeken, in the village of the same name. But of all the shrines in Brussels the most interesting to the readers of the I. E. RECORD will be that of our Lady of Aberdeen, now more commonly known as our Lady of Good Success, in the Church of Finisterre.

The origin of the statue of our Lady of Aberdeen is unknown, but a constant tradition asserts that it was already an object of veneration when St. Margaret was Queen of Scotland, that is in the middle of the eleventh century; the learned author of the *Pietas Mariana Britannica*, was however, of opinion that it cannot be so old by at least four centuries, because our Lady is represented standing instead of sitting; and that the history of the old statue has been passed on to one of later date. Having mentioned this objection, we proceed to give the traditional history of the sacred statue, leaving the question of its authenticity to be decided by others.

The writers who have occupied themselves with the story of our Lady of Aberdeen, tell us that the devotion, which was strong in the eleventh, was yet more vigorous at the beginning of the sixteenth century, when Gavin Dunbar was Bishop of Aberdeen—that is of Old Aberdeen, now locally known as Altown. The good Bishop never passed a day without visiting this statue of our Lady in his cathedral; and, to her assistance he attributed his success in erecting a bridge of seven arches over the Dee. On this bridge, following a pious custom of our Catholic forefathers, he erected a small

chapel, which has since disappeared; though its site is still pointed out, and the neighbouring part of the river called by the fishermen, "Chapel Nook," or "Chapel Corner." To encourage devotion to our Blessed Lady, the Bishop placed a statue of her in this little chapel; and, according to tradition, the statue was that which forms the subject of this article. Not far from the chapel, which was at one end of the bridge, a spring bubbled up; its limpid waters were used by the afflicted, just as those of Lourdes are now, and many miracles are said to have been worked in favour of those who made use of them. The veneration in which the spring was held by the faithful did not deter a wretched man from contemptuously polluting it; a speedy vengeance overtook him in the form of hunger, the pangs of which were so terrible that, though he died impenitent, he was compelled to recognise the hand of God. To avoid any chance of profanation, the Bishop, after this occurrence, ordered the statue to be replaced in the cathedral.

There is a tradition that one day, in the year 1520, the Bishop, as he was praying before the statue, heard a voice which predicted the approaching apostasy of the Scottish people, and added: "Alas, Gavin, you are the last Bishop of this town [*i.e.*, *Old Aberdeen*] who will have the happiness of reaching heaven." It is well that this should be mentioned, as it is related by the historians of the statue; but Mr. Waterton points out that he could find no evidence of the fact of an earlier date than a century after it is said to have taken place, and that there were two Catholic bishops after Gavin. This devoted servant of our Lady died in 1532, in the odour of sanctity.¹

The "Reformation" may be said to have really commenced in Scotland in 1559; and there, as elsewhere, one of

¹ More than a century after his death the site of his grave was chosen for the burial-place of a Protestant. The sexton in digging the grave came to the Prelate's coffin, which he opened. To his astonishment he found the body [which had not been embalmed] still clothed in the pontifical vestments, entire and incorrupt; he called the minister, who, after satisfying himself of the truth of what he had been told, ordered the body to be replaced. Seven years later the Viceroy, accompanied by a number of great personages, and by thirteen pseudo-bishops, visited the tomb, and found the body still intact; but it has since disappeared.

the chief sources of heretical joy was the destruction of sacred images. The Cathedral of Aberdeen contained four famous statues of our Lady; two of them of "Our Lady of Pity," of which one was in silver. In 1559, this silver statue was intrusted by the Bishop to an ecclesiastic named Leslie, who later was Bishop of Ross, but its after history appears to be unknown; another statue escaped destruction till 1640; a third is the one now known as our Lady of Good Success in Brussels.¹

This statue was hidden by the faithful, and for a considerable period was saved from the hands of the Knoxites, but at length they became possessed of it, and prepared to carry out their infamous designs. A number of them collected together with the avowed intention of hacking it to pieces, but in a wonderful manner their hearts were touched, and they felt themselves restrained from putting their design into execution. No one could bring himself to strike the first blow, and at length one of them removed the statue to his own house. After a time another attempt was made to get rid of it; a body of Protestants went to the house where the statue was, to destroy it. Once more they were foiled, for, though the statue was in a most conspicuous place, no one could find it, and the heretics beat an ignominious retreat. Struck by this marvel, the man who had sheltered the statue was, with his whole family, converted to the true faith. After his conversion he confided the statue to the care of a gentleman named William Laing, who, feeling that it was not safe in Scotland, determined to send it to the Archduchess Isabel,² with whom he had business relations.

The statue of our Lady was, in 1625, secretly conveyed on board a Spanish vessel, then about to sail from Aberdeen,

¹ The statue of our Lady belonging to the Canons Regular of Holywood also escaped; it is now in the Church of the Sacred Heart, in Edinburgh.

² Isabel was the daughter of Philip II. of Spain, who, in 1598, ceded to her the sovereignty of the Low Countries. She married her cousin, the Archduke Albert, after he had resigned the cardinalate. The affection of the Belgians for the "archdukes" is unbounded, and there is, perhaps, not a shrine in the country, of more than local fame, with which their name is unconnected.

under the escort of two English men-of-war, for Dunkirk; where, after escaping from some Dutch pirates and the danger of a tempest, it safely arrived. The governor, when he was informed of the treasure on board the mastless vessel which had just entered the port, determined to send it to the Spanish church in which the ashes of his family reposed. He accordingly took possession of the statue of our Lady of Aberdeen, but hardly had he done so before he was struck with a dangerous illness; he recognised the hand of God, and sent for Father Bartholomew de los Rios, an Augustinian Hermit, who had accompanied the Archduchess Isabel to Dunkirk. To him he confided all, and gave up the statue; upon which he was cured as suddenly as he had been struck down. Isabel took the statue to Brussels, and rejoicing in its possession, had it placed in the chapel of her palace. At the same time she desired William Laing to make inquiries in Scotland, and to collect together all details of its history. From the material thus collected Father Bartholomew wrote a history of our Lady of Aberdeen.¹

But the statue was not to remain hidden away in a palace, to which but few of the faithful could have access. Father de los Rios, who was superior of the convent of his order in Brussels, and also preacher to the court, petitioned the Archduchess to place it in the new church which she had just built for the Hermits. She granted his request, and took measures for the translation taking place with all possible splendour, on the Feast of the Finding of the Holy Cross, 1626. His Holiness Urban VIII. granted a plenary indulgence to all who, after confession and communion, should accom-

¹ This history was either not published till, or else reprinted in, 1726; in which year it was published at Tournay, in 12mo under the title *Histoire de l'image miraculeuse de la T. S. Vierge Marie, sous le titre de la D. de Bon Succès, honorée dans l'Eglise des P.P. Augustins à Bruxelles*. It is now very scarce; so much so that one of the Canons of Bruges Cathedral, who for twenty years has been collecting works on the Shrines of our Lady in Belgium, does not possess a copy. Another history was published in 4to at Brussels in the same year 1726, with the title *Triumphus B. M. V. de Bono Successu*. The account now given has been taken from *Les Vierges Miraculeuses de la Belgique* [Tournay 1878]; from the pamphlet sold in the Sacristy of the Church of Finisterre; and from a MS. history by the Rev. Donald Chisholm of Aberdeen Cathedral.

pany the procession, and to enable as many as possible to gain this indulgence the Archbishop of Mechlin, James Boonen, ordered that the parochial Masses should commence at daybreak in the churches of Brussels. In due course the eventful day arrived. In the procession the students of the school belonging to the Augustinian Fathers went first, on horseback; they were followed by the confraternities; the members of the different religious orders in the capital; the secular clergy from the various parishes, colleges and hospitals; the canons of S. Gudule; and then the sacred statue, draped in a robe resplendent with gold and precious stones, which, with some of her most valuable jewels, had been placed on it by Isabel. The canopy was borne by eight priests, taken in turn from the different orders. After the statue, the Blessed Sacrament was borne by the Archbishop of Mechlin, under a canopy carried by the Hermits. The Blessed Sacrament was followed by the Archduchess, accompanied by the Cardinal de la Cueva; by the Archbishops of Cambray and Cæsarea; Ambrose Spinola, the celebrated commander of the Spanish army; by the nobility, the judges, and an immense number of the faithful. When the Church was reached, the statue was placed on the high altar, and Mass was sung by the Archbishop of Mechlin. That everyone might share in the festivities of this day, and remember our Lady of Aberdeen, the pious ruler of the Netherlands sent large alms to the convents of Brussels and its environs, as well as a thousand loaves of bread and a large sum of money for the poor of each parish. The recipients of her charity flocked in thousands to the Augustinian Church to venerate the statue of our Lady of Aberdeen, and to implore the blessings of heaven on their benefactress, to whose palace they also went to give vent to their gratitude. The festivities lasted for ten days; on each day a different prelate sang the Mass, and amongst those who did so was Florence Conroy, O.S.F., Archbishop of Tuam. On the last day the Cardinal de la Cueva sang the Mass in the presence of Isabel and her Court; and in the evening the statue was borne in procession through the town, followed by the Blessed Sacrament, borne by the Abbot of the Canons Regular of Caudenberg.

It was not long before the people of Brussels began to invoke our Lady of Aberdeen with confidence; their faith received such great rewards that the statue received the name of our Lady of Good Success. One of the earliest instances is that of the Abbot of Caudenberg, Henry Menlemans by name, of whom mention has just been made. This prelate suffered from hernia for a long time, and the doctors confessed that they were powerless to help him. He prayed our Lady of Aberdeen to come to his aid, and was suddenly cured as he was saying Mass; for which grace he openly professed his gratitude, and was for the remainder of his life one of her most fervent clients.

A young girl, named Catherine Raes, had the misfortune to dislocate her kneecap; the most skilful surgeons could do nothing for her, and for months she suffered terrible pain. She began a novena to our Lady of Aberdeen, and on the third day Mass was said for her. At the moment when it was being finished, she felt moved to get up; she did so, jumping lightly from the bed to which she had been chained for so many months with such cruel sufferings. Many persons were present at the time and among them her confessor. By order of the Archbishop of Mechlin, the circumstances of the case were inquired into in due form, by the Rev. J. B. Van der Stræten, chaplain to the Archduchess, and afterwards Dean of the Cathedral of Tournay; witnesses were examined before him and their depositions taken down by notaries, and in the end this cure was pronounced to be miraculous. In 1633, Louis Clarisse, *Ammans*¹ of Antwerp, was struck with a grievous malady, and given up by his medical attendants. He had recourse to our Lady of Aberdeen, and was not only cured, but blessed with better health than he had ever enjoyed before his illness. He went to Brussels with all his family, and made a rich offering to the Shrine, at which he assisted at a High Mass of thanksgiving.

In the year 1695, Brussels was bombarded for forty-eight hours by the French; more than four thousand houses were destroyed by fire, and whole districts devastated. All the

¹ Chief Magistrate.

houses near the Augustinian Church were reduced to ashes, but the Shrine of our Lady of Aberdeen remained untouched. So convinced was everyone of the miraculous nature of this preservation, that it was annually commemorated by a solemn procession.

In 1726, the Augustinians kept the jubilee of the arrival of the statue with great pomp. They were unable to do the same on the second centenary, for in 1796, their church and convent were taken from them. In 1805 Napoleon graciously permitted the Church to be once more used for the purpose for which it had been built; and the statue of our Lady of Aberdeen was replaced by the pious English Catholic, John Baptist Morris, who for nine years had jealously guarded it. In 1814, Catholics were deprived of the use of the old Augustinian Church, which was converted into a preaching house. The sacred statue of our Lady of Aberdeen was placed in the Church of Finisterre; and thirty-eight years later a beautiful chapel was built for it; in which it still reposes.

Before ending the history of this Scottish statue mention must be made of the confraternity which was established to honour it, by Archbishop Boonen, of Mechlin, in 1626. The first to sign the register, and the first honorary provost was the Archduchess Isabel. The provostship was held in the following year by Mary dei Medici, mother of Louis XIII. of France; she was succeeded in turn by daughters of the chief families of the Belgian aristocracy. Among the illustrious members of the confraternity must be mentioned: Fabius Chigi, Nuncio at Cologne, and afterwards Pope Alexander VII.; the Cardinal Ferdinand, brother of Philip IV. of Spain, and Archbishop of Toledo, who, on the death of Isabel in 1631, was appointed Governor of the Low Countries; Cardinal de la Cueva; Archbishop Boonen, of Mechlin, and various other bishops; the Princess Margaret of Lorraine, wife of Gaston, Duke of Orleans, and her sister, Henrietta of Phalsbourg; Thomas, Prince of Savoy; and Wolfgang, Duke of Bavaria.

The confraternity of our Lady of Good Success came to an untimely end during the time of "liberty," which followed

the overthrow of the French Monarchy; but it was restored in 1854, by Cardinal Sterckx, Primate of Belgium. The first to sign the new register, and to become honorary provost was H.R. and I.H. Mary Henrietta, Duchess of Brabant, now Queen of the Belgians.

There was formerly another miraculous statue in Brussels, with a history in some respects not unlike that of our Lady of Aberdeen. This statue of our Lady of Sweetness was in the Church of St. John, in Bois-le-Duc, when that town in 1629 was overpowered by heretics. It was happily concealed by a noble lady, named Anne Van Hambroeck, and afterwards conveyed to Antwerp. The Archduchess Isabel wished to have it in Brussels, but only obtained permission to do so on giving an undertaking that it should be restored to Bois-le-Duc when practicable. In due course the people of that town, supported by the Archbishop of Utrecht, urged their claim for the restoration of their statue on the ecclesiastical authorities with such success that in 1853 it was restored to them. May the day come when the Catholics of Aberdeen, and of Scotland, will, in like manner, once more rejoice in the possession of their venerated statue.

E. W. BECK.

THE PSALMODY OF THE CHORAL OFFICE.

IV.

IN the papers already published in the I. E. RECORD¹ on this subject, we have dealt with Fr. Haberl's method of Psalmody as applied to the 2nd, 4th, 5th, 6th, 7th and 8th, Tones. In the present number I purpose dealing with it as applied to the 3rd Tone.

¹ See IRISH ECCLESIASTICAL RECORD, vol. ix. n. 9 (September, 1888), pages 769-85; n. 10 (October, 1888), pages 876-90; and n. 12 (December, 1888), pages 1071-84.

THE THIRD TONE.

The inflections of this Tone may be seen from the following:—

Initium. *Mediatio.*

1 2 1 2 3 4

Con - fi - tébor tibi, Dñe, in toto cor - de me - o:*

Finalis.

1 2 3

in consilio justórum et congregá - ti - o - ne.

I. The *Initium*. This inflection, like the *Initium* of the 8th Tone,¹ consists (with the usual exception of the first verso of the *Magnificat*) of two notes: *sol*, *la*. To these are to be sung the two first syllables of the verse, the accentuation of the notes being regulated by that of the syllables. Thus we have

Di - xit Dominus, &c.

Lau - da, Jerusale, &c.

Cre - di - di, propter quod, &c.

and

Be - a - tus vir, &c.

Lau - da - te, púeri, &c.

Lae - ta - tus sum in his, &c.

In this Tone, the first verse of the *Magnificat* is sung as follows:—

Ma - gni - fi - cat.

II. The *Mediatio*. Here, as in several former instances, a combined pair of notes occurs in the inflection. These combined notes being reckoned, in the sense already explained, as one, the inflection may be regarded as consisting of four notes.

The distribution of syllables is regulated by the same Rule and Exceptions as in the *Mediatio* of the 7th Tone,² subject, of course to Fr. Haberl's rule regarding the note to

¹ See the I. E. RECORD for October, 1888, pages 876, 877.

² See the I. E. RECORD for December, 1888, pages 1080, 1081.

which the "secondary" syllable is to be sung.¹ Thus, then, for the 3rd Tone we have the following :—

RULE.—To the four notes of the *Mediatio* (the combined pair of notes being reckoned as one note) are to be sung the four last syllables of the first section of the verse.

EXCEPTION I.—When the last word of the first section of the verse is a word of three or more syllables, with the *last syllable but one* unaccented, the *last syllable but two* is sung to the *last note but one* of the inflection (that is to say, to the combined pair of notes standing in the third place), and the unaccented *last syllable but one* is treated as a "secondary" syllable (and is, consequently, in this case, to be sung to the same note as the *following syllable*.)

As in all other similar instances,² this Exception does not apply in the case of Hebrew words such as *Melchisedech*, *Jerusalem*, &c.

EXCEPTION II.—When the *second note* of this inflection is sung with the *last syllable* of a word of three or more syllables, having its *last syllable but one* unaccented, the preceding syllable of the word, that is to say, its *last syllable but two*, is sung to the *first note* of the inflection, and the unaccented *last syllable but one* of the word is treated as a "secondary" syllable (to be sung, therefore, in this case,³ to the same note as the *preceding syllable*.)

Examples:—

		1	2	3	4
THE RULE					
EXEMPLIFIED					
	Donec ponam ini - mi - cos tu - os :				
	et non poeni - te - bit e - um :				

¹ Fr. Haberl's rule for determining whether a "secondary" syllable is to be sung to the note of the preceding, or to that of the following syllable, is as follows:—

"When the interval separating the two notes is *not greater than a tone*, the 'secondary' syllable is to be sung to the *first* of the two notes :

"When the interval separating the two notes is *greater than a tone*, the 'secondary' syllable is to be sung to the *second* of the two."

See the I. E. RECORD, December, 1888, page 1072, footnote 3.

² See the I. E. RECORD for October, 1888, pages 878, 882, 884, 885, 888; and for December, 1888, pages 1072, 1076, 1077, 1080, and 1083.

³ See the preceding footnote.

EXCEPTION I.
EXEMPLIFIED



Ut det illis haeredi - **ta** - tem **gen** - ti - um :
super omnes **gen** - tes **Do** - mi - nus :

EXCEPTION II.
EXEMPLIFIED



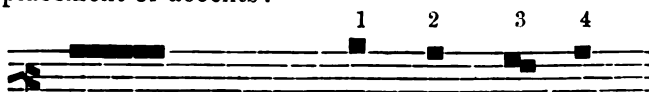
Redemptiōnem misit **po** - pu - lo **su** - o :
ōmnibus faci - **en** - ti - bus **e** - um :

BOTH EXCEPTIONS
EXEMPLIFIED



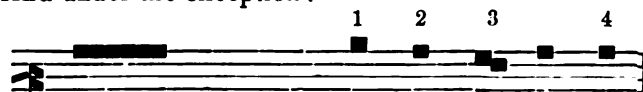
Confirmata in **sae** - cu - lum **sae** - cu - li :
bene - **di** - ci - mus **Do** - mi - no :

The following are illustrations of the classes of cases in which, in the application of Fr. Haberl's method to this inflection, special care may be found necessary to avoid a misplacement of accents :—



Confortavit seras porta - rum tu - **a** - rum :
Deus autem **no** - ster in **coe** - lo :
Qui habitare facit **steri** - lem in **do** - mo :
Adjiciat **Domi** - nus **su** - per vos :
Quod fecisti in oc - **cul** - to :
Dentibus suis **fremet** et ta - **be** - sect :

And under the exception :—



Domus Israël **spera** - vit in **Do** - mi - no :
Qui **semi** - nant in **la** - cri - mis :
Quia illic sederunt **sedes** in ju - **di** - ci - o :

III. The *Finalis*. This inflection, in its first form, which it will be convenient to consider in the first place, consists of three notes (the combined pair of notes in which it ends being, as in all other such cases, reckoned as one).

The application of the general principles already so frequently illustrated in their application to other Tones give, in this case, the following:—

RULE—To the three notes of the *Finalis* (the combined pair being counted as the third note) are to be sung the three last syllables of the verse.

EXCEPTION—When the last word of the verse is a word of three or more syllables, with *the last syllable but one unaccented, the last syllable but two is sung to the last note but one* (that is to say, to the note preceding the combined pair with which the inflection ends), and the unaccented *last syllable but one* is treated as a “secondary” syllable (and is consequently, in this case,¹ to be sung to the same note as the *preceding* syllable.)

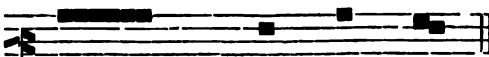
As in other similar inflections,² this Exception does not apply in the case of Hebrew words such as *Melchisedech, Jerusalem, &c.*

This inflection, then, as regards the distribution of the notes and syllables, bears a close resemblance to the *Finalis* of the 2nd Tone.³

It may be useful to repeat, as equally applicable here, the observation made in reference to that inflection,⁴ that the cases are rare in which an accented syllable is to be sung with the first note, so that in all other cases care should be taken to avoid singing that note with an accent.

The following are illustrations of the Rule and of the Exception:—

THE RULE
EXEMPLIFIED

	1	2	3	
				
Sede a dex -	tris	me -	is.	
scabellum pedum	tu -	o -	rum.	
ordinem Mel -	chi -	se -	dech.	
ante luciferum ge -	nu -	i	te.	

¹ See page 824, footnote 1.

² See page 824, footnote 3.

³ See the I. E. RECORD for October, 1888, pages 884, 885.

⁴ Ibid., page 885.

THE EXCEPTION EXEMPLIFIED

Laudate **no** - men **Do** - mi - ni.
exaltabitur in **glo** - ri - a.

It may, for the sake of clearness, be worth while at least informally to set forth as a further Exception, the method to be followed in cases where, as regulated by the preceding Rule and Exception, the syllable to be sung with the first note of the inflection is the last syllable of a word and is immediately preceded by an unaccented syllable.

In such cases, this unaccented syllable, being, in the sense already explained,¹ a "secondary" syllable, is, according to Father Haberl's rule,² to be sung, not to the same note as the preceding, but to the same note as the *following* syllable, that is to say, it is not to be sung to the reciting note, but to the note with which the inflection begins. For in the *Finalis* of this Tone, the interval separating the two notes in question is *greater than a tone*.³

This class of cases⁴ may be illustrated as follows:—

et super coelos **glo** - ri - a **e** - jus.
abundantia in **tur** - ri - bus **tu** - is.

And:—

manet in **sae** - cu - lum **sae** - cu - li.
de stercore **e** - ri - gens **pau** - pe - rem.

The second form of the *Finalis* of this Tone is shown in the following illustrations, from which it is seen to comprise a combined group of three notes.

¹ See the I. E. RECORD for September, 1888, pages 775-7.

² See page 824 footnote 1.

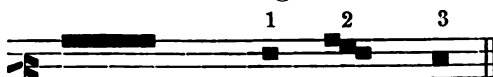
³ Ibid.

⁴ As has already been observed (see the I. E. RECORD for December, 1888, page 1079), a similar provision is made in Father Haberl's system in the case of the *Finalis* of the 6th Tone.

But, strange to say, Fr. Haberl would seem to have overlooked the similar case of the 2nd form of the *Finalis* of the 8th Tone. See the I. E. RECORD for October, 1888, page 880.

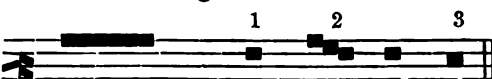
The distribution of syllables is regulated by the same Rule and Exception as in the first Ending:—

THE RULE
EXEMPLIFIED



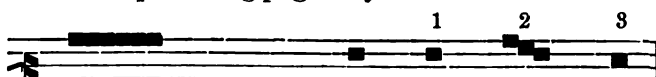
Sede a **dex** - tris me - is.
 scabéllum **pedum** tu - **o** - rum.
 órdinem Mel - **chi** - se - dech.
 ante luciferum **ge** - nu - i te.

THE EXCEPTION
EXEMPLIFIED



laudáte **no** - men **Do** - mi - ni.
 exaltabitur in **glo** - ri - a.

In reference to this inflection, the special class of cases noticed on the preceding page may be illustrated as follows:—



et super cœlos **glo** - ri - a **e** - jus.
 abundantia in **tur** - ri - bus **tu** - is.

And:—



manet in **sao** - cu - lum **sao** - cu - li.
 de stércore **e** - ri - gens **pau** - pe - rem.

The third and fourth Endings of this Tone differ from the first and second in one important respect: they consist each of four notes (combined pairs of notes being, as usual, reckoned as single notes) instead of three.

In the third Ending, which comprises no fewer than *three* combined pairs of notes, the distribution of syllables is regulated by the same Rule and Exceptions as in the Endings of the 7th Tone.¹

Thus, then, we have the following:—

RULE.—To the four notes of the *Finalis* (each combined pair of notes being counted as one note) are to be sung the four last syllables of the verse.

¹ See the I. E. RECORD for December, 1888, page 1083.

EXCEPTION I.—When the last word of the verse is a word of three or more syllables, with the *last syllable but one* unaccented, the *last syllable but two* is sung to the *last note but one* of the inflection (that is to say, to the note standing in the third place), and the unaccented *last syllable but one* is treated as a “secondary” syllable (and is consequently, in this case,¹ to be sung to the same note as the *preceding* syllable.)

As in other similar instances,² this Exception does not apply in the case of Hebrew words such as *Melchisedech*, *Jerusalem*, &c.

As in the *Mediatio* of the 7th Tone³ and in the *Finalis* of the 5th Tone,⁴ there is here also a second exception, the object of which is to remove the necessity of singing the first note of the inflection with the *unaccented last syllable but one* of a word.

As in the cases referred to,⁵ this second Exception is simply an extension of the principle embodied in the first. It may be stated as follows:—

EXCEPTION II.—When the *second note* of this inflection (that is to say, the combined pair of notes following the combined pair with which the inflection begins) is sung with the *last syllable* of a word of three or more syllables, having its *last syllable but one* unaccented, the preceding, or *last syllable but two*, is sung to the *first note* of the inflection (that is to say to the combined pair of notes with which the inflection begins) and the unaccented *last syllable but one* of the word is treated as a “secondary” syllable (to be sung, therefore, in this case,⁶ to the same note as the *preceding* syllable, that is to say, to the second note⁷ of the combined pair with which the inflection begins.)

THE RULE
EXEMPLIFIED

Sede a dex - tris me - is.
propterea exalta - bit ca - put.

¹ See page 824, footnote 1.

² See page 824, footnote 3.

³ See the I. E. RECORD for December, 1888, pages 1080, 1081.

⁴ See the I. E. RECORD for October, 1888, pages 881, 882.

⁵ Ibid.

⁶ See page 824, footnote 1.

⁷ See the I. E. RECORD for December 1888, pages 1077, 1078.

EXCEPTION I.
EXEMPLIFIED

Laudáte **no** - men **Do** - mi - ni.
satu - **ra** - bo **pa** - ni - bus.

EXCEPTION II.
EXEMPLIFIED

Super coelos **glo** - ri - a **e** - jus.
cum principibus **po** - pu - li **su** - i.

BOTH EXCEPTIONS
EXEMPLIFIED

Manet in **sae** - cu - lum **sae** - cu - li.
de stercore **e** - ri - gens **pau** - pe - rem.

The cases in which special care should be taken to avoid a misplacement of accents may be illustrated as follows :—

Scabellum **pe** - dum tu - **o** - rum.
et non **pote** - ro ad **e** - um.
ante luciferum **ge** - nu - i te.
escam dedit ti - **men** - ti - bus se.
secundum **ordinem** Mel - **chi** - se - dech.
et **protector** e - **o** - rum est.

The fourth Ending of this Tone differs from the third only in having at its close the single note *sol*, instead of the combined pair of notes, *sol*, *la*.

The distribution of syllables is in every respect identical with that in the third Ending. It is unnecessary, then, to add examples.

✠ W. J. W.

LITURGICAL QUESTIONS.

THE CEREMONIES OF SOME ECCLESIASTICAL FUNCTIONS.

SOLEMN MASS.

CHAPTER IX.—FROM THE PREFACE TO THE “END OF MASS.”

The Celebrant throughout this portion of the Solemn Mass has to attend only to the ordinary ceremonies of Low Mass, except that, instead of reading the Preface and the preceding versicles, he sings them, and that he permits the deacon to uncover and cover the chalice.

The Deacon, having been incensed by the thurifer, turns towards the altar, and remains in his place behind the celebrant till the latter comes to the last words of the Preface. At the *Gratias agamus* he inclines to the cross; he also makes a similar reverence at the Sacred Name and at the name of Mary, should either occur in the Preface. When the celebrant is singing the words, *Sine fine dicentes*, the deacon genuflects, and goes up to the celebrant's right, and, inclining moderately, says the *Sanctus* with him. At the *Benedictus* he stands erect, makes on himself the sign of the cross, then genuflects, passes by the predella to the celebrant's left, and genuflects again on his arrival. Here he remains, turning the leaves of the Missal for the celebrant, but not inclining along with him. When the celebrant begins the prayer, *Quam oblationem*, the deacon genuflects, passes to the right of the celebrant, and kneels on the edge of the predella, if there is not a ciborium to be consecrated. If there is, having come to the celebrant's right, he renews the genuflection, uncovers the ciborium, placing the cover outside the corporal, and then kneels on the predella. During the elevation of the Host and chalice, he raises the lower border of the celebrant's chasuble with his left hand. While the celebrant is genuflecting after the elevation of the Host, the deacon rises, and at the proper time uncovers

the chalice, placing the pall against the gradus towards the epistle corner. After the elevation of the chalice he again rises to cover the chalice, genuflects with the celebrant, and returns to the Missal at the gospel side, where he again genuflects.

At the beginning of the prayer, *Per quem haec omnia*, the deacon, after genuflecting, passes to the celebrant's right, removes the pall from the chalice, places it against the gradus, and makes a genuflection in company with the celebrant. When the words, *Omnis honor et gloria*, have been said, he replaces the pall on the chalice, again genuflects, and afterwards remains at the right of the celebrant until the *Pater Noster* is intoned.

The Sub-deacon, at the last words of the Preface, genuflects along with the deacon, and goes up to the left of the celebrant to say the *Sanctus*.¹ He does not sign himself at the *Benedictus*; but, having with his left hand found the beginning of the Canon, he again genuflects and returns to his place. From the commencement of the Canon to the *Pater Noster* he stands at the foot of the altar with the paten raised to the height of his eyes, except during the consecration, when he kneels on the first step.

The Master of Ceremonies, when the celebrant is singing the last words of the Preface, invites the deacon and sub-deacon to come to say the *Sanctus*. He himself retires to the epistle corner, genuflecting at the centre of the altar. At the epistle corner he remains standing *in plano* until the deacon kneels before the consecration; when, having previously put incense into the thurible, he, too, kneels, and at the elevation of the host and chalice rings the bell. Before and after each elevation he makes a profound inclination along with the thurifer.

After the consecration he rises, but does not leave the epistle corner until the *Nobis quoque peccatoribus*. When the

¹ *Rubr. Miss.* Part. ii., Tit. vii., n. 11. From the Ceremonial of Bishops (Bk. 2, ch. 8, n. 67) it is clear that the sub-deacon does not go up to say the *Sanctus* when the celebrant is a bishop. Hence arose a custom in many places for the sub-deacon not to go up at the *Sanctus* even when the celebrant was only a priest. This custom, where it existed, has been sanctioned by the Congregation of Rites. (Nov. 12, 1831.)

celebrant has said these words the master of ceremonies passes *per planum* to the gospel side, genuflecting behind the sub-deacon, and when the deacon goes to the celebrant's right, he takes his place at the Missal.

The Acolytes go to the sacristy at the commencement of the Preface to bring torches for the elevation. At the *Sanctus* they return to the sanctuary, preceded by the thurifer, and having genuflected before the altar, and saluted the choir, they kneel in *plano* in front of the altar until after the consecration. When the celebrant has genuflected after the elevation of the chalice, they rise, genuflect on one knee, and without saluting the choir—because the Blessed Sacrament is now on the altar—they carry their torches back to the sacristy, unless the clergy are to communicate, or unless Benediction of the Most Holy Sacrament is to follow the Mass immediately. In these two cases they remain kneeling, and keep their torches lighting. If they carry the torches to the sacristy immediately after the consecration, they return at once to their places at the credence, genuflecting as they pass the altar, and remain standing during the remainder of the Canon.

The Thurifer, after incensing the acolytes, carries the censer to the sacristy, genuflecting as he passes the centre, and having renewed the fire, if necessary, he returns to the sanctuary in front of the acolytes at the beginning of the Canon. Having genuflected between the two acolytes, and, in company with them saluted the choir, he proceeds to the epistle corner, and takes his place beside the master of ceremonies. The latter having put incense into the censer, the thurifer, kneeling, incenses the Host and chalice at the elevation, each with three swings, making a profound inclination both before and after. The consecration over, he goes to the front of the altar, where he genuflects between the two acolytes, and precedes them to the sacristy. He returns with them again to the sanctuary, and remains standing in his place by the credence.

The Choir stands up when the celebrant sings *Per omnia saecula saeculorum* before the Preface. The clergy are turned towards the altar during the singing of the Preface and of

the versicles which precede it. When the celebrant has said the *Sanctus* they kneel, and remain kneeling till the consecration is over. After the consecration they rise, turn in *chorum* while the chanters sing *Benedictus*, etc., and when the chanters have ceased singing, they turn again towards the altar.

CHAPTER X.—FROM THE “PATER NOSTER” TO THE END OF MASS.

The Celebrant continues up to the *Agnus Dei* as in a Low Mass, except that he sings those parts which in a Low Mass are said in a loud tone. Having said the *Agnus Dei* and the first of the three prayers which follow it, he kisses the altar, turns by his left, and gives the *Pax* to the deacon. He does not salute the deacon either before or after giving the *Pax*. Having consumed the Precious Blood and received the ablutions, he does not wipe the chalice, but places it outside the corporal towards the gospel side, and proceeds at once to read the *Communion*. He sings the *Dominus Vobiscum*, and Post Communions, and after the second *Dominus Vobiscum* he remains turned towards the choir, until the deacon has sung the *Ite missa est*.

When *Benedicamus Domino* takes the place of *Ite missa est*, the celebrant turns towards the altar immediately after the *Dominus Vobiscum*, and says the *Benedicamus Domino* in a subdued tone.¹ When the choir has responded *Deo gratias*, the celebrant says the prayer *Placeat*, gives the benediction, and reads the Last Gospel in the usual manner. He then goes to the centre of the altar, makes a profound inclination of the head² to the cross, descends to the foot of the altar, and, having genuflected and saluted the choir in company with his ministers, and having received his biretta, he returns to the sacristy.

The Deacon, at the first words of the *Pater noster*,³ genuflects, and retires from the right of the celebrant to his usual

¹ Martinucci, l. 1, chap. xiv., n. 137; Falise, *Tableaux*; De Herdt, Tom. i., n. 332.

² Vavasseur, Part. VII., sect. i., chap. i., art. iii., n. 87.

³ *Rubr. Miss.*, Part. II., Tit. ix., n. 4.

place on the step behind him. There he remains till the celebrant sings *Et dimitte nobis*, when, at a sign from the master of ceremonies, he genuflects and goes again to the celebrant's right. Thither the sub-deacon also goes. From him the deacon receives the paten, wipes it with the purificator, and rests it on its edge near the corporal, the concave part being towards the centre of the altar. At the end of the *Patet noster*, he responds *Sed libera nos a malo*¹ in a low tone, and presents the paten to the celebrant, having first kissed it and then the hand of the celebrant. When the celebrant signs himself with the paten, the deacon also makes the sign of the cross on himself, then uncovers the chalice, genuflects along with the celebrant, and, after the *Pax Domini*, he covers the chalice and renews the genuflection. Being moderately inclined towards the altar, he recites the *Agnus Dei* with the celebrant, striking his breast gently at each repetition; and then, without a previous genuflection, kneels on the predella, while the celebrant says the first prayer before the Communion. At the end of this prayer the deacon rises, kisses the altar without resting his hands on it, and turns towards the celebrant. When the celebrant turns round to give the *Pax*, the deacon salutes him with a moderate inclination, puts his hands under his arms, and, moving his head slightly forward in the direction of the celebrant, responds *Et cum spiritu tuo*. He again salutes the celebrant as before, genuflects, goes to the foot of the altar, where he gives the *Pax*² to the sub-deacon, saluting him after, but not before, giving it. Then, turning towards the altar, he genuflects on the first step, and goes to the left of the celebrant. On arriving, he does not renew the genuflection;³ but when the

¹ Martinucci, l. 1, chap. xiii., n. 91; Falise, *loc. cit.*

² He who gives the *Pax* to another does not salute the other before, but does after giving it. He who gives the *Pax* places his hands on the shoulders of him who receives it, and approaches his left cheek towards the left cheek of the other, saying: *Pax tecum*. He who receives the *Pax* places his hands under the elbows of the other, advances his left cheek, and responds: *Et cum spiritu tuo*.

³ Rubricists are not agreed as to where the deacon, after giving the *Pax* to the sub-deacon, should genuflect. Some direct him not to genuflect until he arrives on the predella at the celebrant's left; others, whose opinion we have adopted, direct him to genuflect on the first step of the

celebrant, having recited the prayers before the Communion, genuflects, the deacon also genuflects. Being moderately inclined, he strikes his breast at each repetition of the *Domine non sum dignus*, and, while the celebrant is receiving the Host, he inclines profoundly.¹ When the celebrant has finished the short meditation which he makes after receiving the Host, the deacon again genuflects with him; and, when he makes the sign of the cross with the chalice, the deacon inclines profoundly, and continues so inclined until the celebrant has consumed the Precious Blood.

It is the duty of the sub-deacon to uncover the chalice when the celebrant is separating his hands after the consumption of the Host. But should he be too long detained giving the *Pax* to the choir, the deacon² passes to the celebrant's right in time to perform this office, genuflecting on the predella both before leaving the epistle side and after arriving at the gospel side. He may, however, omit the latter genuflection if he is to uncover the chalice immediately; for, in that case, he need not genuflect until the celebrant does so. When the sub-deacon arrives, the deacon passes to his own proper place at the celebrant's left, genuflecting, as before, both on leaving and on arriving.

When the celebrant has taken the last ablution the deacon transfers the missal to the epistle side, genuflecting while passing the centre of the altar, and, having placed the missal on the altar and found the *Communion*, he immediately retires to his place behind the celebrant. He accompanies the celebrant to the centre of the altar, and back again to the missal, inclines with him during the *Post-communion*, and

altar, along with the sub-deacon. The former direction is given by Merati, in *Gavantum*, n. 47; Martinucci, *loc. cit.*, n. 95; Vavasour, *loc. cit.*, n. 79; Wapelhorst, *loc. cit.*; Baldeschi, etc. While the latter is supported by the authority of De Conny, *loc. cit.*; De Carpo, Part. II., n. 176; Falise, *loc. cit.*; De Herdt, Tom. i., n. 328, etc., etc. Mgr. De Conny, in a note, remarks: "Selon Merati le diacre ne devrait pas faire la g nuflexion au lieu o  il vient de donner la paix au sous-diacre, mais seulement   la gauche du pr tre, apr s y  tre mont . Nous avons suivi les auteurs qui veulent que le diacre fasse cette g nuflexion avant de remonter."

¹ Authors generally.

² Falise, *loc. cit.*; Vavasour, *loc. cit.*, n. 82; Farrel, Part. II., Tit. ii., chap. vii., n. 33, note.

when he has sung the second *Dominus vobiscum*, the deacon, standing at the centre, genuflects, and turns towards the choir to sing *Ite missa est*. When *Benedicamus Domino* is sung, instead of *Ite missae est*, the deacon does not turn round, but sings it with his face to the altar. While the celebrant says the prayer *Placeat* the deacon moves a little towards the gospel side, kneels on the predella or one of the steps, and inclining his head profoundly, he signs himself when the celebrant gives the blessing. Then rising he ascends the predella, and stands at the celebrant's left¹ between him and the sub-deacon during the reading of the Gospel. At the beginning of the Gospel he signs himself with the celebrant, genuflects at the *Verbum caro factum est*, and when the Gospel is finished, he goes in advance of the celebrant to the centre of the altar. In company with the celebrant and sub-deacon he inclines moderately to the cross, then turning by his left descends along with them to the foot of the altar, genuflects, salutes the choir, and having received from the master of ceremonies his own and the celebrant's birettas, he presents the celebrant's to him with the usual *oscula*, and goes to the sacristy immediately in front of the celebrant.

The Sub-deacon from the Consecration to the *Et dimitte nobis* of the *Pater noster* stands in front of the altar, holding the paten covered with the veil at the height of his eyes. When the celebrant sings those words, the sub-deacon at a sign from the master of ceremonies, lowers the paten, genuflects at the same time as the deacon, and goes up to the predella to the right of the deacon, to whom he presents the paten still covered with the veil.² The deacon having received the paten the sub-deacon unfastens the humeral veil, which is then removed from his shoulders by one

¹ There is a considerable variation in the directions here given to the deacon by different writers. Many direct him to kneel on the predella towards the epistle, and not towards the gospel side during the blessing, and after the blessing to remain standing in the highest step of the altar during the reading of the gospel. Others direct him to stand on the predella at the epistle side during the Gospel. Others again say he should place himself at the right of the celebrant. The directions given in the text appear from analogy to be the most correct.

² De Herdt, Tom. 1, n. 327. De Carpo, *loc. cit.* n. 194. Merati, *loc. cit.* n. 37. De Conny, *loc. cit.*

of the acolytes, genuflects¹ and goes again to the foot of the altar, where he does not again genuflect.² At the *Pax Domini* he genuflects on the first step, ascends to the celebrant's left, and there genuflects in company with, but not before the celebrant and deacon. He says the *Agnus Dei* in a subdued tone, striking his breast, at each repetition, and inclining moderately towards the altar. Having said *Dona nobis pacem* at the end of the third *Agnus Dei* he genuflects on the predella and descends to the foot of the altar. When the deacon, having received the *Pax*, is descending the steps, the sub-deacon turns by his right, retiring a step towards the gospel side,³ salutes the deacon when he arrives in front of him, and again after receiving the *Pax*. Then turning again to the altar he genuflects on the first step on the left of the deacon, and on the gospel side of the centre of the altar.⁴ Having the master of ceremonies on his left he bears the *Pax* to the choir, but does not salute the choir either on entering or leaving, because of the presence of the Blessed Sacrament on the altar. He proceeds to the gospel side⁵ where the ecclesiastic of highest dignity in choir should be found. To him he communicates the *Pax*, and, if there are several rows of stalls or benches, he communicates the *Pax* in like manner to the occupant of the place next the altar in each row. He then goes to the epistle side, genuflecting when passing before the altar, communicates the *Pax* first to the highest in dignity on that side, and afterwards to one in each row of stalls, when there are several.⁶ If the clergy in choir are separated into two or more different *orders* or *ranks*, the sub-deacon, having communicated the *Pax* as above to those of the first order on both the gospel and epistle sides, begins on the gospel side with the second order also, and passes a second time to the side of the epistle.⁷

¹ *Rubr. Miss.* Pars. 2, Tit. ix., n. 4.

² Authors generally.

³ De Herdt, Tom. 1, n. 328.

⁴ *Idem ibid.*

⁵ Many eminent Rubricists, as Merati, De Conny, Falise, Le Carpo, etc., direct the sub-deacon to salute the choir. De Herdt expressly forbids him. Bourbon (n. 395) is also of opinion that he should not salute the choir. Bourbon's reasoning convinces us that this is the correct view.

⁶ Merati, *loc. cit.*; Bauldry, par. 3, *de Missa solemni*, art. i., n. 18; De Conny, *loc. cit.*; Bourbon, n. 521; Martinucci, l. i., cap. vi., nn. 2, 3.

⁷ Authors generally.

Having given the *Pax* to the several rows of stalls, and the several orders of the clergy, the sub-deacon returns to the sanctuary, and having come to the foot of the altar, and genuflected on the first step, he gives the *Pax* to the master of ceremonies, and mounts at once to the right of the celebrant, where he genuflects, unless the celebrant is about to genuflect. If the chalice has not been uncovered when the sub-deacon arrives, he uncovers it at the proper time, genuflects, and, rising, inclines profoundly while the celebrant consumes the Precious Blood. Having received the wine cruets from the acolyte, he ministers the ablutions to the celebrant, returns the cruets to the acolyte, and taking the pall between the finger and thumb of his right hand, and holding it at the height of his shoulder, and a little in front of him, he carries it to the gospel side, keeping his left hand meantime against his breast, and genuflecting when passing the centre of the altar. Having arrived at the gospel side he wipes the chalice, covers it, folds the corporal, places it in the burse, and the burse on top of the chalice, and carries all to the credence, taking care to genuflect before the altar. He then takes his place behind the deacon without genuflecting. Neither does he genuflect when the deacon genuflects before turning round to sing *Ite missa est*. While the celebrant says the prayer *Placeat*, he kneels on one of the steps at the left of the deacon to receive the blessing, after which he goes to the gospel corner for the reading of the last Gospel. If the Gospel of St. John is read he holds the card in a convenient way for the celebrant to read it, and does not sign himself nor genuflect; at the end he answers *Deo Gratias*. If another Gospel is read during the prayer *Placeat* he receives the Missal from the master of ceremonies, and after the blessing carries it to the gospel corner of the altar. When the Gospel has been read he goes to the centre of the altar on the celebrant's left, inclines to the cross, and turning by his right goes to the foot of the altar. After genuflecting, and saluting the choir, he receives his biretta from the master of ceremonies, and follows him to the sacristy.

The Master of Ceremonies, at the beginning of the *Pater Noster*, makes a sign to the deacon to retire behind the

celebrant. At the words *Et dimitte nobis* he invites both the deacon and sub-deacon to go up to the epistle corner, and at the *Pax Domini*, having invited the sub-deacon to ascend to the celebrant's left, he genuflects on the predella along with the sacred ministers, and goes to the foot of the altar, where, standing a little towards the gospel side, he waits to accompany the sub-deacon to give the *Pax* to the choir. When the sub-deacon has received the *Pax* from the deacon the master of ceremonies genuflects with them, and accompanies the sub-deacon, walking on his left. They do not salute the choir, but proceed to give the *Pax* in the manner described in the directions for the sub-deacon. During the giving of the *Pax* the master of ceremonies inclines and genuflects as often as the sub-deacon does so.

The ceremony of giving the *Pax* to the choir having been finished, the master of ceremonies, in company with the sub-deacon, returns to the sanctuary. They genuflect at the centre of the altar; the master of ceremonies receives the *Pax* from the sub-deacon, saluting him before and after receiving it, and, turning by his right, he goes to the first acolyte, to whom he gives the *Pax*, with a salutation after, but not before. He then proceeds to the epistle corner, where he remains standing *in plano* until the celebrant has communicated. At the *Domine non sum dignus* he inclines moderately, and strikes his breast, and during the communion of the celebrant he inclines profoundly. He assists at the ablutions, and when the celebrant comes to the Missal, he stands by his side to turn the leaves and point out the prayers. At the blessing he kneels at the epistle corner, when the Missal is not required for the last Gospel. When it is, however, the master of ceremonies, after the *Deo Gratias*, takes the Missal to the gospel side, genuflecting at the centre, hands it to the sub-deacon, and kneels for the blessing. During the gospel he signs himself and genuflects along with the celebrant and sacred ministers. Towards the end of the Gospel he makes a sign to the acolytes to take their candles and go to the front of the altar. When the celebrant and sacred ministers genuflect at the foot of the altar, he also genuflects, salutes

the choir with them, hands them their birettas, taking care to give the celebrant's to the deacon along with his own, and precedes them to the sacristy.

The Acolytes stand in their places beside the credence during the *Pater Noster*. At the words *Et dimitte nobis* the first acolyte goes to the epistle corner and removes the veil from the shoulders of the sub-deacon, genuflecting with him. He then carries the veil to the credence, where, with the assistance of the second acolyte, he folds it up. At the *Agnus Dei* and the *Domine non sum dignus* the acolytes incline moderately towards the altar and strike their breasts, and while the celebrant is receiving the Host, and the chalice, they incline profoundly. The first acolyte receives the *Pax* from the master of ceremonies with the customary salutations, and gives it to the thurifer or to the second acolyte.

While the celebrant is purifying the paten over the chalice the first acolyte carries the cruets to the epistle corner, and hands them to the sub-deacon. After the second ablution he carries them back again to the credence. Meanwhile the second acolyte, after the celebrant has received the Precious Blood, takes the veil of the chalice to the gospel side, and returns to his place, genuflecting as he passes in front of the altar. They kneel for the blessing before the last Gospel, rise, sign themselves at the beginning of the Gospel, and, at a sign from the master of ceremonies, they take their candles and go to the front of the altar. Here they take up the same positions they had on their arrival at the beginning of Mass, genuflect at the words, *Verbum caro factum*, and again with the sacred ministers, when they reach the foot of the altar. Having saluted the choir they walk side by side to the sacristy in front of the master of ceremonies, and salute the cross of the sacristy, and the celebrant.

The Thurifer has no particular duties during this part of the Mass, unless the acolytes retain the torches. In this case he removes the veil from the shoulders of the sub-deacon, folds it up, and lays it on the credence.

He receives the *Pax* from the first acolyte, and gives it to

the second. At the blessing before the last gospel he kneels, and during the gospel signs himself and genuflects along with the others. He accompanies the acolytes to the front of the altar, takes his place between them, genuflects, salutes the choir, and returns to the sacristy before the acolytes.

The Choir is turned towards the altar until the chanters begin to sing the *Agnus Dei*. When the sub-deacon comes to communicate the *Pax* the clergy lay down their birettas and books, and prepare to receive it. The first in each row gives the *Pax* to the second, the second to the third, and so on. He who gives the *Pax* places his hands on the shoulders of him who receives it, and says *Pax tecum*; and he who receives it puts his hands under the elbows of him who gives it, and responds *Et cum spiritu tuo*. At the communion of the celebrant, the clergy again turn towards the altar, and incline profoundly. After the consumption of the Precious Blood they may sit until the celebrant has read the *Communion*. They rise for the *Dominus vobiscum*, and remain standing, turned towards the altar till the chanters have sung *Deo Gratias* after *Ite Missa est* or *Benedicamus Domino*, when they kneel for the blessing. They rise immediately for the last Gospel, and when the celebrant has genuflected at the foot of the altar, if their departure is not processional, they leave the choir in the most convenient order. If the departure is processional they leave in the order in which they entered, the celebrant bringing up the rear.

D. O'LOAN.

QUAESTIONES ACADEMIAE LITURGICAE ROMANAE.

THE CEREMONY OF PROFESSING A NUN *INTRA MISSAM*.

DE MISSAE ABRUPTIONE VOTORUM PRONUNTIATIONIS ERGO.

Usus invaluit in quadam Regularium Communitate, ut statis diebus infra annum Sacrum fiat, cunctis religiosae familiae praesentibus, et in eo nonnulli ex Confratribus vota emittant vel de more renovent. In eiusmodi autem functione

peragenda sequentes servantur ritus. Celebrans Missam facit usque ad communionem ambarum specierum inclusive, et post eam silet, auditque Confratres qui intelligibili voce emittunt vel renovant professionem. His expletis, brevis supplicatio instituitur, in eaque aliqui ex hymnis et psalmis decantantur. Supplicatione persoluta, recenter professi ad altare pergunt, ibique a Sacerdote, qui toto supplicationis tempore silens illic permanserat, sacra synaxi reficiuntur, post quae omnia Celebrans Missam prosequitur. Haec ergo cum metum ingerant quibusdam ex illa liturgicarum rerum familia observantissima, inquirere satagunt:

1. An et quibus de causis potuerit semper et possit Missa abrumpi, et sub qua conditione?

2. An votorum vel solemnium vel etiam simplex emissio aut renovatio merito computari valeat inter causas legitimas abrumpendi Missam?

3. Quid iudicandum de singulis in sacra functione, ut in casu?

SOLUTIO.

Ex dissertatione liturgica Rev. Dom. Hectoris Papi ex alumnis almi Collegi Capranicensis, habita in Ecclesia Presbyterorum Missionis propte Curiam Innocentianam, die 5 Maii anni 1886.

Praemittenda quaedam iudicamus veluti quaestionis exordium, ut fontes indicemus, ex quibus per legitimas conclusiones variae ad quaesita proposita responsiones hauriendae sunt. Cumque unaquaeque responsio versetur circa alicuius ritus convenientiam, ii fontes necessario sunt consulendi, qui ad rem liturgicam pertinent. Hi autem sunt primo Rubricae, quibus normam atque ordinem in Missae celebratione tenenda docemur. Secundo, alia Ecclesiasticae leges, quae in subiecta materia aliquid Sacerdotibus vel permittere vel prohibere possunt. Tertio privilegia, seu concessionem quaedam speciales per S. R. Congregationem a S. Sede factas. Demum consuetudo, quae aliquando, licet sub quibusdam limitibus, vim legis obtinet. Sicut autem in moralibus datur quandoque agendi necessitas, et de hac aliquid dicendum nobis erit, an scilicet in casu excusare valeat.

1. Hisce positis ad primi quaesiti solutionem devenimus, in quo petitur, an et quibus de causis abrumpi possit Missa.

Ad primam quaesiti partem affirmativum responsum esse dandum censemus. Agitur enim de actu qui, divinus licet ex natura obiecti, ab hominibus tamen perficiendus est. Qui cum pluribus infirmitatibus sint obnoxii, naturaliter sequitur, ut eundem actum quandoque possint, quandoque etiam tenantur abrumpere.

Quaestio igitur speciatim causas respicit, ex quibus licite Missa abrumpi potest. Quae quidem plures absque dubio sunt, et sive a Rubrica, sive ab aliis legibus referuntur. Itaque prima causa, quam Rubrica refert, est concio habenda Evangelium inter atque Apostolorum symbolum. Ait enim Rubrica Missalis (*Rit. celebr. Miss. Tit. VI, n. 6*): “Si autem sit praedicandum, Concionator, finito Evangelio, praedicet, et sermone sive concione expleto, dicitur *Credo*, vel si non sit dicendum, cantetur Offertorium.” Idem dicendum de Collatione Ordinum aliisque functionibus infra Missam agendis ex Pontificali Romano. Altera causa est matrimonium contrahendum, quod denuntiari debet: unde Concilium Tridentinum (*Sess. 24, De reform.*) docet: “Antequam matrimonium contrahatur, ter a proprio contrahentium Parocho... in Ecclesia inter Missarum solemnias publice denuntiatur inter quos matrimonium sit contrahendum. Verba Tridentini *inter Missarum solemnias* de Missa tantum Conventuali vel etiam de parochiali esse intelligenda, non vero de privatis, omnes norunt.

Tertia causa communiter admissa est solemnior processio excipienda. Quarta, quaecumque gravis necessitas, vel ex parte Celebrantis vel ex parte fidelium. Super quo tamen animadvertendum est, quod si proximorum necessitas eiusmodi naturae sit, ut vel baptisma administrari obimminens periculum debeat, vel poenitentiae Sacramentum; tunc quocumque tempore abrumpi Missa potest ac debet. Si vero non adeo grave sit ac imminens vitae discrimen, abruptio Missae permissa tantum est ante consecrationem. Excipiendus tamen casus, in quo haec abruptio esset minima, ut si Sacramentorum administratio in ipsa Ecclesia per brevi tempore fieri posset.

Quo etiam in casu advertendum est, Sacerdotem non debere altare Sacrificii e conspectu amittere (*S. Alphonsi Theolog. moral. Lib. 6, n. 354*).

Quinta causa est specialis concessio, quæ pro sua sapientia spiritui Rubricarum inhaerens S. R. C. vel explicite vel implicite concessit. Ita ex. gr. ubique locorum videre est Celebrantem Missam abruptentem, post communionem sub utraque specie peractam, ut communicandos ferventiores magisque dispositos reddat ad Dominum manducandum. Quod profecto nullibi reperitur a S. R. C. vetitum, sed indubitanter approbatum. Videre quoque licet speciales preces ab eadem S. C. confirmatas et in Missa recitandas, dum Sacrae Virgines habitum monasticum recipiunt.

Hæc communiores sunt causae, quibus abrupti potest Missa. Observandum nihilominus est, hanc abruptionem esse non posse nisi accidentalem, quæ scilicet in hoc consistat, ut aliqua functio, ad Missam non pertinens, infra Missam peragatur. Alia est enim interruptio, quæ essentialis nuncupari potest, nempe quæ sanctum Sacrificium dividat. Haec autem ultima semper est illicita, nisi gravissima necessitas excuset, puta incendium vel aliud grave periculum mortis. Ex quo oritur, eam solum Missae abruptionem esse licitam, cui conditio essentialis inest, ut, gravissima necessitate exclusa, Missa omnino absolvatur et quamprimum.

2. Inquiritur secundo, an rite Missa abruptatur vota Religionis emittendi, vel etiam renovandi causa, sive hæc vota simplicia sint, sive solemnia.

Ex dictis iam sequi videretur, prima saltem fronte, huiusmodi votorum emissionem infra Missam fieri non posse. Inter Rubricas enim Missalis ne verbum quidem legitur, quod vel a longe casum hunc respiciat. Tacet Pontificale, tacet Caeremoniale Episcoporum, tacent universae leges, sicut et generales concessionem S. R. Congregationis.

Unice consuetudo quaedam loquitur, quæ aliquando, ut superius diximus, vim legis habet. Examinandum ergo nobis est, an talis sit hæc consuetudo vota emittendi vel renovandi intra Missam, ut reapse vim legis obtinere valeat. Ut itaque consuetudo vim legis obtineat, quibusdam gaudere conditionibus debet, sine quibus corruptela iure dicitur et est. Harum

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vero conditionum prima est, ut sit *ab immemorabili*, quae profecto in casu non deest. Certo enim constat in fere omnibus religiosis Communitatibus hunc morem semper fuisse servatum, nec solum ex iis, quae ad solemnia, sed et quae ad simplicia vota obligantur. Nunc autem nemo ignorat, plures harum Communitatum ad antiquissimam aetatem ascendere.

Altera conditio, ut consuetudo vim legis habeat, est ut sit laudabilis. Iam vero quid magis laude dignum, ut infra Christi Corporis et Sanguinis reale Sacrificium aliud immisceatur Sacrificium mysticum, quo unus vel plures ex Dei servis propriam totamque Altissimo immolent libertatem? Quid dignius ut Sacerdos, sua communione absoluta, parumper in silentio super altare maneat, aliquos caelesti pane refecturus, postquam humanorum sacrificiorum maximum Deo litaverint?

Difficultas tamen aliqua exoriri posset circa tertiam conditionem, qua pollere consuetudo in casu debet, ut scilicet aperte Rubricis non contradicat, nec S. R. Congregationis decretis. Verum, re mature inspecta, non solum haec consuetudo non apparebit opposita, quinimo omnino conformis praefatis legibus. Sane illa consuetudo dicitur Rubricis contraria, quae vel actum continet Rubricis oppositum, vel per eam alicuius Rubricae impeditur executio. Iam vero functio, de qua in casu, Rubricis non contradicit, cum hae de illa sileant; nec per eam Sacerdos ab ulla Rubrica ex praescriptis adimplenda impeditur, ut consideranti patebit. Nostra ergo consuetudo non est contra, sed praeter Rubricas, quippe qua nec praecepta nec prohibita. Est proinde ita rationabilis, ut merito, iuxta Benedictum XIV. (*De synod. dioec. lib. 12, c. 8, n. 8*) retineri possit.

Addimus, non solum haud esse contrariam, quinimo Rubricis conformem, quod ex similibus casibus eruitur. Si enim Pontificale aperire libeat, plures graviores functiones infra Missam per Pontificem fieri conspiciuntur. Praeter enim collationem ordinum, habes benedictionem Abbatis et Abbatissae, consecrationem Virginum, coronationem Regis et Reginae. Si ipsum Missale aperias, conspiciere est pariter abruptionem Missae pro benedictione Sponsae. Ad harum

ergo similitudinem functionum in vecta quoque fuit infra Missam votorum emissio: quam citra dubium maximam, ut dictum est, praesferre gravitatem nemo non videt.

Sed dices: functiones superius relatae praescriptae a Rubricis sunt, non vero emissio votorum. Decretum autem, quod Missali praemittitur, iubet, *in omnibus et per omnia servari Rubricas Missalis, non obstante quocumque praetextu et contraria consuetudine*: ergo... Sed respondemus, hisce verbis proscribi omnem consuetudinem Rubricis contrariam, qualem non esse nostram satis iam vidimus.

Neque eadem consuetudo S. Pii V. Bullae contradicit, quae exigit, *ne in Missae celebratione alias caeremonias vel preces, quam qua hoc Missali continentur, addere vel recitare (Sacerdotes) praesumant*. Haec enim verba de iis ritibus ac caeremoniis intelligenda sunt, quae ad Missam pertinent, eamque immutant. Quod ex sequentibus evidenter patet, ait enim: *praecipientes ut ceteris omnibus rationibus et ritibus ex aliis Missalibus quantumvis vetustis in posterum penitus omissis* etc. Sicut ergo haec Bulla caeremonias ac ritus respicit, quae Missam immutare possunt, quod ad eam pertineant; ita e contrario nihil praecipiunt circa illa, quae nullam cum Missa relationem dicunt, eamque nullimode tangunt.

Quod demum manifestissime evincitur ex fine, quem S. Pius V. sibi in condenda ea Bulla proposuit, et expressit his verbis: *Cum unum Missae celebrandae ritum esse maxime deceat, Missale Romanum Romae imprimi mandavimus*. Unicum ergo intendit ac voluit Summus hic Pontifex in Missa ritum, eademque caeremonias, sicut exigebat tanti Sacrificii sanctitas et excellentia. Ergo ritus omnes exclusit, omnesque caeremonias, quae huic unitati minime favebant. Atqui casus noster longe alius est, agitur enim de functione omnino a Missa distincta, quae optatae unitati nulla ratione adversatur, et cuius, ut iam innuimus, Celebrans nonnisi propter silentium suum est particeps.

Cum itaque consuetudini, de qua in casu, nec antiquitas desit, nec laudis meritum, et a Rubricis, saltem in sensu explicato, non dissonet, iure inferimus, eam tamquam iustam Missae abruptendae causam considerari posse.

Quod ex auctoritate ipsius S. R. C. quoque confirmatur.

Etenim expetitur hoc sacrum tribunal, *utrum Sacerdos permittere possit, ut Moniales in quibusdam anni solemnitatibus. priusquam sacram communionem intra Missam recipiant, alta voce professionem votorum suorum renovent*, respondit: *Affirmative, dummodo accedat Ordinarii approbatio, vel adsit consuetudo. Ita decretum in Molinensi datum sub die 12 Sept. 1857 (ad dub. XIX.).*

3. Quaeritur tertio, quid de singulis iudicandum, ut in casu exponitur?

Omnia, quae casus refert, ad duo reducuntur, quorum unum caeremonias respicit, alterum hymnorum et psalmorum cantum. Primum consistit in votorum emissionem vel renovationem, in processione et in sacra communione, dum Sacerdos super altare manet. Quae tria cum seu in se spectatis, seu quod ad ordinem attinet, nil a Rubricis dissonum contineant, imo e contra perfecte cum illis concordent, omnia probanda esse censemus. Quod ad cantum spectat, nil pariter est, quod minus laudabile iudicari queat.

Tantum hic animadvertendum opportune credimus, hymnos istos et psalmos ex sacra Scriptura ac Liturgia ad literam sumptos esse debere, alioquin ex se reprobandi essent. Nulli enim, nisi Ecclesiae exclusive competit ius aliquid immutandi in sacris verbis, seu ecclesiasticis, seu a potiori divinis. Hinc est, quod in nuper citato decreto (*Dub. XVIII.*) quaerebatur a S. R. C. quid censendum esset de aliqua praefatorum verborum immutatione, ex. gr. *Exaudiat te Dominus in die PROFESSIONIS* etc. *Tremens FACTA* sum ego etc. Porro S. R. C. definiēbat, id *non licere*, nisi hae mutationes probatae fuissent a Sancta Sede. Et merito, seu ob verborum eiusmodi venerationem, seu ad funesta consecratoria vitanda, quae ex hac privata potestate, tam fidei quam moribus obvenire possent.

Itaque his suppositis, hymnorum psalmorumque cantus laude dignissimus est, et Rubricis conformis, quae eundem ordinant dum Sacrae Virgines velum suscipiunt, sicut et in aliis huiusmodi functionibus, ut ex Pontificali Romano constat.

Ergo concludimus, omnibus inspectis, sive quae circa primam, sive quae circa secundam, quemadmodum circa tertiam casus petitionem exposita fuere, consuetudinem de qua est quaestio, licite et laudabiliter retineri ac continuari posse.

DOCUMENTS.

THE USE OF BUTTER AT THE COLLATION ON FASTING DAYS
IN IRELAND.

SUMMARY.

Case stated by the Irish Bishops as to the interpretation of the Indult of 1883. The Sacred Congregation answers (17th July, 1889), "juxta exposita qui utuntur butyro in collatione serotina non esse inquietandos."

Roma li 5 Agosto, 1889.

ILLME. AC RME. DOMINE,

Quod totius Hiberniae Episcoporum nomine quaerit Amplitudo Tua, nimirum quonam sensu intelligenda sint verba Indulti mense Januario anni 1883, a Suprema et Universali Inquisitione volis concessi: "Consuetudinem sumendi butyrum in collatiuncula, diebus jejunii, permitti posse," cum vero consuetudo ejusmodi antea in Hibernia non vigeret, propositum nunc fuit dubium S. Congregationi. Porro in Comitibus Ferae IV., die 17 mox elapsi mensis Julii Eñi ac Rñi Patres de ea re agentes decreverunt: "Juxta exposita qui utuntur butyro in collatione serotina non esse inquietandos." Quam quidem sententiam Sapientia Sua in audientia ejusdem diei benigne adprobavit.

Interim precor Deum, ut te diu adjuvet et sospitet.

A. T.

Ad obsequia paratissimus

JOANNES CARD. SIMEONI, *Praefectus.*

✠ D. ARCHIEP. TYREN., *Secretarius.*

Concordat cum originali,

✠ MICHAEL LOGUE,

*Archiepiscopus Armacanus,
Totius Hiberniae Primas.*

INSTRUCTION FROM THE CONGREGATION *DE PROPAGANDA*
FIDE REGARDING THE FACULTY OF INVESTING THE
FAITHFUL IN THE SCAPULARS AND OF BLESSING BEADS.

SUMMARY.

The bishops of countries subject to the Propaganda will receive, as before the issuing of the degree of the 16th July, 1887, the power

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of erecting Sodalities, of blessing beads and scapulars, &c., direct from the Propaganda, without having to seek the permission from the Superiors of the different Orders.

It is necessary to have the names of the members of Confraternities entered on the register of the Confraternity.

EX SECRETARIA S. CONGREGATIONIS DE PROPAGANDA FIDE.

Romae die Iunii ann. 1889.

ILLME. AC REVME. DOMINE.

Sacrae huic Fidei Propagandae Congregationi dudum iam anteactis temporibus auctoritas per Summos Pontifices facta fuerat tribuendi Archiepiscopis, Episcopis, Vicariis et Praefectis Apostolicis aliisque Missionum Moderatoribus ab eadem S. Congregatione dependentibus, facultatem erigendi in locis sibi subiectis quascumque pias Sodalitates a S. Sede adprobatas, iisque adscribendi utriusque sexus christifideles, ac benedicendi coronas et scapularia earundem sodalitatum propria, cum applicatione omnium Indulgentiarum, quas Summi Pontifices praedictis Sodalitatibus, coronis et scapularibus impertiti sunt. Verum postquam per Decretum Sacrae Congregationis Indulgentiarum et SS. Reliquiarum editum die 16 Iulii anno 1887, constitutum est quod Confraternitates SSmae. Trinitatis, B. M. V. a Monte Carmelo, et septem Dolorum, ne eadem erigerentur nisi *requisitis antea et obtentis a respectivorum Ordinum Superioribus pro tempore existentibus literis facultativis pro earundem erectione*, a nonnullis dubitatum est num praedictum decretum loca etiam Missionum respiceret, in quibus plura rerum adiuncta prohibent quominus quae per illud praecipuntur commode possint executioni mandari.

Quapropter ad omnem ambiguitatem e medio tollendam SSmus. D. N. Leo Pp. XIII in audientia diei 15 superioris mensis Decembris a R. P. D. Secretario praedictae S. Congregationis Indulgentiarum et SS. Reliquiarum habita, declarare benigne dignatus est Sacrum hoc Consilium Propagandae Fidei eisdem facultatibus quoad erectionem Confraternitatum a S. Sede adprobatarum uti prosequi posse, quas ante promulgationem praedicti Decreti diei 16 Iulii anno 1887 habebat. In Audientia vero diei 31 superioris mensis Martii habita ab infrascripto Sacrae Congregationis de Propaganda Fide Secretario eadem Sanctitas Sua insuper iussit ut per hanc S. Congregationem, non obstante quavis praevia S. Sedis prohibitione, libera facultas tribui possit erigendi etiam Confraternitates SSmi. Rosarii, ita tamen ut fideles iis adscripti non lucrentur nisi indulgentias communiter concessas omnibus in genere Confraternitatibus canonice erectis.

Moderatores igitur Missionum huic Sacrae Congregationi Fidei Propagandae subiecti facultates ab eadem sibi faciendas quoad omnium Confraternitatum erectionem, fidelium in easdem adgregationem, scapularium benedictionem et indulgentiarum applicationem, valide et licite exercere se posse sciant quin a quopiam cuiusvis Regularis Ordinis Moderatore veniam aut assensum expetere aut obtinere antea teneantur. Quoad Confraternitates SSmi. Rosarii tamen, si velint eas ita constitutas ut fruantur etiam peculiaribus illis indulgentiis, quae competunt Confraternitatibus erectis auctoritate Magistri Generalis Ordinis Praedicatorum, tunc ad eum recursum habeant oportet.

Hac vero data opportunitate nonnulla insuper quoad praedicta notantur. Dubitarunt aliqui num ad adgregandos fideles cuiusdam loci alicui Confraternitati necessaria foret praevia ibidem eiusdem Confraternitatis canonica erectio. Verum licet il in fidelium commodum profecto cederet, ac plerumque consulendum videatur, necessarium tamen non est cum sacerdotes adsunt qui fideles in Pias Sodalitates adsciscendi facultatem habeant. Hoc tamen in casu sacerdotes praedicti tenentur fidelium cooptatorum nomina ad proximiorum Confraternitatem, cui eos adlegerint, transmittere, aut ad proximiorum domum religiosam respectivam, si de Confraternitatibus agatur, quae regularis cuiusdam Ordinis auctoritate fuerint erectae.

Quod vero pertinet ad recensenda in albo Confraternitatum nomina fidelium iisdem adlectorum, id tamquam necessaria conditio absolute requiritur ut indulgentias Confraternitatibus adnexas lucrari fideles queant. Quapropter ab ea lege derogari nequit nisi per peculiaria Indulta quae solum determinatos casus et certa loca respiciant.

Attamen si quando ob ingentem fidelium adgregandorum numerum aliave ratione contingat eorum nominum in albo recensionem difficultatem sacerdoti cooptanti facessere, tunc designare is poterit unam vel plures pro opportunitate sibi visas personas, quae fidelium nomina scripto referant in catalogum, quem ipse postea subsignabit, et ad proximiorum Confraternitatem seu domum religiosam, uti superius dictum est, transmittat.

Ergo interim Deum precor ut Te diutissime sospitet.

Ad officia paratissimus

IOANNES CARD. SIMEONI, *Praefectus*.

✠ DOMINICUS ARCHIEP. TYREN., *Secretarius*.

LETTER FROM THE SACRED CONGREGATION OF BISHOPS AND
REGULARS ADDRESSED, BY THE DESIRE OF HIS HOLINESS,
TO ALL THE BISHOPS OF THE CHURCH.

SUMMARY.

Our Holy Father exposed in his Encyclical Letter of the 20th of August, 1884, the plots of the Freemasons to possess themselves of Rome.—How they were encouraged by certain representatives of the Italian Government.—Recently his Holiness dealt more fully with this subject in this Allocution delivered in the Consistory held on the 30th of last June. By desire of his Holiness, the Congregation of Bishops and Regulars, now directs all the bishops to have this Allocution read aloud in the vernacular in all churches for the people. The bishops are to instruct their priests to explain to the faithful the wickedness of the proceedings exposed in the Allocution, to warn them against secret societies, and encourage them to the defence of the liberty and rights of the Holy See.

Finally, the bishops will order public prayer and pious works in expiation of the insult offered to God by the erection in the streets of Rome of a statue to the apostate Bruno.

SACRA CONGREGATIO EPISCOPORUM ET REGULARIUM NEGOTIIS
PRAEPOSITA PATRIARCHIS, PRIMATIBUS, ARCHIEPISCOPIS, EPIS-
COPIS CAETERISQUE LOCORUM ORDINARIIS.

Varium ac multiplex genus moliminum, insidiarum et artium, quo tenebricosa Massonum societas Christi regnum in terris contendit evertere, perspicue explicatum fuit a Ssño Domino Leone XIII. per Litteras encyclicas die 20 Aprilis, anno 1884 datas, quarum initium: "*Humanum genus.*" Ad eam eversionem parandam consilium initum pertectumque est potiendi Urbe Roma, cuius consilii ratio simplices quidem latere potuit callidis declarationibus et promissis deceptos fallere tamen prudentiores non potuit. Non enim obscura erant incitamenta et auxilia quibus oppugnationem urbis fovebat secta nequam ubique gentium diffusa, obtendens Italiae prosperitatem et decus, licet huic impenderent ob eam rem pericula externa et dissidia intestina: Pravum illud consilium apertius se prodidit ex iis quae subinde acta sunt in gravem Ecclesiae et Romani Pontificatus perniciem. Sane eo loco quo res nunc est nemo nisi volens decipi posset, postquam adversae sectae procures potentiorum elati patrocinio eorumque favore qui rei summae praesunt, re et

verbis declararunt quid expetierint ut extremum in Urbe oppugnanda. Re quidem, dum testem esse voluere civitatem sanctam honorum quibus extulerunt apostatae impurissimi flagitia et contumaciam, verbis autem quum principum suorum voce testati sunt palam, auspicari se per ea solemnia religionem novam in qua, spreto immortalis Dei dominatu, divinus humanae rationi adhibetur cultus.

Plane haec iam omnibus comperta sunt, quippe quae graviter ac dilucide orbi universo denunciavit, merita inusta ignominiae nota, Summi Pontificis augusta vox per Allocutionem quam habuit in Consistorio extra ordinem coacto. Iunio mense exeunte. Quamvis autem Pontificia oratio potissime spectaverit ad tuendam fidem Italorum, quae maxime petitur insidiis vocaturque in discrimen, atque imprimis Romanorum, inter quos nefarium scelus patratum fuit, censenda tamen ea res non est ad Episcopos et fideles ceterarum gentium non pertinere. Siquidem in hac urbe principe Catholici nominis bellum indictum est atrox communi fidei ac religioni, eiusque Capiti supremo, simulque iacta contumelia lacessiti sunt omnes qui hanc profitentur fidem et huic Capiti obtemperant. Propterea Sacra haec Congregatio Episcoporum et Regularium negotiis praeposita, ex mandato Sanctissimi Patris, omnibus Patriarchis, Archiepiscopis, Episcopis et ceteris Ordinariis Catholici orbis munus iniungit :

I.^o Ut in omnibus ecclesiis sibi subiectis ea hora qua maxima populi frequentia est recitari curent memoratam Allocutionem Pontificiam in vernaculum sermonem translatam :

II.^o Ut per Litteras Pastorales, sermones parochorum, aliorumque sacerdotum qui sacras conciones habent doceri curent fideles gravitatem facinoris de quo in eadem Allocutione agitur, quid valeat, quo spectet, nec non discrimen cui obnoxia est cuiusque religio et fides propter eam sectam quae incautos petens astu et insidiis, in Romanum Pontificatum vires omnes intendit. Moneantur porro impense fideles de obligatione qua tenentur eas vitare insidias, eam sectam oppugnare, fidem tueri, ac strenue testari voce et operibus omni denique ratione et ope legitima defendere Romani Pontificis iura, cogitantes cum libertate Illius arcte suam cuiusque libertatem esse coniunctam.

III.^o Demum ut creditis sibi fidelibus publicas preces praescribant itemque opera expiatoria et salutaris poenitentiae quibus sarciantur iniuria per triste monumentum in Urbe positum divino Numini illata, placetur Eius ira, quam hominum crimina provocarunt, et abundet misericordia Eius cum in Ecclesiam suam quam securae pacis denuo compotem faciat, tum ipsos hostes,

quos ad bonam frugem conversos in maternum illius complexum reducat.

Datum Romae die 18 Iulii, 1889.

I. CARD. VERGA, *Praef.*

✠ FR. ALOISIUS EPISCOPUS CALLINIGEN, *Secretarius.*

ALLOCUTION OF HIS HOLINESS, LEO XIII. [REFERRED TO IN ABOVE LETTER OF THE S. CONGREGATION], DELIVERED IN CONSISTORY ON THE 30TH JUNE, 1889.

SUMMARY.

The efforts of the Sects directed against Rome as the capital of the Catholic world.—Insult offered to the Holy See and the Catholic Religion by raising a statue in Rome to the apostate Bruno.—The revolting display of irreligion on the occasion.—The Italian Bishops are requested to make known to their people the deplorable state of things in Rome, and to encourage them to pray for the liberty and exaltation of the Holy See.

SANCTISSIMI DOMINI NOSTRI LEONIS DIVINA PROVIDENTIA PAPAE
XIII. ALLOCUTIO HABITA IN CONSISTORIO DIE XXX. IVNII
AN. MDCCCLXXXIX.

VENERABILES FRATRES,

Quod nuper, cum Vos hoc ipso in loco alloqueremur, novas easque graviores iniurias contra Ecclesiam romanumque Pontificatum comparari in hac alma Urbe diximus, id plane est summo cum animi Nostri dolore omniumque bonorum offensione patratum. De qua re convocari Vos extra ordinem iussimus, ut liceat promere in medium, quo Nos modo affecerit indigne factum, itemque libere, uti par est, in conspectu vestro tantum nefas exsecrari.

Post conversionem rerum italicarum, romanaeque expugnationem urbis, vidimus profecto religionem sanctissimam Sedemque Apostolicam longa iniuriarum serie violari.

Sed pravae hominum sectae acriter ad peiora, nondum concessa, tendunt. Obstinavere animis principi catholici nominis urbi omnis profani moris impietatisque imponere principatum: atque huc flammam invidiae undique collectas admovent, ut hanc Ecclesiae catholicae velut arcem adorti, opportunius moliantur ipsum lapidem angularem, quo illa nititur, funditus, si fieri posset, evertere. Revera, quasi non satis ruinarum tot iam annos edidissent, en semetipsos

conati audaciâ vincere, uno ex sanctissimis anni christiani diebus, monumentum statuunt in publico, quo contumax in Ecclesiam spiritus posteritati commendetur; simulque doceatur, capitale cum catholico nomine geri bellum placere.

Id velle, nominatim machinatores facti fautoresque praecipuos, res loquitur ipsa. Augent honoribus hominem dupliciter transfugam, haereticum iudicio convictum, cuius usque ad extremum spiritum est provecta adversus Ecclesiam pertinacia. Imo his ipsis de causis ornandum censuere: neque enim in eo vera decora constat fuisse. Non singularem rerum scientiam: sua quippe ipsum scripta *pantheismi* arguunt turpisque *materialismi* sectatorem, vulgaribus implicatum erroribus, a semetipso non raro dissidentem. Non ornamenta virtutum, cum contra mores eius documento posteritati sint extremae nequitiae corruptelaeque, quo hominem possunt non domitae cupiditates impellere. Non praeclare facta, non egregia in rem publicam merita: suetae illi artes, simulare, mentiri, sibi esse deditum uni, nec ferre si qui secus sentiret, adulari, abiecto animo pravoque ingenio. Honorum igitur, quos tali viro tantos habuerunt, ea vis, ea prope vox est, seorsum iam a doctrina divinitus tradita, seorsum a fide christiana vitam omnem institui mentesque hominum a potestate Iesu Christi penitus vindicari oportere.

Quod plane idem est sectarum malarum consilium atque opus, quae, quacumque vi possint, alienare a Deo contendunt totas civitates; et cum Ecclesia romanoque Pontificatu infinito odio atque ultima dimicatione confligunt.

Quo autem et iniuria foret insignior et causa notior, dedicationem fieri magno apparatu, maiore frequentia placuit. Multitudinem non exiguam sua intra moenia undique accitam per eos dies Roma vidit: circumducta impudenter infesta religioni vexilla: quodque maxime horribile est, nec defuere signa cum simulacris *nequissimi*, qui subesse in caelis Altissimo recusavit, princeps seditiosorum, cunctarum instimulator perduellionum. Scelesto facinori insolentia concionum scriptorumque addita, in quibus rerum maximarum sanctitati sine pudore, sine modo illuditur, vehementerque illa extollitur, exlex cogitandi libertas, quae pravarum opinionum fecunda procreatrix est, unâque cum moribus christianis fundamenta quatit disciplinae societatisque civilis.

Tam triste autem opus longa praeparatione curari, instrui, perfici licuit non modo scientibus qui praesunt, sed favorem atque incitamenta proluxe aperteque praebentibus.

Acerbum dictu, ac simile portenti est, ab hac alma urbe, in qua domicilium Vicarii sui Deus collocavit, rebellantis in Deum rationis humanae manare praeconium : atque unde incorrupta Evangelii praecepta et consilia salutis petere orbis terrarum consuevit, ibi, conversis inique rebus, nefarios errores ipsamque haeresim monumentis impune consecrari. Huc Nos traxere tempora, ut *abominationem desolationis* videremus in loco sancto.

In tanta indignitate rerum, quoniam christianae reipublicae regimen cum custodia tutelâque religionis commissum Nobis est, testamur, offensam contumeliâ Urbem, sanctitatemque fidei christianae ignominiose violatam : universoque orbi catholico sacrilegum facinus, querendo indignandoque, denunciamus.

Verumtamen utilia documenta fas est ex iniuria capere. Hinc enim magis magisque apparet, num quieverint everso principatu civili, hostiles animi, an aliud expetant ut extremum, scilicet ipsam aequare solo sacram Pontificum auctoritatem, fidemque christianam ex stirpe delere. Similiter eminet, num Nos in repetendis Apostolicae Sedis iuribus humanâ aliqua re, an potius libertate apostolici muneris, dignitate Pontificis, atque ipsâ rerum italicarum germana prosperitate moveamur.

Denique ex hoc ipso rerum eventu nimium nosse licet, quid valeant et quo ceciderint tam multa et ampla, quae initio promittere ac spondere non dubitaverant. Obsequia enimvero omnisque venerationis officia, quibus romanum Pontificem honestari liberaliter se velle aiebant, iniuriae contumeliaeque gravissimae sensim consecutae sunt ; quarum nunc maxima atque in omnium luce et conspectu mansura, impuri perditique hominis monumentum. Hanc item Urbem, quam fore semper et gloriosam et tutam romani Pontificis sedem affirmabant, caput esse novae impietatis volunt, ubi rationi humanae, velut in divino fastigio positae, cultus adhibeatur absurdus et procax.

Itaque reputate apud vos, Venerabiles Fratres, quaeenam Nobis in summo fungendo munere Apostolico, vel libertas vel dignitas relicta sit. A metu et periculo ne persona quidem abest Nostra : nemo enim unus ignorat, quorsum conspirent quidve petant homines pessimorum partium ; nec quisquam est quin videat, eos ipsos, secundis usos temporibus, et numero in dies et impudentia magis valere, decretumque habere non ante quiescere, quam res ad extremum casum perniciemque compulerint. Quod si in re, de qua conquerimur, unâ deterrente utilitatis caussa, non tanta illis data licentia, ut prava sua consilia vi etiam manuque infestâ persequerentur, nemo facile sibi suadere queat, non aliquando, opportunitatem nactus, ad id quoque

sceleris esse venturos ; maxime quod in eorum sumus potestate, qui nec verentur sic criminari Nos publice, quasi inimico atque infenso in Italicas res animo essemus.

Nec minus metuendum est, ne proiecta ad omne facinus audacia perditorum hominum inflammataeque libidines, non aequae semper coerceri possint et restingui, si forte tempora inciderint magis formidolosa et turbulenta, seu propter civiles turbas rerumque publicarum conversiones, seu propter motus calamitatesque bellorum. Ita eo testatius apparet, quae demum conditio teneat summum Ecclesiae Caput, Pastorem et Magistrum catholici nominis.

Hac Nos profecto acerbitate aegritudinum et mole curarum, devexa praeterea ut sumus aetate, pene fracti conficeremur, nisi erigeret animum viresque sustentaret quum exploratissima spes, fore nunquam ut Vicarium suum divina ope Christus destituat, tum conscientia officii, qua sancte monemur, eo Nos debere firmitus ad gubernacula Ecclesiae incumbere quo saeviat in eam acrius errorum et cupiditatum ab inferis concitata procella. Spem igitur et fiduciam omnem habemus in Deo sitam, cuius agitur caussa, confisi maxime deprecatione praesentissima, quam incenso animi studio imploramus, magnae Virginis, christiani populi Adiutricis, itemque beatorum Principium Apostolorum Petri et Pauli, quorum in tutela et praesidio alma haec Urbs feliciter semper conquievit.

Iamvero, quemadmodum vos, Venerabiles Fratres, dolores Nobiscum precesque ad Deum, conservatorem et vindicem Ecclesiae suae assidue consociatis, ita minime dubitamus, quin Venerabiles Fratres, per Italiam Episcopi, sint idem facturi constanter, atque adeo intentiore cura et opera, prout temporum poscunt discrimina, populo quisque suo sint consulturi.

In hoc praecipue contendant hortamur, ut aperiant illis planeque declarent, quantae iniquitatis et perfidiae instituta a religionis iisdem. que patriae hostibus sint ad perficiendum suscepta. Rem videlicet esse de summo verissimoque bono, quod fide catholica continetur ; nihil hostes conari impensius, quam ut italas gentes ab ea fide divellere possint et abstrahere, cuius munere omnis generis gloria et prosperitate ipsae diutissime floruerunt ; viris autem catholicis nefas omnino tantis periculis indormire vel leviter occurrere ; sed esse oportere in sua fide profitenda animosos, in tuenda stabiles, alacres quoque et paratos ad quasvis iacturas, si res postulent, pro ipsa faciendas.

Quae quidem documenta et monita cives romanos propius attingunt, quippe quod eorum fides, ut palam est, in periculosiores

quotidie offensiones callide adducatur. At ipsi vero, quanto amplius a Deo fidei beneficium, ex tanta cum hac Apostolica Sede vicinitate et coniunctione, se habere sciunt, tanto magis in ea perseverare meminerint, patribus illis maioribusque digni, quorum fidem praeclara toto orbe fama celebravit. Ipsi porro atque Itali omnes, omnesque ubique catholici, tum precibus tum omni piorum operum genere, ne cessent a Deo contendere, si iram suam tot in Ecclesiam nefariis conviciis insanisque contentionibus provocatam, clementius remittat, et communibus bonorum votis, misericordiam, pacem, salutem efflagitantium, benignissime obsecundet.

WHAT PRAYERS ARE NECESSARY TO COMPLY WITH THE
USUAL CONDITION OF "PRAYING FOR THE INTENTION OF
THE POPE" TO GAIN AN INDULGENCE.

DE INJUNCTO OPERO ORANDI AD INTENTIONEM SUMMI PONTIFICIS PRO
LUCRANDIS INDULGENTIIS.

Quum inter pia opera, quae ad lucrandas indulgentias praescribuntur, fere semper injungatur aliqua oratio ad mentem seu intentionem Summi Pontificis effundenda, hinc sequentium dubiorum solutio ab hac Sacra Congregatione Indulgentiarum et SS. Reliquiarum humiliter expostulatur :

I. Cum ad lucrandas indulgentias, sive plenarias, sive partiales, praescribitur ad mentem seu intentionem Summi Pontificis orare, sufficitne, ut nonnulli docent, orare mentaliter ?

Et quatenus negative.

II. An sit rejicienda opinio docens recitationem devotissimam etiam unius *Pater* et *Ave* cum *Gloria Patri*, sufficere ad explendam conditionem orandi pro Summi Pontificis intentione, vel potius admittenda opinio illorum qui requirunt recitationem quinque *Pater* et *Ave*, aut orationes aequivalentes ?

Quibus dubiis Sacra Congregatio rescripsit :

Ad I. *Laudabile quidem esse mentaliter orare, orationi tamen mentali aliqua semper adjungatur oratio vocalis.*

Ad II. *Detur Decretum in UNA BRIOCENSI sub die 29 Maii 1841 ad Dubium III.*

Datum Romae ex Secretaria ejusdem Sacrae Congregationis die 13 septembris 1868.

SERAPHINUS CARD. VANNUTELLI, *Praefectus.*
ALEXANDER EPISCOPUS OENSIS. *Secretarius.*

NOTICES OF BOOKS.

SPIRITUAL RETREATS. By the Most Rev. George Porter, S.J.,
Archbishop of Bombay. New and enlarged edition.
London: Burns & Oates.

To those who have not seen the former edition of the *Spiritual Retreats* it may be necessary to describe briefly their origin, and the plan followed in giving them to the public. The origin of the book we cannot better describe than by transcribing the title-page, where we are informed that it is made up of "notes of meditations and considerations given in the Convent of the Sacred Heart, Roehampton." The "notes," we presume, were written and prepared for the press by a member of the community.

The plan followed by the compiler of the "notes" is simple and natural. Each meditation, and each consideration, has a distinct chapter to itself. The Meditations are preceded by "Preludes" and divided into "Points," and under each is given the substance of the matters touched on by the Retreatant. The Meditations thus arranged are very well suited for private persons, though, if we might venture to offer a suggestion, many of them could be improved by being shortened. Writers and compilers of meditation books, such as this is evidently intended to be, should always bear in mind, that it is thoughts and not words we look for in the time of meditation.

In the former edition were published "Notes" of three Retreats. To this edition the "Notes" of a fourth Retreat, given in 1877, have been added.

LEAVES FROM THE ANNALS OF THE SISTERS OF MERCY.
By a Member of the Order of Mercy. Vol. III. New
York: The Catholic Publication Society. London:
Burns & Oates.

THIS volume of the *Leaves* will prove highly interesting to Catholics in America, as it contains the history of the foundation and spread of the Order of Mercy in Newfoundland and the United States; while to Irish readers it can hardly be less interesting. For from Ireland went forth the brave and noble ladies, who, in the face of hardships and dangers, enough to damp the boldest courage,

pioneered the Order of Mercy on the Western Continent. It was not the separation from their relatives that tried the courage of the sisters who volunteered for the American mission. In joining Religion, they had already snapped the bonds of mere flesh and blood. Neither was it the distant exile from their quiet convent home in holy Ireland, nor their severance from their beloved sisters, nor the long and dangerous sea-voyage. All these, though sufficiently trying, were as nothing compared with the hardships that awaited them in the new scene of their labours. Before the arrival of the Sisters of Mercy, nuns were all but unknown in America. The "know-nothing" spirit then rampant regarded them with the utmost suspicion, and again and again thwarted them in their efforts to relieve, not the spiritual wants only, but even the temporal wants of the afflicted. Then there were those awful journeys to and fro, often in mid-winter, over the almost trackless prairies, the poor sisters, or sister—for they had sometimes to travel singly—huddled in the corner of a big, lumbering wagon, dragged along at a snail's pace, and from time to time getting embedded in a rut from which often two, or even four hours were required to extricate it! But, God aiding them, they overcame every obstacle, triumphed over every difficulty, and spread their holy Institute from East to West and from North to South.

The volume contains many most interesting biographical sketches, and many anecdotes both instructive and amusing. Among others we are introduced to Bishop Fleming, who brought the sisters to Newfoundland in 1842; Bishop O'Connor, of Pittsburg,—the hero of the book, if it has one—who in 1843 brought with him from Carlow seven sisters for his new diocese. More interesting, however, are the too brief sketches of some of the more remarkable sisters, among whom we may mention Mother Joseph Nugent, "the first Sister of Mercy professed in America." To her we are told "Greek and Latin classics, and French and Italian literature were thoroughly familiar." One of the noblest characters in all that galaxy of virtue and worth with which this volume of the *Leaves* makes us acquainted is Mother M. Augustine M'Kenna, a native of County Monaghan. Did the book contain nothing more than the sketch of Mother Augustine's noble but chequered life it would still be a valuable contribution to Christian literature. "The daughter of an Irish giant" as she herself used to say, she was foremost in every labour, and loved to be placed where the labour was hardest, and the toil most severe. Though gentleness itself she had a mind of

masculine strength and vigour, which both in her school-days and in after life she stored with varied knowledge. Among her other gifts she possessed the poetic faculty in no mean degree, and at least one volume of her *Poems and Plays* was published. Here is one sweet little specimen of her poetry, copied from the volume before us :—

“ I awake. Not Liffey’s water
But the Susquehanna’s flows,
Through the lovely Strucca valley,
Adding to its soft repose ;
Speaking to my heart of exile
Separation and distress,
O my God ! thou God of mercy
Sanctify this loneliness.”

Though we have already extended this notice beyond all reasonable limits, yet we cannot refrain from giving our readers a sample of the many amusing anecdotes which are scattered through the volume. Mother Catherine Seton (still living though born in 1800) has spent the greater part of her life in endeavouring to reclaim the inmates of the prison.

“ This good woman is loved and venerated by thousands in the prisons and outside them ; she is truly the prisoners’ friend, and in that capacity has inherited strange bequests. Once a trunk supposed to contain clothing for the poor came to her express from Philadelphia. Its contents were pistols, jemmies, and other burglars’ tools, with one suit of clothing, the dying legacy of a noted burglar, whom Mother Seton had made many efforts, not unsuccessfully, to reform.”

This reminds us of O’Connell’s grateful client, who, in return for the great advocate’s successful defence of him against a charge of cattle-stealing, told “ his honour,” if ever he wanted to lift a “ good baste ” to choose one that spent the night in the middle of the field.

We turn from the *Leaves* with unfeigned regret. Seldom, indeed, has it been our lot to meet with so readable a book, whether in the domain of truth or of fiction.

D. O’L.

LIVES OF THE FATHERS OF THE DESERT. Translated from the German of the Countess Hahn-Hahn, by E. F. B., with an Introduction on the Spiritual Life of the first six centuries, by J. B. Delgairns, Priest of the Oratory. Second Edition. London : Thomas Baker.

THIS deservedly popular book is too well known to require a lengthy notice. The first edition of the English translation was

published in 1867, and contained, as does the present edition, an introductory essay by the learned Oratorian, Fr. Dalgairns. Books like the *Fathers of the Desert* are very much wanted at present. People now-a-days are becoming very lax in their notions about penances and mortifications. A converted sinner thinks he deserves great praise if he abstains fairly from grievous sin; the idea of undergoing any severe penance never enters his mind. Mortification is regarded by the great bulk of "good-living" folks as beautiful in theory, but not intended to be practiced by such as them, nor to be by any means necessary for salvation. A thoughtful read through this book would be good for both classes. The sinner would here learn how to make atonement for his sins in earnest, and would perhaps be induced to undergo the easy purgatory of penance, rather than wait for the terrible torments of the purgatory beyond the grave; while those who have never been exactly wicked when they learn that even anchorets like St. Arsenius, feared death, will be prepared to put a little more restraint on themselves, even in lawful things than they have been accustomed to.

THE HISTORY OF CONFESSION. Translated from the French of the Rev. Ambrose Guillois, by Louis de Goesbriand, D.D., Bishop of Burlington, Vt. New York, &c.: Benziger Brothers.

FATHER GUILLOIS wrote the work, of which this is a translation, in the form of letters to a young lawyer, a friend of his. This young man had for a while led a most regular and devout life, but having gone to Paris he met with wicked companions, whose example he copied. To win him back to the practice of religion, and especially to reconcile him to the Sacrament of Penance, against which he railed as a mere human institution, his friend addressed a series of letters to him. Of his little treatise Father Guillois himself says:—"Short as it is, it has cost us long and laborious researches. There are to be found in it facts that have not yet been collected together; nay, there are in it facts that have never before been published. In this volume will be found matter for a course of instructions on confession, and a mass of facts and testimonies, for which it would be necessary to search four or five hundred volumes, many of which have become quite rare."

Any one who reads this little book will feel convinced of the justness of Father Guillois' commendation. It is indeed an admirable

defence of the Catholic doctrine regarding confession and absolution, and nowhere, not even in the best treatises on Dogmatic Theology, have we seen the subject treated with such lucidity, skill, and erudition. The author does not adopt the dry, uninteresting, and—shall we say it?—uninstructive, method followed by nearly all our writers on Dogma. His method is historical. He is not satisfied with giving a fleshless skeleton, made up of majors and minors, and conclusions jointed together by an unexplained, and sometimes, at least in the author's sense, unexplainable text of Scripture. Going back to the fall of Adam, he shows how from that very moment confession of sin became necessary. The practical recognition of this divine precept, contained in primitive revelation, he traces through the Patriarchs and the Jewish Commonwealth down to the time of our Lord. And from every conceivable source he piles proof upon proof to show that, not by the descendants of Abraham only was this precept obeyed, but that the Gentiles in every nation of the earth, from the highly-cultivated Egyptians and Greeks to the man-eating aborigines of Australia recognised the existence of this precept, and conformed to its requirements.

Sacramental confession is similarly dealt with. Its institution by our Lord, the precise form of its institution, the practice of the faithful in regard to it during the first centuries of the Church's history, are all admirably treated. Writers of all shades of belief are pressed into the author's service, and eloquent tributes to the utility of confession, and the consolations that flow from it are extracted from them. The concluding chapter is devoted to the "Seal of Confession," and here, as in every one of the eleven chapters of which the book is made up, the author puts and keeps clearly before us what he wishes to demonstrate, and then demonstrates it by hard facts as well as arguments in a way to convince any reasonable person.

D. O'L.

THE PRACTICE OF HUMILITY. By His Holiness Pope Leo XIII. London: Burns & Oates. New York Catholic Publication Society.

HANDBOOK OF HUMILITY. From the Italian of Father Joseph Ignatius Franchi. Same Publishers.

HUMILITY, we are told, is the foundation on which the other virtues must rest, and the higher we desire to raise the edifice of perfection the deeper must we sink the foundations of humility,

Any one, therefore, who wishes to be holy, even in a moderate degree, must first learn to be humble, at least in a moderate degree. But whether we desire the first degree of humility, or the second, or the third degree, a careful study of the maxims of his Holiness, and of the burning words of Father Franchi, cannot fail to be of the utmost service in enabling us to attain the object of our desires.

IS ONE RELIGION AS GOOD AS ANOTHER? By the Rev. John MacLaughlin. London: Burns & Oates.

FATHER MACLAUGHLIN is to be congratulated on the favourable reception accorded to his book. But two years published it has already reached the fifteenth thousand, and yet the demand seems in no way to slacken, but to grow apace. We have already had the pleasure of noticing Father MacLaughlin's book. To what we said then we have little now to add. Nor does the book require that we should add anything. Some books, like green sticks, need the constant application of the bellows to puff them into life. But it is not so with the one now before us. It did not stand in need of puffing at the beginning of its days; much less then does it stand in need of it now, when its worth is recognised, and its power felt.

The present issue of the book contains a large number of reviews of itself, reprinted from the leading literary journals of Great Britain, Ireland, America, and the English-speaking colonies. The majority of these journals are non-Catholic, yet all join in one chorus of praise. The subject is one that excites the sympathies of all Christians, and we shall be very much surprised if the spread of Father MacLaughlin's book does not have the effect of bringing many wavering minds to see that there is one religion which is better than all others; one religion besides which there is no other.

Father MacLaughlin has done for "Indifferentism"—by the way why has he dropped this expressive and highly appropriate title?—what Father Lambert, the author of the *Notes on Ingersoll* and *The Tactics of Infidels*, has done for the scurrilous atheism of America. He has scotched, if not killed it, and has rendered it impossible for anyone who has read his book ever again to profess the belief that one religion is as good as another.

D. O'L.

THE IRISH ECCLESIASTICAL RECORD.

OCTOBER, 1889.

DRUNKENNESS V. TEETOTALISM.

"O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil."—*Othello*, Act ii., scene 3.

NO one who possesses a spark of interest in the welfare of our race, or in the salvation of souls, can be indifferent to the awful ravages that drink is still causing among our people. The temporal calamities and physical evils attendant upon drunkenness have been graphically depicted by many a zealous writer and speaker, and their bare enumeration is almost enough to make the blood curdle in one's veins. Yet such temporary consequences, unspeakably harrowing though they be, are as nothing when contrasted with the moral evils and the grievous crimes of which drunkenness is so prolific a source. The Scriptures testify again and again to the evil results of excessive drinking, "*in quo est luxuria*," and many are the instances of its shameful effects actually narrated in the inspired book. "Noe, e.g., alias sanctissimus, ob vinum largius haustum, inverecunde denudatus risuique expositus est (*Gen. ix.*), et Lot pari de causa, cum propriis filiabus carnale habuit commercium." (*Gen. xix.*) In modern days instances far more terrible have multiplied to an appalling extent, but are much too well known to need more than a passing allusion.

The spread of the great movement, inaugurated by Father Matthew, is, indeed, doing wonders to stem the devastating tide, and teetotalism is yearly rescuing thousands from a

state of misery worse than death. It appears to me, however, that the movement would make greater headway if we were to exert ourselves a little more, not merely to point out the evil consequences of intemperance, as ascertained by facts, but further to demonstrate the *manner* in which drink generates vice, and leads to such countless enormities. Many a man may be found who will hesitate to act upon advice until its soundness is not merely proved but explained, which is a very different thing. To assert is not enough—no, not even when the assertion is accepted as true. The connection between the cause and the effect must be traced and laid bare, as well as declared, in order that the danger may be duly emphasized and brought home, and the culprit induced to bind himself by solemn promise to indulge no more.

The advantage of a clear and striking demonstration, over a bare statement of fact, is undeniable. Thus, for example, you may speak till you are hoarse in favour of filtered water. But (as every agent of the great filterers, Atkins and Doulton, knows) one drop of stagnant water under the microscope, with the thousands of grotesque and repulsive animalculæ and misshapen abominations visibly floating and sporting about in it, possesses more persuasive force, and will do more towards increasing the demands for the said Messrs. Atkins and Doulton's filters than whole volumes of learned medical opinion.

It has been found useful to begin by explaining the general conditions of the spiritual warfare, and then to point out how drink tends to put us at a decided disadvantage at every point in the contest—(1) by weakening our friends; and (2), by strengthening our foes.

Thus:—Let us suppose that a temptation comes and stirs our passions. Perhaps it is an ill-tempered neighbour who provokes us to wrath, and creates within us a decided inclination to retaliate in kind; or it is a book or a picture provoking unchaste desires and sentiments; or we feel a hankering after another man's goods, a secret inclination to possess ourselves of his gains or other belongings; and so on of a thousand other incentives to sin.

Now, in so far as these are mere inclinations, they are

obviously not sins, and may germinate in the heart of the most virtuous. They are but temptations, and will be successfully resisted by any ordinary faithful soul. The power of resistance, however (*ceteris paribus*), will be in proportion to a man's normal strength of will and fixity of purpose, and the clearness and the calmness with which he can view the situation and weigh the consequences of his acts, and contrast the gain and the loss on the one side and on the other. Reflections on the penalties of sin, on the transitory character of the satisfaction gained, on the remorse that will follow, and on the ingratitude to God, are the ordinary considerations which come to one's aid when laid siege to by temptations to anger, unchastity, covetousness, and so forth. Now, such temptations will be easily overcome by virtue of these and similar considerations, provided they are clearly apprehended, but everything which tends to diminish their clearness will, of course, *pari passu*, tend to diminish their force.

Now, what is the effect of drink? It clouds the reason, dims the light of intelligence, and prevents the mind receiving the full force of the arguments. Thus it robs the man of his most powerful ally, and dulls the force of motives which only need distinctness of apprehension to prevail. If a man often finds it difficult to renounce his inclination when the value of the motives are thoroughly grasped, how immeasurably more difficult will it be to renounce them when his mind is so obfuscated and obscured by the fumes of drink as to render even the strongest motive shadowy and unreal. Many an inclination to sin, which is repressed with ease in the first case, would prove more than a match for man's faltering will in the second case. This is well recognised by designing men even in matters of business or worldly interest. When "an artful dodger" wants a favour, he seeks to get at what is called "the soft side" of his friend; he knows it will serve his purpose if he can prime his victim with drink. The sharp, clear, resolute intellect becomes less perspicacious and discerning, while the will, forgetting its native force, grows soft, and yielding under the influence of fiery potions, almost as surely as iron in the heat of a forge. Drink, in a word, has an extraordinary effect upon the whole system, and tends

to place the drinker more and more at the mercy of external forces and temptations to relax all his powers for good. The first effect of intemperance then is to weaken our opposition to vice, so that even where the strength of temptation remains precisely the same, a temperate man will stand where an intemperate man will fall.

But unhappily drink does not leave the strength of the temptation unaffected. While, on the one hand, it clouds the intellect and weakens the will, so, on the other hand, it adds force and momentum to the temptation, and multiplies the provocations to sin. In other words, it has a double injurious effect. It makes a man less fit to cope with temptation, and, at the same time, makes temptation more difficult to cope with. An intemperate man is much in the same condition as a besieged city, which has not only lost its cannon, but which has handed them over to the enemy, who turn them with deadly effect against the besieged. Consider the two sins which most commonly result from intemperance—anger and impurity. What excites these passions as vehemently as drink? It sets the blood on fire; it excites the most lustful feelings; it stirs up the worst desires; and arouses every animal passion slumbering in the human breast. Temptations are, indeed, never wholly wanting even to the virtuous; but if before they were dangerous, drink will multiply the danger ten thousand times over. If before they were as a fire, now they rage as a conflagration; if before they were as a torrent, now they are as an inundation; if before they merely hissed as a serpent, now they have become a hydra with a thousand heads—to tear, rend, and destroy the souls of men. The fiery liquid coursing along the veins, sets up the most violent excitement, and inflames the whole man, so that whatever there is of the brute and the rebel within him is aroused in a most abnormal way, and to a degree that both reason and experience prove to be fraught with results that are a disgrace to our boasted civilization, and a reflection on our religion. Even the drunkard himself, when the orgies are over, and he can calmly reflect upon the excesses he has committed, stands agabast and dumbfounded at his enormities. For drink can change the devoted husband and doting father into the murderer of his wife and the desolator of his home.

It is, not my purpose, however, to collect the records of crimes—murder, adultery, and theft—which are ascribed to the agency of drink. Such unsavoury literature would fill a library, and each day brings fresh contributions, and furnishes sadder and sadder illustrations. Indeed, there is no denying the fact, that one of the greatest sources of sin in this age is intemperance. One might almost class it as, on the whole the greatest enemy of our salvation.

Proofs of the evil effects of drink are too conspicuous and plentiful to need pointing out, and my purpose has been rather to show *why* it leads men astray than that it *does* lead them astray; to point to the reason rather than to the fact; and I believe that the more fully this aspect of the question is gone into, the better; since, the more striking and evident the connection between drink and crime is made, and the more intimately the faithful are brought to associate the one with the other as cause and effect, the more clearly will they see the necessity of renouncing drink, and of advocating the principles of the League of the Cross to the utmost of their power.

The question of moderate drinkers is a more vexed and difficult one. There is, no doubt, a strong feeling against them on the part of some staunch teetotalers, whose zeal outruns their discretion. Some teetotalers in their great desire to promote the cause, are not content to say what the great St. Paul was content to say, in another connection: "I would that all were even as myself" (1 Cor. vii. 7); but they would go the length of imposing strict abstinence upon all others, *vi et armis*, and as an obligation, and in so far as they can, strive to compel them to fence themselves around with the same heroic and stern resolves which they themselves have adopted. Yet, surely, such devotion somewhat oversteps the limits of prudence, even where it does not smack of arrogance and officiousness. So long as a man does not exceed due bounds, he is acting entirely within his own rights, and any attempt to impose upon him the practice of total abstinence, or indeed of any of the counsels of perfection, is liable to be resented, much in the same manner as an offer to manage his estate, or to control his domestic arrangements would be.

Nevertheless we must all acknowledge that the drunken class is recruited from the ranks of the moderate drinkers. Almost every confirmed drunkard is a deserter from the army of moderate drinkers; and, though not of all, yet of a considerable number it may be justly said, that it is far easier not to take *intoxicating* and poisonous (*Toxicum, τοξικόν*) liquors at all, than not to exceed the bounds of moderation. Hence, while to some persons total abstinence is a necessity, and consequently an imperative duty—since to avoid drink is, in their case, but the fulfilment of the command to avoid proximate occasions of sin—yet, to all it is at least worthy of the highest commendation.

Still it will be admitted that much harm comes of those wholesale and violent denunciations one occasionally hears, of all drinkers, both moderate and immoderate; while yet more to be regretted are the rhapsodies of certain self-righteous water-nymphs, whose speeches seem to presuppose and imply something intrinsically evil in the very nature of spirits, wine, and beer. Some excellently good men may be found who speak and act just as though a bottle of Guinness's stout were the very incarnation of evil; and who look upon a glass of whiskey and water as suspiciously as though it held a dozen mortal sins in solution. If, indeed, the devil himself were to appear *in propria persona* from out the mystic wreath of encircling vapour arising from the mimic caldron to hurry off the drinker's soul to perdition, I don't think it would add much to their present horror and consternation.

On the other hand, it must be as freely admitted that the defence set up by certain rubicund worshippers of wine and wassail is utterly futile. They argue that wine is a creature of God, and, like all else His hands have fashioned, exceedingly good; and that, therefore, to debar them from that which in the words of Holy Writ, "Cheereth God and men"—(*Juages, ix, 13*), is to show a want of appreciation of God's gifts and to cast a slur upon His munificence. But anyone—unless his brains be of the texture of brown paper or sawdust—will see that the truth of the premisses can give no countenance to such a conclusion. Of course *everything* is good—

"*omne ens est bonum*—but only "*secundum quid*," and "*juxta modum*." Prussic acid is good, and so are salts of lemon, yes, very good, for destroying rats; but because they are good, is that any reason we should make our dinner of them? According to Shakespeare even the gallows is good: as Hamlet very justly observes, "the gallows does well; but how does it well? it does well to those who do ill." Exactly! So, too, the rankest poisons have their use, and may be found treasured up in the pharmacopœia of the chemist. But because laudanum, chloroform, and morphia, etc., are valuable remedies and anæsthetics in the case of many conditions of body and mind, no one would argue that they should therefore, like bread at a French restaurant, be taken à *discretion*—the same may be said *positis ponendis* of all alcoholic liquors.

But to return to the noble band of strict teetotalers. There is one unfortunate tendency which, I suppose, has come under the observation of most priests who have ever had to do with them, and that is the tendency to erect themselves into a mutual admiration society. They are conscious of having gained a victory over themselves and of being men of marked virtue in the parish—marked in most cases even by such external insignia as badges and other paraphernalia. The result is they are apt sometimes to become just a l-e-e-tle (*sic*) self-sufficient and to assume an air of superiority which gives to their golden-headed statue (*Dan. ii., 33*), with its breast and arms of silver, a decidedly clayey foundation, threatening future humiliations and general unstableness. In fact—whatever we may say of the excellent and most practical results of the League of the Cross—individuals might be pointed out who have gained but little in solid virtue, having quite made up in pride what they have lost in intemperance, and with whom the taking of the pledge has turned out to be not exactly the relinquishing of sin, but rather the substitution of one vice for another.

Between the two forms of vice, perhaps, it would be invidious to choose. Pride and gluttony are both capital sins. Both are sources of endless imperfections and evils. But pride, though it may appear more respectable to men, can hardly be less displeasing to God. It is quite certain, at all events, that pride is held up by the inspired writers to greater

execration and opprobrium. However, I point to this merely as a danger against which we have to guard ourselves, and as a rock upon which many a good man has actually suffered shipwreck. We may piously believe that those who substitute pride for intemperance are few—for my part I believe them to be exceedingly few—yet they do exist, and priests are often heard to complain of the temperance men on this very score, some going so far even as to question the value of the whole movement precisely on that account. Such views are, it is needless to say, pessimistic, and contrary to universal experience, as well as out of harmony with the verdict of the vast majority of authorities. But, even supposing them to be well founded, surely a little egotism may be readily pardoned, especially in the less educated classes, when they have won a victory over sensuality, and, above all, when their prudence has made them prosperous. It is true that their speeches and harangues at teetotal meetings sometimes remind us of

“Little Jack Horner
Who sat in a corner
Eating his Christmas pie,”

and have a good deal too much of the “see-what-a-good-boy-am-I” style of argument in them; it is likewise true that they dearly love to point to their own personal happiness and thrift as an incontestible proof of the value of the pledge; some driving home the lesson by a highly-coloured sketch of their past misery and wretchedness, as contrasted with their present cheerful and healthy condition. But this, we are quite willing to admit, is often done more through simplicity than through pride, and rather with a view of encouraging others than of setting off their own virtuousness and perfections. In any case, to raise such little imperfections (which will insinuate themselves into everything human), into serious arguments against so admirable a movement as that of the League of the Cross, is absurd. One might almost as reasonably inveigh against a habit of prayer for fear of supervening distractions.

Whatever little incidental imperfections may arise from the practice of teetotalism, all will readily grant that they are

but paltry and trifling compared to the deadly sins and damning crimes that it hinders and checks. The League of the Cross has already kept thousands from disgracing themselves in the sight of God and man; and is still keeping thousands regular in their attendance at Mass and the Sacraments. But the good practical effects of temperance on men and women, whether considered morally, physically, or mentally, is too vast as well as too trite a subject to treat of in detail.

A modern writer has calculated that even here in London "15,000 citizens are annually slain in the most brutal manner by alcoholic drink;" yet what a vastly larger number of souls must annually perish spiritually from the same cause and within the same area? To raise a hand, then, to stay this pest, or, indeed, to aid in any manner to check the spread of this desolating vice, is surely a grand and noble work, and one worthy of all who are fired with a love of the brethren. In so far as the ordinary methods of promoting abstinence are concerned, there can be but very little divergence of opinion among the clergy. We must all allow due weight to fervent appeals and earnest exhortations, but, here especially, example is far more potent than precept. A pastor cannot influence his people to sign the pledge half as easily if he be not an abstainer himself, and this for two reasons. In the first place his flock will know perfectly well that "his reverence, God bless him, likes a little drop as well as any man," and they attach more weight to what he does than to what he says; and, in the second place, he will not even be able to speak with the same unction and depth of feeling in favour of what he does not practise and has no intention of practising.

There will be an absence of that tone that carries conviction, even if the very words don't adhere to his mouth, when he tries to urge others along a path he himself refuses to tread. Besides which, he will only half say those "too, utterly too, dreadfully, awful things" that teetotal orators can say with such *aplomb*. The severest denunciations will be omitted, or, at all events, very much watered down, lest he should compromise his own position, for he is sure to fear to

expose himself to a retort if he is found "coming it too strong," and will, therefore, invariably seek so to express his views as to leave a loophole of escape somewhere.

We do not wish by any means to infer that priests who are not teetotalers should hesitate to speak in favour of the League. Quite the contrary. Why, indeed, should they be one whit less anxious to promote the movement than the members themselves, since the promotion of teetotalism is—taken as a whole—the promotion of virtue and religion, which every priest has at heart. Our only contention is that they will speak at a disadvantage and that their words will not have quite the same power and efficacy. And I think that I am borne out in this view by most men, whether Catholic or non-Catholic, who have given the matter their attention.

The following passage from a letter, addressed to the *Times* (September 16th), by Archdeacon W. Sinclair, is but an instance in point, and may help to elucidate my meaning:

"It does not require [he writes] very great acumen to see that teetotalers will, as a rule, be more vigorous and energetic opponents of alcoholic excess than those who on principle are unable to go beyond the non-abstaining basis. Their minds are more zealously made up; the evil has presented itself to them in more convincing and overwhelming proportions. This accounts for the much greater readiness we find amongst teetotalers to take the work of the society on their shoulders and to be missionaries of an aggressive cause, than amongst those who preach the less exciting virtue of moderation."

Some are of opinion that the burden should be divided, and that it is really too much to ask those who have the labour of preaching to undertake the labour of practising as well. But in spite of this, the voice of the majority is opposed to such an opinion, and sounder counsels will prevail. If indeed, in all other duties we have to follow the example of Christ, who, we are expressly told, "*coepit [primo] facere et [deinde] docere,*" surely in this very practical matter of total abstinence we ought, as far as prudence will permit, to practise first and to preach afterwards.

JOHN S. VAUGHAN.

THEOSOPHY—ITS GENESIS AND GENIUS.

BOUDDHA bids fair to invade and possess the great centres of Western religious thought and culture. It (or *He*, which is it?) supplies a much needed rallying point for the scattered forces of sentimental Pantheism, which, if there be any, is the fashionable religion of the day. Under the new name of "Theosophy" the "old wisdom" of the East has already founded its schools and builded its temples in our midst. Far and wide it spreads its weird fascination through all the intellectual life of Europe and America. Here in London it has established a kind of bureaucratic sanctuary. Madame Blavatsky, its High Priestess and Prophet, authoress of two bulky and remarkable volumes on *The Secret Doctrine*, is at home here to the multitude. She expounds to them the mysteries, and interprets the oracles of the *Para-Brahm*, the great unmanifest. Offices are established throughout the city at opportune intervals, and polite officials, oriental in manner, calm and contemplative of aspect, as becomes superior religious insight, are at hand to aid one's first flight towards the lofty regions of the "occult." The literature of Theosophy is dispensed everywhere, and may be had almost for the asking. But it is wisely and methodically distributed after the great Pauline principle of milk only for the tender and uninitiated, and strong food only for the adult and robust of faith.

Round this new-old system is fast gathering all that is intellectual and fashionable in the godless circles of society. It is making "converts" on all sides. From its cloudy heights zealous and enlightened *Mahatmas* (adepts) distil its doctrines, like gentle dew, upon the thirsty throng of the uninitiate and unorthodox. It is a power already in the land—the more formidable from the charm of its mysticism, its dreamy obscurity, and the consequent flattering appeal it can make to that instinct of faith which is nearer and dearer and deeper in the human soul than the love of knowledge itself. So Theosophy sets up its first claim to favour upon that splendid vantage ground,

" *Omne ignotum pro mirifico.*"

It is so profound and extensive in its reach that the unknowable and the wonderful must ever be its accompaniments. From the outbreathing of the absolute, in *Mayantara*, or manifestation, to the breath-ceasing, or motionless, unconscious rest of the *Pralaya* (obscuration), when nothing is but Brahm, the whole system is stupendous. It is high time, however, that Catholic Theosophy should note the entrance of this Eastern invader upon its realm, and go forth on a crusade of light against its dark and dangerous advance. The first step is to comprehend this veiled vision, if it be comprehensible. And surely "wisdom," even of orient origin and design, must possess some points of positive spiritual teaching upon which Christian truth can lay its hold and shed its light.

We will endeavour in this paper to make the discovery. The writer has given some study to the subject of late years, and has felt its fascination even from the days of boyhood. For, visions of the awesome Bouddha, formed from readings in books of oriental fiction and travel—especially the *Travels in Thibet and Chinese Tartary* of Abbé Huc—haunted his fancy, disturbed his spiritual peace, and cast a cold spell, as from a spectral visitation, upon the life of his youth. He can, therefore, feel the full force of the words of a late reviewer of Madame Blavatsky's work on the *Secret Doctrine*. "The subject," he says, "is so far away from the beaten paths of literature, science, and art; the point of view so far removed from our occidental fashion of envisaging the universe; the lore gathered and expounded is so different from the science or metaphysics of the West that for ninety-nine out of every hundred readers the study will begin in bewilderment and end in despair." This may be so for ninety-nine out of every hundred readers of the class the reviewer most probably contemplates, but it need not be so, and must not be so, for even one out of a hundred of intelligent Catholic readers. They are the only class for whom "Theosophy" can have some clearness, few dangers, and a certain quality of *comprehensibleness* not palpable to the feeble fibre of modern "culture."

We must begin by protesting against the use of the title

"Theosophy" as a distinctive name for the *Secret Doctrine*. This is a fallacy and an initial argument of the bad faith of its teachers. The doctrine is oriental in its origin, in all its forms and fancies. No clear cut term of Greek thought and expression can be fitted upon it. The Theosophic teachers are lavish of *Hindu-Vedantic* words to express every varying phase of their symbolism. They assure us by this fact alone, and besides they affirm expressly,¹ that Western tongues have no utterances capable of rendering the deep and hidden meanings of "the old wisdom." Yet, as a title for this whole farrago of mysticism, they at once appropriate a Greek compound that is as clear and concise in its suggestion as the *Bouddho-Brahminism* of the *Mahatmas* is meaningless and obscure. In point of fact, I do not believe that oriental phraseology supplies a given term or title for the system they call *Theosophy*. Hence their recourse to a philosophy of the divine that is *sui generis*, and removed by ages of time and by infinite diversity of concept from Eastern modes of thought.

Greek philosophy marked and *begot* a new era in European intellectual life. It is the father and founder of dialectics, and of all that is worthy of the name of metaphysics. It first of all classified man's ideas, and gave them true expression. It made man intelligible to himself (first of philosophic duties), and made the cosmos and its creator logically intelligible to man. So it prepared the way for the substantive Logos, the light that was to enlighten all things. For this modern Theosophy would fain substitute oriental darkness and oriental dreams. Such was Greek philosophy, with which Bouddhism has not only nothing in common, but of which it is the very antithesis.

Why, then, do the new *Mahatmas* seek Hellenic sanction for their creed by adorning it with the title of "*Theosophy*?" The first reason for their choice of the word is that they have no one given name for their science in oriental terminology. The doctrine itself is not known in the East as forming a

¹ "It [Theosophy] posits the Absolute—*Tat*—an untranslatable word, uncomfortably Englished into 'Be-ness.'"—MRS. BESANT.

distinct religious system. Leaving out the Mahomedans, who are moderns and protestants in the East, there are but two forms of religious teaching among the Peninsular and Thibetan orientals. One is Brahminism, a form of evolutionary Pantheism, which, in a sense, is eminently Theosophic, because it admits an active and intelligent creator from whose substance all things derive, and into which they return. The other is Bouddhism, pure and simple, which is not Brahministic, not Theosophic, but opposed to both; essentially, bitterly, and contemptuously opposed, as Atheism, Agnosticism, and all forms of rationalism are opposed to Christianity in the West. Hence Cardinal Gonzalez, in his *History of Philosophy*, clearly establishes not only the divergencies but the deep-rooted antagonism of Brahministic and Bouddhistic doctrine. They disagree upon every point—Theogony, Cosmogony, Anthropology, and Ethics. He rightly dubs Bouddhism the rationalism, and Brahminism the Theosophy of the East.

All this serves to explain the adoption of "Theosophy" as a title for this new manifestation of the ancient Bouddha. If you ask the modern theosophist whence his creed is derived, he will tell you, if truthful, from Bouddha. But Bouddha admitted no God—no intelligible cause or end of creation. Brahm is not a Bouddhist word or a Bouddhist concept. The only ideal of Bouddhism is that of human perfectibility without extrinsic aid, and by the slow process by which individual human life uncoils itself through successive eons from the trammels and troubles of existence (as one would remove a painful bandage) until it reaches the *Nirvana*, a state where there is no consciousness of self or of anything else, consequently, a state of perfect rest.

All this is very unlike the Brahministic ideal of evolution from, and final return to, a substantive cause. But it forms the main concept, for all that, of "Theosophy," and the one that commends the system to the pessimistic despair and satanic pride of modern occidental thought. Not to acknowledge an intelligible beginning or end; to proclaim the inborn right and the inborn power of man to shuffle off his disabilities, and to rehabilitate himself unto the state of the

unconditioned and absolute, that is the flattering unction which "Theosophy" lays to its soul. But it is no more Brahminism, or "Theosophy" of any sort than it is Christianity.

Simply then I maintain that the *Secret Doctrine* is a false admixture of two opposite and irreconcilable oriental systems—that of Brahm and that of Bouddha—presented to the West under the captivating title of "Theosophy." The name is historically and grammatically false. But it is more false from another point of view, which we will now consider.

Form, terminativeness, definition, this is the genius and the glory of Grecian thought and utterance. *O Theos* is not *το ων*, and the Greek mind cannot be cajoled into confounding the two. *Theos* has its root, by which it means something *placed, posited*, and mentally as well as ontologically defined. It has its gender and its character, and it means, to the Greek mind, a substantive personality. True Theosophy is the science or knowledge of this particular being. All this is clear and legitimate, and eminently satisfactory to our intelligence.

But what is Theosophy in the fashionable religious system we are considering? "Theosophy [writes Mr. Judge,¹ Vice-President and General Secretary of the American Theosophical Society, and an acknowledged authority], meaning knowledge of or about God, and the term 'God' being universally accepted as including the *whole of both the known and the unknown*, it follows that Theosophy must imply wisdom concerning the absolute." What is the *whole* of the known and the unknown, the absolute and unconditioned? What is the knower himself? What his faculty and media of knowledge? If the *whole* of the known and unknown is the absolute, then every portion, so to speak, of the known and unknown is also "the absolute." Yes, they say, quite correct. Everything that is, is "the absolute," or a manifestation of it. Rank Pantheism, of course, and they mean it as such. But why not call it so instead of calling it Theosophy? "Theosophy," says Mr.

¹ *Epitome of Theosophical Teachings*.

Judge, "*postulates* that the universe is not an aggregation of distinct unities, but that it is one whole. This whole is what is denominated the Deity by Western philosophers, and 'Para-Brahm' by the Hindu Vedantins. It may be called the unmanifested, containing within itself *the potency* of every form of manifestation." Again, "This unmanifested manifests itself as an objective universe, periodically. It emanates a power, or 'the first cause,' called, in the East, the 'causeless cause.'" Here is a jargon for you exploited under the name of the new light, the "old wisdom," the true "Theosophy."

I shall not attempt to waste serious argument on a statement of this sort, which would raise the choler of the merest novice in Christian or Greek pagan ontology. When, and where, did Western philosophers state that "the whole" is the Deity, or that "the Deity" is the same in their concept as "Para-Brahm" is in the mind of the Hindu or Theosophist. What right has Mr. Judge to "postulate" this? Who gave him leave to foist upon the philosophic world, as an equivalent to its notion of the Deity, his "Para-Brahm." Here is a thing that is a "potency" and not a potency, a cause and not a cause, for it "emanates" a "power," which is somehow a cause, and "the first cause." Therefore it is not a power but an act, for it is a cause; and it is not a cause but a power, for it is simply a "potency" between which and act or causality there is infinite distance and infinite contradistinction. Yet "in the East" [mark the superiority of oriental thought] this "potency" is called the "causeless cause." A new revelation this! a happy ray of light coming with the rising sun from eastern centres of illumination. If you would study Theosophy, prepare your mind for "postulates" of the most trying kind.

It appears then that this "potency" or *Para-Brahm* is the central ontological concept of the "hidden doctrine." This is magnificent, but it is not philosophy, much less "Theosophy." Yet on this very ground the doctrine assumes that name. Of course the first intuition [if such be possible] of this Para-Brahm shows it to be impersonal. Indeed, it is not even *Being*, but only *Be-ness*, the power, faculty,

or predisposition to Being. This is clearly taught by the *Mahatmas*.

One of the latest converts to the doctrine, and already among its esoterics, is Mrs. Besant, whose teachings on this point have no uncertain ring. "Theosophy," she writes, "has no personal God, holding that the absolute cannot be personalized without absurdity, it posits the absolute into *Be-ness*!" They will tell you that the transition from *Be-ness* to Being, from the absolute to the conditioned, from the impersonal to person, is accomplished by "evolution!" Happy treasure trove, this word, of modern philosophastrology! Evolution is the universal how, wherefore, and why, of everything. It is the master key that unlocks all mysteries, and it is your own fault if through its instrumentality you do not enter into all the hidden places of science and flood them with light. Nevertheless, perverse common sense will still ply its "how" and "why." How can *Para-Brahm*, which is only *Be-ness*, evolve Being, and even personal being. How can anything give or evolve or produce what it has not itself. And why will you call the system that subverts the very first principle of science, and unhinges the hall door of reason, why will you call it "wisdom." Why insult the shades of Plato and of Aristotle by such twaddle about Eastern ideas, first causes, and "Theosophy."

I have only dealt with the name of this hidden science as a text to emphasize its absolute failure as a system of Theogony. It is equally defective and unsuited to Western thought in its Cosmic, Anthropologic, and Ethical teachings, as I hope to show at a future time. The ground Theosophy covers is very extensive, and its fundamental principles lie below the root of all recognised science. The doctrine, nevertheless, reveals nothing and promises nothing. This, indeed, is its charm to a certain class of minds. It is clothed with a veil that may reveal, when withdrawn, visions of delight, but is even more alluring while it leaves the imagination to revel in awe and mystery. It is the substitute to the modern mind for that *ideal* which it so yearns after, having lost it in the worship of matter, and being unwilling to seek it in the worship of Christ.

The spiritual instinct, yet living and throbbing in so many refined and unsensual souls, finds something attractive in this Neo-Bouddhism, something to satisfy its craving after individual perfection and a loving brotherhood of mankind. The theory of stages or incarnations, each leading to a higher plane of existence and of happiness; the doctrine of *Karma* or just retribution for the deeds of each period of personality carried out from stage to stage of successive existences until all is paid up, all is rewarded, and nothing but equity and peace remain; the precept of self-sacrifice, of spiritual combat against the desires, and wrestling against the yoke of the flesh; the mandate of universal brotherhood, of absolute unbounded love, not only for all men, but for all things whatever that exist, all this has its charms and fascinations for minds of a higher mould. But this, to my thinking, is what makes the "hidden doctrine" and its manifestations satanic in source and in object. There is truly an "Astral light" as of a fallen glory beaming luridly throughout this "occult"—a light that has penetrated long since the secret places of the human heart, and that knows that, however fallen from its first estate, the soul of man cannot even now be approached or possessed except under the appearance and the promise of the true and good.

R. HOWLEY.

A HOME FOR PRIESTS IN FRANCE.

I.

IT was January, '89. We were out of health and harness. Visits to medical men, pulse-countings, head-shakings, ended in the prescription: "South of France, every day and night—for three months." Yes, anywhere in the South. All the way from Bayonne to Nice lies the great workshop where the damaged lungs and shattered nerves of Northern Europe are repaired with neatness and despatch; where the

wealthy summer-seekers of our zone drink in ruddy health with the bracing ozone, and loll and dream whole months away in the blessed sunshine of the South.

The year was but a few days old, but the Southern season had half gone by, and we started like belated swallows far in the wake of the birds of passage that had gone thither in the October flitting. In three short weeks we rejoined them: had passed out of January into June, from the dreary death of the North to the laughing life and smiling Spring-time of the Pyrenees.

Paris lay in our track. It was not a gay capital just then; for the Paris that is gay had a bad cold and a nasty cough, and stayed indoors to nurse them. Out of doors King Winter ruled. Life pulsed feebly in the city's wide arteries, knee-deep lay the winter snow, driven by a rude blast of Boreas, that cleared like a Lochaber axe through your triple armour of flannel, fur, and frieze. Not for eight years had the mercury been so low, nor Paris's proud thoroughfares so meanly dirty. Squads of shovels, scrubs and squeegees, wrought hard to clear the cumbered pavements: as well might "seven maids with seven mops" have tried to sweep the everlasting sands from the lone seashore; for still from the leaden sky came the unbeautiful snow—slashed in a curling stream on one's new duck pantaloons by every passing wheel. Hence deep, full-mouthed oaths, by everything that is "blue" and "sacred." The new entrance to the cemetery of Montmartre was a cowgap; Père la Chaise a monumental puddle; sightseeing a villainous task. We gave it up in despair, and went to Saint Sulpice. There, an all-round *embrassade* from the loved old directors. We talked old memories over, and future plans, by the chirping log-fire on the hearth, and M. Bieil told us of a quiet home for priests at Amélie-les-bains in the Eastern Pyrenees, where the food was good, the position splendid, and the sun shines brightly all the day. The very thing for us! A letter came after a few days: two rooms were ready for us in the Home, and next morning's mail from the Gare d'Orléans carried us and our fortunes towards Amélie-les-bains.

The snow and cold gradually disappeared as the train moved southwards. On the uplands of Limoges we sniffed the first warm breath of Spring, that blew from the sunny land of Spain, and waked the torpid vegetation into active life. At Toulouse we halted: Toulouse of the glorious Capitole and Basilica: whose streets swarm with errant curs of low degree, that help the human scavenger to keep its spotless pavements clean. Our next breathing-place was Perpignan, the Metz of Southern France, whose walls and casemates are the highest expression of Vauban's and San Gallo's art. Squares, boulevards, and terre-pleins, were alive with soldiers at manual and platoon. Beyond the grim walls, a little army "feeling for the enemy"—engaging in mimic warfare where the tide of battle often rolled, and swift razzie swept like whirlwinds by. For Perpignan is in Upper Catalonia—for centuries the cockpit where France and Spain sparred and hacked and skewered each other, till the Spanish bird left its spurs and glory on the field, and the Jacques Bonhomme "Gallus" added this side of the Pyrenees to his own dunghill.

A harsh mountain tongue is that of Catalonia—*cis* and *citra*: clippings of Provençal French, with nasals that make you sneeze, grafted on a depraved Spanish stock, and eked out with many a jerk and many a shrug.

We retain no pleasant memories of Perpignan. Its frowning walls could not keep out the pitiless *mistral* that blew during our stay, pawing up the dust like a mad bull, and playing the everlasting deuce with our devoted eyes. Goggles were better than nothing—a little better: but with a disadvantage: they made us "suspects" in the eyes of Gallic law. No sooner were they astride our noses than we found our footsteps dogged by a Javert of the gendarmerie, a "bold bad man with a bold bad eye," who shadowed us for two whole days. Then we shook the dust of Perpignan from our feet. We tried to angle it out of our eyes, but failed.

We dashed along the tree-fringed road that leads to Amélie, in an open carriage, drawn by two spanking Spanish horses. The distance is thirty miles; the fare, twenty-five

francs (£1), "*tout compris*." Two seats on a stuffy diligence cost ten francs, but the free, open carriage is worth more than the difference. The sun beamed like a blessing from heaven that day. Had the cap of Fortunatus fallen on our heads, we would have had two deathless steeds to whirl us through such scenes, till we should pass the portals of the setting sun, and reach the very day of judgment. Above us, the fathomless blue. Over the stretching miles to left and right, olive-groves, aloe-hedged, fruit-trees abloom, golden-shawled mimosa, golden-ripe oranges, and the emerald glory of a southern Spring. Far away before us, the great, deep-shadowed wall of the Pyrenees, jaggling the sky-line, and reaching its proudest elevation in the vast blue heights of Canigou. In their azure depths lies Amélie, many hundred feet above the sea-line, in a deep bowl whose sides are lofty mountains, that shelter its happy dwellers from every wind that blows. There, out of the hurly-burly, were we to dwell for a time; nature's own hands to heal our wounds, and send us back to fight our Good Master's battles once again.

II.

Amélie is a pretty, well-built, well-paved town. It boasts some fine hotels, over twenty bountiful sources of alkali and sulphur waters, and well-appointed baths, that were used by health-seeking Romans when these valleys owned the sway of Caracalla and of Nero. The air is pure and clear, and the mean temperature in January, the coldest month, is 7° 8 centigrade.

The director of the Home, M. Bouzy, received us with a warm embrace; his dozen patients, with a hearty welcome. One of them was M. Leclair, rector of the Sulpitian Seminary in Rome—one of the dearest and most valued friends that we have known. Our rooms were large, airy, well-furnished; the fare most bountiful and varied. We struck root at once in that beautiful Home at Villa S. Valentin.

Our first care was to don the uniform of the French clergy. Hats were ordered from Perpignan: the lazy merchant sent them the day before we left Amélie! M. Marty measured us for *camailles*: after a month of patient

effort he gave in—he never *could* make *camaillles*! (Moral: get these things in Paris on your way.) M. Marty is the tailor of Amélie. He is also its mayor. Like Polyphemus and Lord Wolseley, and other very remarkable men, M. Marty has only one good eye. That comes, said a reverend wag, of his having *an eye out* for the beggars that infest the commune, in defiance of a statute in that case made and provided. That may be; but I have heard the chink of coins as his hand met the outstretched palm of Cola—poor Cola, our favourite beggar, whom we rescued many a time from the rude boys that worried him because of his pigmy stature, and his monkey face, and his queer, odd ways. Lavater would have devoted a page to him in his “*Physiognomie*.” Buffon could show reasons for classing him with the *quadrumani*. Darwin would have found his Missing Link in the pied beggar of Amélie.

My room looked on the rere garden, beyond whose grateful shade ran the river Tech, taking wild “headers” adown the hard bed it has hollowed out of the rock-ribbed hills. Its sweet lullaby comes nightly through the whispering willows as my eyelids close in sleep; in the morning its merry babbling is the first sound that greets my awakening senses. One night another sound smote on my ear. It came from a casement hard by—the dismal wail of perhaps a teething babe, that made night hideous from nine o'clock till the witching hour. And so for nine consecutive nights: at the same hours came the same drear cry, while over my pillow lingered the “curse of the sleepless eye.” One night I stole to the window and peeped out. There in the moonlight, at his open casement, stood an elderly man, sawing out long drawn exercises on a violin. These were the long stridulous wailings that had put my wakeful nerves beyond the good offices of poppy and mandragora. Raphael—he “of the dear Madonnas”—painted an angel playing heaven’s sweet melodies on a violin. Here, thought I, was the obverse of the medal: an angel—of the abyss—playing on a violin the serenade of a lost soul. I banged my casement to, and wished for the wings of a dove, that I might fly and be at rest. Then, for the first time, I understood the “philosophy” of the barbarous

music of the Indian war-hoop, of the Otaheitan conch, and of the wild tom-tom, that strike terror in the soul, and teach warriors' feet to stray from battle. I saw why the men-at-arms, who rushed to the assault of Lerida's walls, were preceded by four-and-twenty fiddlers all in a row. A squad of such "bowmen" as my neighbour over the way, would have produced as great a moral effect as thrice their number armed with the long and cross-bows of mediæval warfare.

One night the voice of the sleep-slayer was mute—and for many a night. He was sick; and soon laid down the fiddle and the bow for ever. Then I forgave him; for he was dead. His "syren" [a good old violin, by the way], fell into the hands of an accomplished musician, and, at our musical evenings, laughed and cried, and spoke music's unfathomable speech, as if the very soul of Orpheus were bubbling out of its every pore and fibre. It was the violin in the hands of heaven's angel again.

In our saloon was an excellent piano—an Erard, I believe. When I recall my noisy vamping on its ivory keys, I look back on the aged serenader of the casement as a man and brother. The piano, like the violin, was destined for better days. The Abbé Baglan came, a consummate musician, a composer of high merit. His thin, waxen fingers wandered over the keys: it was the touch of a master's hand, and the trembling wires—

"Throbbled to the gathered grieving of Beethoven,
Swayed to the light coquetting of Mozart."

How vividly I recall his *Dernières Pensées* of Weber: a human life ebbed—flowed—ebbed, as the flickering notes rose and fell, till its last fitful gasp left us awed and silent as in the presence-chamber of old King Death.

Thrice happy evenings! when the lamps were alight in the saloon, and happy faces sat around, and in innocent merriment passed the time away. The Abbé Goujon sang divinely. He was the friend and pastor of Robert Houdin, the prince of wizards—he that did away with the flowing robe and the sugar-loaf hat of the ancient charlatans, and made modern magic a fine art. One of our number was an adept

in its mysteries, and wielded his Merlin's rod before an audience that included many neighbouring priests and Mgr. Ruis, the exiled chaplain of Don Carlos, who lives with his brother, the Carlist General Ruis, in a cottage near Amélie. Or perhaps our two amateur photographers displayed their gems of mountain and other scenery when the bi-weekly "magic-lantern evenings" came duly round. Some of us studied portrait-photography under their direction, and succeeded in making rather promising caricatures. Fr. K—— played slashing billiard games, and captivated everybody. Then there was a small sub-deacon, the spirit of contradiction incarnate, who playfully begged to differ with you about everything. "He argued left, he argued right, he also argued round about him." No sooner did a statement fall from your lips, than he good-humouredly snapped it up like a prize terrier, and shook it to tatters. Next morning, at breakfast, he gave it a parting crunch, and flung it to the winds of heaven on a storm of ridicule. He remained with us only a few days. The Abbé Guachon did Sorrento work in olive-wood; he also carved the laughable puppets and "Guignols" which the Abbé Boesch and Père Camille put through such droll comedies in Provençal and Alsatian French. I wonder was there ever such a funny friar as Père Camille? His "Soirées Fantastiques" would have won him rounds of applause in a Paris theatre; and when he "held the boards," there was a roulade of laughter that made our sides ache till morning. M. Bouzy had "all the talents," and played games of skill with the hand of a master.

And thus the time sped merrily on. Good old Doctor Génieys used to say: "If all my patients had *soirées* like yours, my occupation would be gone." What matters it if the health-giving laughter was excited by pastimes that were simple and childish. *Bonum est desipere*—you know the rest. Did not the "buon Fra Filippo" Neri play marbles with the small boys of Rome? and the great Agesilaus of Sparta bestride a broomstick in his leisure hours? It is two thousand and many years since two elderly men, "that ought to have had sense," were seen "skimming" stones over the waters of a southern sea, and this grey old world still bares its head at mention of their names.

III.

When the risen sun had warmed the ground we were up and away over the winding hill roads, to bask with the lizards in the sunshine.

“Better to hunt in fields for health unbought
Than fee the doctor for a nauseous draught.”

A book under our arms, a white “Sairey Gamp” umbrella over our heads, for in these upland valleys the sun is fierce and strong even on the coldest January noon, and an umbrella is a necessary and sure protection from sunstroke or congestion of the brain. We disposed ourselves in the shade of an evergreen oak, and read or talked the hours away. Eastward the blue Mediterranean; on an opposite height, soldiers at target practice, or drilling on the esplanade of the fortress that frowns above Amélie; beneath, on the spur of a hill, the cemetery, in its midst the Irish graves of Mr. O'Reilly, a deacon, and Mr. Lenihan, sub-deacon. Adown the winding river banks patient Waltons woo the coy trout from the shady pool—the only “sport” at Amélie; for net and snare and shot gun have exterminated the birds and left the mountain thickets voiceless. The sunlit air is laden with a perfume that patchouli cannot rival, nor Rimmel reproduce—the gathered fragrance of mimosa and sage, of thyme and lavender, and magnolia and flowering heath. The falling shades of evening warn you back to Amélie as the sheep and goats with their merry tinkling bells are led to the pens by the clog-shod shepherd boy. Or perhaps you visit the towns around, the hillside neighbours of Amélie: Palalda, old and yellow, where you see nailed to the church doors the shoes of horses that bore many a brave knight in the crusades against the Saracen; or Montbolo, on the lofty mountain top; or Arles-sur-Tech [Arles-of-the-Miracle] where a perennial font of sparkling water springs from the marble sides of a perfectly-isolated sarcophagus that held the bones of SS. Abdon and Sennen. Once we walked to the Gouffre de la Fo, some miles beyond Arles, where convulsed nature split a tall mountain in twain: a fearful, snaky, unfathomable rent. In its steep sides are caverns, the homes of brigands in the days

when Paul Jones was a privateer bold, and buccaneers sailed the Spanish main. A merry crew were these bold, ear-splitting, nose-paring mountain outlaws, with a captain that, like Claude Duval, divided his spoil with every needy wight that chance threw in his way. Only thirty years ago Michel, our driver, saw the last bandits of the Gouffre guillotined at Perpignan.

Very often, after breakfast, carriages were at the door, and all went for a "peek-neek," as the French put it, on Spanish soil, or in the mountains, or perhaps to feast like Lucullus by the wondrous Fairy Grotto that lies beyond Arles. Would you go with a fellow-priest to Montalba, M. Bouzy's mountain parish? There are ugly precipices beside the winding path, and perhaps a *contrebandier*—smuggler to-day, bandit to-morrow—lurking close by, for you are near the Spanish frontier, and *gente dei confini gente di assassini*, says the Italian proverb. So you put a well-primed "six-shooter" in your coat pocket, and off you go with your companion on a pair of donkeys; none of your small neddies of Irish breed, "stubborn as allegories on the banks of the Nile," but tall, well-saddled, sure-footed Spanish mounts, that Joseph (our valet) guarantees as quiet as sucking doves. Perhaps you are a child of the plains, and dread the precipice that yawns on the up-hill path. Then a word of advice in your private ear: dismount, and the patient brute will help you uphill with his tail. *Experto crede.*

Yes, these were piping times. And there were doings in town too. Charity cavalcades, the evening band in the Alcazar, and Carnival, when all Amélie put on the cap and bells, and none dared say them nay. There were no dull days at Amélie.

How happiness oils the flying wheels of time! Our added days and weeks grew into months, and all too soon the last day came. A farewell banquet was given, toasts were drunk with a one and a two and a three—as we sat blushing like the red, red rose; then a parting speech, a warm embrace, a stirrup-cup, and—farewell to dear old friends and Amélie-les-bains.

How often in long Spanish wanderings, and in our peaceful

evenings at home, do our minds turn fondly to those quiet months, so brimful of pleasant memories! Three months! and there before me stands a picture of the Restoration—it is my image in the mirror. Last January—but hold! Look at this picture, and look at this in the advertising columns of the *Tribune*. Here a sickly, gloom-pampered man “before” he took the Almighty Bolus: our portrait in January. Now we are the “after” picture, “the young face fair and ruddy” of him who has swallowed the nauseating compound. Out upon your vile nostrums, old Sangrado—your cathartics, opiates, and alteratives! Our medicine was the rest, the happy life, the bracing air of Amélie-les-bains.¹

H. W. CLEARY.

EARLY IRISH CHRISTIAN ART.

ILLUMINATION.

THE study of our nation's rapid growth in science is interesting; but not less interesting is the study of her advancement in art. Even towards the close of the fifth century her reputation for sanctity and learning, was widely recognised. And we also find that at the same period the arts were being developed, not slowly or languidly, but with an energy and rapidity that was marvellous under the circumstances of the period and the country.

And here it should be clearly remembered that in Ireland it was under the Church's protecting shelter, that art had its new birth, as it was under her guidance and inspiration, that literature and science had attained its development. It was in our monasteries, as in its home, that Irish art acquired those distinctive features by which it is recognised

¹ The Home is open to priests of every nation who are well recommended and in delicate health. Those suffering from contagious diseases, or in the last stages of incurable maladies, are not admitted. The season is from October to May; the pension five francs (four shillings) a day. Medical attendance is gratuitous. Further particulars may be had from M. Bouzy, Amélie-les-bains, Pyrénées Orientales, France.

throughout Europe, as a distinct school, and one which has won the admiration of the most gifted and highly-cultured of even our own enlightened age.

As a school of art it was also far reaching in its influences. We find it extending its influence from sea to sea, in Ireland; and while affecting matters purely secular, with its refining influence, we see it clothing with its choicest glories what was dearest to the Church. Even in this nineteenth century we still possess, despite the Vandalism of the past, wonderful proofs of the genius of our early Irish Christian artists, in our illuminated manuscripts, in our enamelled croziers, in our jewelled shrines, and in those designs which are imperishably engraved on our sculptured crosses, as well as on the crumbling arches of our venerable churches. We have, in truth, the same unmistakable evidence of artistic merit in the Tara Brooch, which we admire so much in the Cross of Cong, the Chalice of Ardagh, and the Crozier of Clonmacnoise.

Even far away from the shores of Ireland the influence of Irish art was felt and recognised. If we admire the manuscripts executed at Durrow and at Kells, we also admire those equally Irish manuscripts which are imperishably connected with Lindisfarne, Bobbio, and St. Gall. Irish art was carried, with the science of Irish schools, to the great monasteries of Europe; and thus it has happened that in cities so far apart as Milan and Naples, Turin and Paris, interesting Celtic manuscripts are preserved, which still proclaim in their beauty of design and brilliancy of colour the excellence of early Irish Christian Art. But it was at home in Ireland, under the fostering care of Irish monks, that it attained its highest and most perfect development.

Many of the Apostolic men who accompanied St. Patrick to Ireland, were skilled artisans. Amongst them the names of McCecht, Leabhan, and Fortehern, are transmitted to our time as smiths, expert in shaping. Conla, a bishop, was St. Bridget's chief artist in gold, silver, and metal. But if the few relics of that early period which have reached us, have little to recommend them as works of art—it is no subject of surprise. The great and indispensable work of

providing the numerous churches and religious houses established in the fifth century with necessities must have taxed to the utmost the energies of the missionaries.

The multiplication of books became the next most urgent need; and it was one well-calculated to evoke the ardour and enthusiasm of our monks. The work of transcription became in truth a "most important part of monastic occupation;"¹ and the title of "Scribe" was an honoured one, and one which established a strong claim on popular esteem. We find the names of many abbots and bishops amongst the most celebrated of our early Scribes.

The annalists tell us that at the request of St. Patrick in the year 434, "the history and laws of Ireland were purified and written, the writings and old books of Ireland having been collected and brought to one place." They tell us, too, of the extraordinary success with which the work of copying, thus early inaugurated, was prosecuted. St. Degan is said to have transcribed with his own hand as many as 300 copies of the holy gospels. An equal number is attributed to St. Columba.²

"They were all New Testaments; he left a book to each of his churches in the kingdom, which books have a strange property, which is that if they or any of them had sunk to the bottom of the deepest waters, they would not lose one letter, or sign, or character of them." This extract from M'Geoghegan, given by Miss Stokes at great length, seems to supply clear testimony to the indelible character of the writing, as well as to the profound veneration with which those manuscripts were popularly regarded. We shall see presently that the rare beauty and high artistic merit of some works attributed to St. Columba's pen—such as the *Books of Kells* and of *Durrow*—have won for them a world-wide reputation.

Dorbene, the successor of St. Columba, in the great monastery of Iona, was also a celebrated scribe. And Ferdonagh, the writer of the the *Book of Armagh*, stands second only to St. Columba in this respect. When recording

¹ *Early Christian Art.*

² *Ibid.*

his death, A.D. 844, the annalists refer to him as the "choice scribe of the Church of Armagh." As many as sixty of those famous men flourished in Ireland before the beginning of the tenth century. And of those as many as twenty lived before the year A.D. 700. No doubt the extant specimens of the labours of those wonderful men are comparatively few. Yet considering the efforts of our enemies to destroy every object that was dear to our religious or national feelings, it seems wonderful that they should be even so numerous. In the Library of Trinity College, Dublin, are fortunately preserved some marvellous specimens of our early manuscripts. I may be excused for permitting Mr. O'Curry to tell us of the ancient manuscripts preserved there. He writes, "there are also in this fine collection beautiful copies of the Gospels, known as the *Books of Kells* and *Durrow*, and *Dinna's Book*, attributable to the sixth and seventh centuries; also the *Evangelistarium* of St. Moling, Bishop of Ferns in the seventh century, with its ancient box—and the copy of another copy of the Gospels of the same period, evidently Irish." In addition to those, there are also preserved several other most important manuscripts, to which Miss Stokes refers in her work on *Ancient Irish Christian Art*. Those valued relics have been subjected to a very close and critical examination, not alone by learned Irishmen, but by eminent foreigners also—men of European reputation. Yet the result has been to elicit from all enthusiastic admiration of the elegance of their script, of the beauty of the artistic designs with which they are enriched, as well as of the singular brilliancy of the colours with which they are illuminated.

Miss Stokes, referring to the script of our early manuscripts, describes it as characterised by "extraordinary neatness." But Dr. Keller, an eminent foreigner, bears still more direct testimony to the beauty of early Irish caligraphy. He writes, "it must be admitted that Irish caligraphy in that stage of its development which produced those examples, had attained a high degree of cultivation, which certainly did not exist from the genius of single individuals, but from the emulation of numerous schools of writers, and the improvement of several generations."

The letters used were doubtlessly Roman letters. O'Curry, referring to the oldest of our early Irish manuscripts—that, namely, which is said to have belonged to St. Patrick, describes its letters as “corrupt Roman characters, commonly called Irish.” Of this style of writing, which is common to our early manuscripts, Dr. Keller gives us an interesting description. He says, “the character of this style of writing from the roundness and graceful curves of the lines, acquires a softness very pleasing to the eye, as contrasted with the Frankish style, which presents more angularity, gradually passing into the stiffness and abruptness of what is called the Gothic style. Moreover the symmetry of this kind of handwriting is remarkable as exhibited in the distance of the several letters from each other, and in their well-proportioned height.” Those letters are usually described as “uncials,” and of those uncial characters there are well-defined varieties, which differ principally in size, and are classified as “Majuscule,” “Mediuscule,” and “Minuscule.”

We have also another style of script in our ancient manuscripts. It is an angular or running hand, with varieties which correspond with those of the uncial characters. We have beautiful specimens of this angular style in the *Book of Dimna*, and in the writings of St. Moling.

As the *Book of Kells* is our most perfect example of uncial lettering, so, too, the *Book of Armagh* is our most beautiful example of the running hand of our early Irish scribes.

The delicacy and care with which the writing is executed has caused some to think that our early scribes must have used metallic pens of superior excellence. For such an opinion, however, there are no grounds. The pictorial sketches found in the manuscripts themselves, always represent the scribe as using simple quill pens.

But though the script of our early manuscripts is admittedly interesting; their illuminated letters are by far their most interesting features. Their artistic merit has been universally recognised, and their beauty has been described by art critics, even of our own age, as absolutely marvellous. Speaking of those illuminated letters, which may be found in almost every page of those manuscripts, Dr. Westwood says,

"the invention and skill displayed, the neatness, precision, and delicacy, far surpasses all that is to be found in ancient manuscripts executed by continental artists.

The ordinary illuminated letters are formed of various animal forms, singularly grotesque, such as "dragons, or some creature often with long tongues, long top knots, and long tails, which interlace in an extraordinary manner." Serpentine forms are extremely common, and with spirals and interlacing bands form most elaborate combinations, which are at once interesting and puzzling in their delicacy. Dr. Westwood declares that "he cannot conceive how men could have invented such things, and how they could have had eyes and tools to carry them out. It is something most marvellous how it ever has been done."¹ The same eminent authority assures us that, though he examined the accuracy of the curves, and the regularity of the interlacing lines, he was never able to discover even the minutest error.

We also find in those illuminated letters many other well-known art forms. The zigzag, fret, lozenge, and scroll, are very common. The trumpet pattern, as it is called, is also frequently used, as well as the circle, and other geometrical forms. Foliated designs, such as the daisy and favoured trefoil, are also sometimes used, and it very often happens that a line of very minute dots runs round those elaborate letters, adding much to the general effect. It is generally admitted that the delineation of the human form, as found in our early manuscripts, possess little artistic merit. Indeed, Miss Stokes considers "that nothing more hideous or barbarous may well be conceived." But it should be remembered that accuracy of delineation as regarded animal forms was not even aimed at by our early Christian artists.

It is quite natural to assume that some of the art forms referred to were known also in pre-Christian Ireland. There is indeed ample and convincing evidence of this assumption.² On the sculptured stones, and extant metal work, of that remote period we frequently find the spiral and scroll. It is

¹ Lecture, Oxford.

² O'Curry, p. 322.

thought that the trumpet pattern also, frequently found in our illuminated manuscripts, belongs to the same period. We think then, with Brash and others, that the various art forms of the pagan period in Ireland were adopted by our early Christian artists, and that by various adaptations and additions in Christian times, the great school of Celtic Christian art was formed. Indeed, art seldom does more than develop, utilize, and beautify "ideas of ornament already familiar to untutored races."

From a mere description, it is necessarily difficult to realise the effect of colour on those artistic designs. Our early manuscripts certainly owe much of their beauty to the delicacy and brilliancy of their colouring. Thirteen hundred years do not seem to have dimmed the fresh glow of their tints. On the materials used for producing those effects, Miss Stokes¹ has thrown some interesting light. She tells us that the ink used was black, thick, and durable. The reds and yellows are also remarkably durable and vivid. "The red is often mixed with a thick varnish, which has preserved it not only from sinking in, but also from fading. Several colours, such as the yellows, are laid on transparently, and very thin and fluid. Others have a thick body, consisting of triturerated earth, or some skilfully-prepared material, and a strong binding medium." Quoting Bede she also tells us the sources from which some of those brilliant colours, especially reds, were obtained amongst the Britons. In his *Ecclesiastical History*, Bede writes, "there is also a great abundance of cockles, of which the scarlet colour is made—a most beautiful colour, which never fades with the heat of the sun or the washing of the rain, but the older it is the more beautiful it becomes." She does not expressly say that this was the source from which those colours were obtained in Ireland. But, considering the close and intimate connection between the early British and Irish Church, there can be little room for doubt regarding the subject.

It is thought by some that the art of illumination attained its most perfect development in Ireland as early as the sixth

¹ *Early Christian Art*, p. 8.

century. Of this there can be no doubt, if it can be shown conclusively that the *Book of Kells* belongs to that period. O'Curry speaks of this celebrated manuscript as one attributed to the sixth century. It is spoken of by our analysts as "the great Gospel of Columba," as if they attributed the execution of the work to St. Columba's own hands. If written after St. Columba's time, even in the seventh century, it would most probably contain the Vulgate Copy of the Gospels; as we know on the authority of St. Isidore, of Seville, that the Vulgate Copy of the Gospels was everywhere accepted in the beginning of the seventh century.

Dr. Gunn, in his article in the I. E. RECORD, in the number for February, 1888,¹ has conclusively shown that it is not a copy of the Vulgate. He considers it was taken from one of the less accurate manuscript copies of the Gospel, which were in circulation before the time of St. Jerome.

Whatever diversity of opinion may exist as to the sufficiency of this reasoning to show that the *Book of Kells* belongs to the sixth century, it is admittedly the most beautiful of our early manuscripts. There are competent judges who maintain that it surpasses in beauty any known to exist. Mr. Westwood calls it the "glory of Ireland."² And in the same passage he adds that "it is the most astonishing book of the Four Gospels which exists in the world." There are few archaeologists in Europe who will question the opinion thus clearly given on this subject by the eminent author of the *Paleographia Sacra Pictoria*. His statement is not put forward casually. He speaks with a most extensive knowledge of his subject. He is familiar with the manuscript treasures of European libraries; and yet he states that they contain nothing equal to this marvellous volume. He assures us that it excels the most beautiful manuscripts of the Carolingian period—that the manuscripts in the Lambeth library are inferior to it—that it exceeds in beauty even the *Gospels of Lindisfarne*, the most beautiful of the illuminated manuscripts preserved in the British Museum.

The subjects of the most elaborate pictorial representation

¹ I. E. RECORD, vol. ix., No. 2 (February, 1888), p. 130.

² Lecture, Oxford, November, 1886.

in this volume, are its initial letters and monograms. Each page begins with one of those wonderful letters. Sometimes the initial letter forms a panel, inclosing the script on the page. Sometimes several of those curiously designed initials may be found even in the same page.

The famous monogram of Christ, admittedly one of the finest specimens of Celtic art in the entire book, is found at the beginning of St. Matthew's Gospel. Referring to it Miss Stokes¹ says "upon it is lavished with all the fervent devotion of an Irish scribe, every variety of design to be found in Celtic Art, so that the name which is the epitome of his faith, is also the epitome of his country's art."

There are fifteen of those large illuminated designs, which fill the entire page, some of which contain portraits of the Evangelists, and of our Lord. We find also a portrait of our Lady, with other human and angelic forms.

Though many of the foregoing remarks have a direct application to the *Book of Kells*, they serve also to illustrate the chief artistic features of our early illuminated manuscripts. There are, of course, differences, but these differences only tend to give greater prominence to the superior artistic value of the *Book of Kells*.

Though the *Book of Durrow* is attributed to the same hand, we do not find such a variety of designs, as in the *Book of Kells*. And it is also noticed that the designs which it contains, are the simplest art forms. Miss Stokes considers some of the illuminated pages of the *Stowe Missal*, "equal, if they do not in some points surpass, the grace and delicate execution of the letters in the *Book of Kells*." Dr. MacCarthy has conclusively established that a portion at least of this most valuable manuscript "may well be deemed older than the sixth century," though he holds that another portion is much more modern. We might refer to many others. But it may suffice to add that this style of Celtic illumination continued to be used by Irish artists with varying success, even in the eleventh century. It seems to have died only with our country's independence.

¹ *Early Christian Art*, p. 1

It is admitted by native and foreign art critics alike, that the style of illumination in our early Celtic manuscripts is of purely Irish origin. Digby Wyatt attests that "Irish art was original." And Dr. Keller states "that the Irish must be regarded as the inventors of a style of decoration, at once highly fantastic, and extremely tasteful, the specimens of which, as far as artistic value is concerned, far excel mere paintings."

It is true, however, that analogies of a more or less striking character have been discovered between some archaic forms used in Celtic art, and certain forms of ornamentation found in primitive nations widely separated from each other. Dr. Keller¹ points out that those serpentine bands already referred to as characteristic of Celtic art, have been also discovered in the earliest Egyptian and Ethiopic manuscripts, and with "a similarity of colour and combination truly astonishing." But those interlacing or serpentine bands are also found in various other countries. Miss Stokes tells us that "interlaced patterns, and knot work, strongly resembling Irish designs, are commonly met with at Ravenna . . . and not unfrequently appear in Byzantine manuscripts, while in the carvings of the Syrian churches of the second and third century, as well as in the early churches of Georgia, such interlaced ornaments are constantly used." Those facts constitute a remarkable coincidence. But that coincidence becomes still more noteworthy when we learn on authority, that spirals, and trumpet patterns, very similar to our Celtic forms, have been found amongst the aborigines of New Zealand . . . and that the zigzag and lozenge have been preserved in the remote villages of Algeria.

In the *Art Magazine* of 1882, Mr. A. Lang has given us very interesting engravings of the first-mentioned forms; and of the latter, Miss Wallace Dunlop, in the same volume of that interesting publication, gives reproductions of Kybele Pottery, which show admirable specimens of the lozenge and zigzag. Those analogies, as regards many of our early Irish art forms, are found, therefore, in countries so far apart as

¹ *Ulster Journal*, Arch. v. 8, p. 219.

Byzantium and New Zealand, Egypt and Georgia, Ireland and Northern Italy. They are found amongst races extremely dissimilar in civilisation, and far removed from each other as are the Egyptians of three thousand years ago from the New Zealander of our own time. Those interesting facts cannot, however, establish any influence exercised by those various peoples on each other. But they amply justify the conclusion which Mr. Lang deduces from similar premises, "that the mind and the materials of men, in their early stages of civilisation especially, are the same everywhere."

Many of those archaic forms were, as we have seen, familiar to the pre-Christian Irish. They were as the dry bones, which under the influence of our early Church, were invested with that combination of form and colour, which have won for them the admiration of successive generations for thirteen centuries. But whether we admire the rapid development of Irish art, or its marvellous perfection, we must not forget that the religious of Christian Ireland over a thousand years ago, were the guides by whom it was led on from triumph to triumph.

J. A. FAHEY.

THE PHYSICS OF THE FLOOD.

THE physical problems involved in the Deluge have so far remained unexamined by the light of recent science, and, in the following paper, I purpose to give an outline for the further discussion of the subject. I leave to theologians and to the Church the question as to whether or not the Noah Deluge was universal; and I here discuss only the scientific possibilities and physical conditions of a general flood.

Modern scientific men teach that there is no evidence of a world-wide deluge, and that the erratic blocks and solitary boulders, found in so many places, are not evidence of a deluge, as was taught by Cardinal Wiseman in his *Lectures*

on *Science and Revealed Religion*, and Dean Buckland in his *Reliquae Diluvianae*, but are the remains of a time when the ice caps on our earth extended from their present limits to the borders of the tropics. This ice was many hundreds, if not thousands, of feet thick over the British Isles, and places of the same latitude in Europe, Asia and America. Some theological writers are coming to agree with the scientific theorists, and from them take as a fact that the glacial period disproves the Deluge. Let us see if it is so.

First two questions arise : Where did the water come from and how did it fall on the earth? Leaving aside the question of the water coming from the earth's own surface, I shall here show that it is scientifically possible for water to reach us from sources far outside our globe. In the first place, we are daily and hourly receiving vast quantities of matter from the sources of the great profound in which our earth is suspended. This matter comes in the shape of meteorites, or shooting stars ; and they are added to our earth as a tremendous cannonade, from which we are protected by our atmosphere. Professor Newton, of Yale College, United States, computes that every year our earth receives no less than 145,000,000,000, or 400,000,000 in twenty-four hours! The majority of these meteorites weigh only a few grains, and get burned up by the friction of their velocity through our atmosphere ; but many of them reach tons in weight. One found in Bahia, near Brazil, and now preserved in the Imperial Museum at Rio de Janeiro, is 14,000 lbs. Another, discovered by Professor Pallas in Siberia, and presented by him to the Imperial Museum at St. Petersburg, is 1,400 lbs. The Cranbourne meteorite, found in 1861 near Melbourne, Australia, weighs 4 tons. One found in the ferry harbour of Nökjöbing, Denmark, a year ago, weighs half a ton. Prof. Nordenskjöld found three meteorites, weighing respectively 4 tons, 14 tons and 22½ tons, at Oviyak, in West Greenland. An enormous meteorite struck the ground at Than-Duc in Cochin China on October 29th, 1887, and rebounded, falling into the China Sea, more than 400 miles away. It must have weighed 3,000 tons. The Mogul emperors had sacred swords forged out of meteoric iron. The Kaaba, or sacred Mohammedan stone, at Mecca, is also a meteorite.

Meteorites are falling everywhere. There are many preserved in the museums. There are about 300 specimens varying in weight from a few ounces to 3 tons, in the British Museum in London. They are actually one of the dangers to ships at sea. Humboldt, in his *Cosmos*, tells us of a ship that was struck by one. The second mate of a ship named the "Silverbow," stated that when the vessel was in the Southern Ocean he saw a huge meteor fall, causing, as it hit the water, a sound louder than the report of a cannon. Another meteor fell close to a steamship named the "Lima." The United States man-of-war "Alaska" narrowly escaped being struck by one; and her captain reported that, "had the meteor struck the ship, there would have been an end of the 'Alaska,' and no one would have been left to tell the tale of her loss." About two years ago, when the Cunard steamships "Catalonia" and "Pavonia" were passing each other, at mid-day, in the Atlantic Ocean, about 800 miles east of Boston, a huge, gleaming meteor fell into the sea, raising a cloud of steam, about mid-way between the two vessels. The officers who witnessed it from the "Catalonia" reported the circumstance to the United States' Meteorological Department. These meteorites come in very much increased showers every November, and especially every thirty-three years. The last great shower was in 1866, and the next may be expected in 1899. In the great shower of 1866, 260,000 were estimated as seen in twelve hours by the naked eye field of vision from one observatory.

From these facts, which are merely a selection, it will be seen that the earth is subjected to a constant rain of stones. But if she receives solid matter from outside space, is it unreasonable or unscientific to suppose that she might also receive from space water, or the materials composing water?

If it is reasonable to suppose that water might come from space, the question arises as to whether or not water or the sources of water can be found outside our own earth. The planet Mars contains water; for he has snow caps which alter with the Martian seasons. He has clouds, and he gives the spectroscopic evidence of water in his atmosphere. The sun

projects vast masses of incandescent hydrogen gas for great distances from his surface. Mr. Huggins, the great authority on spectroscopic astronomy, tells us that there are at least two comets composed of hydrogen gas. There are also here and there in the depths of space vast masses of nebula composed of hydrogen gas. It is just possible that our earth in its revolution around or with the sun might pass through one of these nebulae. Our earth did actually pass through the tail of a comet in the year 1861, and if that comet had been composed of hydrogen a deluge would have resulted. Water is composed of hydrogen and oxygen gases in close union, and if a mass of hydrogen gas were added to our atmosphere a downpour of water would result in proportion to the amount of hydrogen uniting with the oxygen, which exists free in our air. It would simply need the heat of impact, the heat of a passing meteor, or a flash of lightning to cause the formation of aqueous vapour and a downpour of rain.

If it might thus happen, can we be certain that it has never happened in the past? Our atmosphere is variously estimated at from 50 to 200 or more miles in height. On the highest summits of the Himalaya mountains the barometer would stand at 10 inches in height. At 20 miles above the surface of the earth the barometer would stand at only one inch, and the temperature would be about 150° of frost. A mass of hydrogen gas exploding in the rare confines of the atmosphere would become fine snow mist, and would gradually settle down towards the earth. Within the tropics it would have to pass through several miles of warm air, just above the earth, and would consequently fall as rain. But from the tropics to the poles, where the perpetual snow line was gradually getting nearer to the surface, it would fall as snow. At the present day rain and snow are formed by the aqueous vapours of the earth and the ocean ascending to the colder regions above, and there condensing. In my hypothesis the vapour would pass in the reverse order; that is, from above downwards; and, coming from intensely cold regions, would condense and carry with it most of the vapour in the lower regions of the atmosphere, which would add immensely to the precipitation.

Is there any evidence of such a deluge of snow in latitudes

north and south of the equator? Geologists tell us that north and south of the equator, in times past, the earth was covered with an immense mantle of ice. They call it the "glacial period," or the "great ice age." During that time the ice was thousands of feet thick over Great Britain and Ireland. What caused this deluge of ice is one of the great puzzles scientific men have attacked with many theories. They suggest that a change in the configuration of the land caused it; but how could that be when glaciation is proved to have existed over the same extent of northern hemisphere in Europe, in Asia, and in America, and when Australia, with other southern lands, tell the same tale? A shifting of the earth's axis or a change in her orbital inclination would cause, they say, a glacial period; but these would be contingencies where action and re-action would equalize each other; for if there would be colder winters, there would most certainly be hotter summers.

I here suggest that the supposition of a deluge of water, added from outside space falling as rain within the tropics, and as snow elsewhere, is a solution of the cause of the glacial period, not subject to the difficulties of the best of the geologists' theories. If this supposition is correct, then the glacial period is the grand and great evidence of a general flood. That flood came on suddenly. There is abundant proof that before the glacial period tropical animals and plants flourished numerous in northern latitudes, but so sudden was the change that some animals were overtaken by the snowfall, and dying, were preserved intact to these our times. In 1846, Lieutenant Benkendorf, of the Russian Engineers, on the banks of the Indigirka, discovered a perfectly fresh and complete mammoth just thawing out from the ice and frozen mud. At the end of the last century a Tungusian chief discovered a complete hairy mammoth, perfectly preserved, in the middle of an iceberg at the mouth of the river Lena. These animals, thousands of years before, must have been suddenly overtaken with a tremendous fall of snow. The question would here come as to what became of the water? A large portion of it is still stored up as the so-called palæocrystic ice, and there

is evidence that Ireland, Scotland, and England were once joined to the continent of Europe ; and that Asia and America were united over what is now called Behring's Straits. There is taking place a gradual recession and shrinkage of the Alpine and other glaciers, which results in the exposure of ground covered from early times. The moraines, erratic blocks, and solitary boulders, which extend for very many miles down the valleys from these glaciers, show that we are living in what might be called the tail-end of the glacial period ; for a sudden and immense fall of snow from outside space would take long years to thaw away, especially on the confines of the line of perpetual snow.

These suggestions are merely outlines of what might be written ; but, although brief, they will go to show that much can be said on geological and astronomical grounds in proof of a Deluge, which is testified to by the traditions of all the principal nations, even those in Central Africa, and whose main facts have been for ever impressed on the very skies by the astronomers of old, who figured out and named the most ancient of the constellations.

F. CANE.

ST. PATRICK IN TIRAWLEY.—No. II.¹

THE writer of the *Tripartite* describes the Moy as a fishful river—*fluvius piscosus*—and now, as then, it well deserves the epithet. It was celebrated even in bardic history, as the most fishful river in Ireland—its salmon being especially celebrated. It was said that it was the only one of the nine rivers existing in Ireland in the time of Partholanus in which that celebrated hero found any fish, and hence he called it *Inver Muaidhe*—the River of Virtues. It is also described as the excellent river of the Clan Fiachrach, and is said to have been blessed not only by Patrick, and Columcille, and Bridget,

¹ In the previous part of this paper, "Rathfrau" in page 673, line 4, should be "Rathfran," and "Culf," page 675, line 10, should be "Calf."

and Canice, and the sons of Droigin of Kilroe, but even by Partholanus himself.

The round tower of Killala marks the site of the ancient ecclesiastical buildings which have all disappeared. This tower, which is very beautiful, and quite perfect, even to its conical cap, would have probably shared their fate, but when struck by lightning, and partially rent, the damage was repaired, and the structure kept from toppling over, by the munificence of the Protestant Bishop of Killala at the time.

It is a very striking object from every point of view through all the country round about, rising in stately grandeur over the "pleasant spot" where Patrick founded his noble church for Bishop Muiredhach of the royal line of King Laighaire.

At Killala the Saint baptised and consecrated to God two maidens of great holiness, Crebiu and Lesru, daughters of Glerann, son of Cummen, whose history has a special interest in connection with the life of our national apostle. For these two virgins, to whom St. Patrick then gave the veil, were the two children whose voices he heard during the visions of the night both in Britain and in the islands of the Tyrrhene Sea, calling upon him to come and walk once more amongst them. The story is told by the saint himself in his *Confession*, as well as in all the *Lives of St. Patrick*. In his *Confession* he tells us that when he was in Britain with his relations, the angel Victor appeared to him, and gave him a letter, which was headed, *Vox Hiberionacum*—the "Voice of the Irish, and "whilst reading the beginning of the letter methought I heard in my mind the voice of those who were near the Wood of Fochlut, which is nigh to the Western Sea, and thus they cried out: 'We implore thee, holy youth, to come and walk once more [*adhuc*] amongst us.'" "Thanks to God," adds the apostle, when he was writing in his old age, "that after many years the Lord hath granted to them according to their prayers." We know from the *Book of Armagh* that he heard the same voices of the children of Fochlut Wood in the islands of the Tuscan Sea, and it was because he was reminded of these same voices by Prince Conall at Tara, that he hastened at once at the peril of his life to preach the Gospel in Tirawley.

It seems highly probable that the Saint, when escaping from his captivity in Ireland, had wandered into this western region, and there found the ship that carried him away. He may have seen these two children in some house in which he received shelter in Tirawley; their sad lot, living in heathen darkness, was ever present to his mind, and God caused him to hear their voices in far off lands, calling upon him to return, and lead them into the blessed light of the Gospel. The idea is beautifully expressed by one of our sweetest poets, too elevated and refined to be generally popular¹:—

“On a cliff

Where Fochlut's Wood blackened the Northern Sea
A convent rose. Therein those sisters twain
Whose cry had summoned Patrick o'er the deep
Abode, no longer weepers. Pallid still,
In radiance now their faces shone; and sweet
Their psalms amid the clangour of rough brine.
That happy precinct housed them. Grief her work
In life's young morn for them had perfected;
Their eve was bright as childhood. When the hour
Came for their blissful retreat, from their lips
Pealed forth ere death that great triumphal chant
Sung by the Virgin Mother. Ages passed;
And, year by year, on wintry nights, that song
By mariners was heard—a cry of joy—”

The *Tripartite* tells us that the relics of these two holy virgins were preserved with the greatest veneration in the church of Kill-fhorclann, of which they were the patronesses. Alas! that the church and even its name has disappeared, so that it cannot with absolute certainty be identified.

But the narrative here enables us to identify with absolute certainty the exact position of the celebrated Wood of Fochlut. It is clear from the incidental references in the *Tripartite* that it was near the Western Sea,² and stretched away from Killala north-west along the low ground by Palmerston to the Bay of Lackan. Cross-Patrick is described as to the east of this wood; the Church of Kill-fhorclann is described as *over* it, and is said to have been *near* it, so that it

¹ Aubrey de Vere, *The Children of Fochlut Wood*.

² *Confession of St. Patrick*.

must have stretched along the low marshy ground by Killala and Palmerston towards the Western Sea at Lackan Bay.

We are told next that St. Patrick went from Killala to *Forrach mac n Amalgade*—that is the place of assembly where the sons of Awley were wont to meet to deliberate on all affairs that concerned the interests of their kingdom. The aged King Awley was there, and his sons, seven at least—he had in all sixteen—and several of his grandsons also, like Prince Conall, with a vast assembly of their people from all the country far and wide. Once, again, they heard the apostle expound the truths of Christianity, and it was solemnly resolved in this great tribe-assembly that the entire race of Awley, with his subject people, should embrace the faith. And we are told that on that day the sons of Awley and their sire, with 12,000 of their people, were baptized by Patrick in the well called *Tobur-enadharc*, which was adjacent to the Field of the Assembly. The well took its name from a *one-horned* hillock overhanging it, but at present, in consequence of the drainage of the land, it is quite dry, although its site can be pointed out. The Field of the Assembly of the sons of Awley was, it appears, just opposite the present Protestant church at Mullagh-farry, in the parish of Ballysakeery. Mullagh-farry, the townland-name, simply means the Hill of the Assembly, and helps to identify this most interesting spot. The present church is, in all probability, built on the site of that “quadrangular church of earth,” which Patrick founded on the spot, and over which he placed St. Mauchen, or Maucen, surnamed the Master, that he might instruct the newly-baptized converts in the great truths of the Gospel.

Here the saint performed two more extraordinary miracles. He restored one dead woman to life, and “on another he bestowed both spiritual and corporal life.” It seems this last female had died somewhat suddenly when near childbirth. She had been buried, or was about to be buried, in Killala Church when the news was brought to Patrick at Forrach-Awley. He immediately went down to Killala, accompanied by Feidlimid, son of Awley, and by Conall, his nephew, and by Ængus also, of whom we have

already heard—Ængus going by the upper road, and the others by the lower road to Killala, which seems to show that this narrative was derived from the testimony of an eye-witness. The saint raised the dead woman to life in the Church of Killala, and baptized at the well of Tobur-enadharc both herself and the child of her womb; and “she told the people of the pains of hell, and of the rewards of heaven, and besought her brother with many tears to believe in the God of Patrick, and he did so, and was baptized on that day.” Such is the narrative in the *Tripartite*; but in the *Book of Armagh* she is described—if, indeed, it be the same person—as a sick woman.¹ She died shortly afterwards, and they buried her in the high ground over the church (of Mullachfarry), and there is her abode unto the present day.

It was whilst near Killala, on this occasion,² that the saint “founded a church amongst a family near the sea, at the promontory of Ross of the Sons of *Caitni*.” This is the church called Kill-ros or Kill-roe, which (according to the Ordnance Survey Letters) is one of the oldest ruins in Ireland, not excepting even St. Mel’s Church at Ardagh. It was 24 by 18 feet, and the north side wall and east gable were in good preservation in 1838. Not so, however, when we saw it in 1886; it was then the remnant of a ruin, but manifestly built in the Cyclopean style; the interior, however, of the wall was cemented with very hard mortar of lime and sand. The ruin stands on a rocky hillock in the townland of Kilroe, and commands a fine view of the river, the sandy shores of Bertragh, and of the Cloighteach of Killala in the distance. This church of Kilroe-Mor was founded by the apostle for Mac Erca, one of the seven sons of Draigen, whom the apostle baptized on this occasion. The apostle, finding the young man suitable for the ecclesiastical state, wished to bring the youth with him that he might be suitably trained for the ministry of the Church. But his father said to the apostle, “It shall grieve me if my son has to go away with you.” Then Patrick, sympathising

¹ “Mulier infirma habens in utero infantem.” She may have died on the way.

² *Book of Armagh*.

with the father's grief, replied: "I will not bring him with me; but I will leave him under the care of Bronus and Olcan." Then, extending his hand, as we gather from the *Book of Armagh*, he showed [Mac Erca] the site of his future church, "in which his [Mac Erca's] bones now are;" and, with his finger, he marked the spot, and erected a cross there. He also wrote "elements" for the young student, and blessed him with a father's blessing. These "elements" or "alphabets," as they are sometimes called, probably mean a catechism of Christian doctrine for the instruction of the people, and perhaps also a ritual for the administration of the sacraments. It is ridiculous to suppose that it means an alphabet, as if the student before knew nothing of the written characters. The statement in the previous paragraph of the *Book of Armagh* of itself sufficiently refutes this idea; for there we are told that Patrick gave to Bishop Muckna, of Domnaghmore, seven books of the law, which he, Muckna, afterwards gave to Mac Erca, the son of Draigen. If he did not know his letters, he had little business with the seven books of the law.

St. Patrick then returned, and went southwards to the ford at Lough Dacla, now called Ballyloughdalla, in the parish of Ballysakeery. It belonged to Ængus, son of Awley, and was one of the mansions of the ruling tribe in Tirawley, "which gave not rude refusal to strangers." Patrick liked the place, we are told, and wished to build himself a residence near those woody slopes of Loughdalla, or rather asked for the site of a church, as another account has it; but the churlish, half-believing Ængus grudged even that much of his territory to the apostle. "My word," said Patrick, turning to the greedy Ængus, "it is only right that thy house should not be exalted, nor thy descendants after thee. Thy successors shall be seldom just, and there shall be fratricide amongst them." Which prediction was afterwards fulfilled.²

The next passage in the *Tripartite* is exceedingly interesting. "Patrick," it tells us, "went eastward [from Lough Dacla] to Lecc Finn, the White Rock, where he made a cross

¹ *Hy Fiachrach*, page 283.

² *Irish Tripartite*.

in the stone over Cell-Mor Uachtair Muaide to the west ;" that is, the Great Church of the Upper Moy. The white rock is there to this day, on a slight elevation *just over* the old Church of Kilmore ; and on the face of the rock may still be seen the cross inscribed by the finger of St. Patrick himself. Yet so little interest is taken in this holy and historic rock, that the clay and rubbish were allowed to cover up the inscribed cross, so that it could not be seen without removing the clay. It should be railed in and jealously guarded from injury, for it is surely holy ground. The stone there called Lecc-Finn, afterwards came to be called Lia na Manach, or Cell-Olcan ; but there was no church there at the time, adds the careful record of the *Tripartite*. How the church came to be built there is then explained. Bishop Olcan went to choose a place for his church and cell near the place where Patrick had marked the rock with the inscribed cross. He carried an axe on his shoulder to hew the wood for his residence. " You shall build it," says Patrick, " on the spot where the axe will fall from your shoulder." This came to pass at the spot where Cell Mor Uachtair Muaide now stands, and therefore it was chosen to be the site of the church ; and a beautiful spot it is, close to Ballina on the north-west, beyond the river, commanding a fine prospect of the fertile fields and waving woods of Tirawley. The road to Killala, from Ballina, runs, in the lower ground, about 100 yards beneath the old Church of Kilmore, and is here crossed by a bounteous stream of spring water. In ancient times there was no bridge, only a ford over the stream ; and at this ford St. Patrick performed another great miracle to strengthen the faith of the sons of Awley against the machinations of the Druids. " It was in that stream he baptised Echaid, son of Nathi, son of Fiachra, and raised to life his wife Echtra, at Ath Echtra, over the little stream, right in the doorway of Kill Mor, and Echtra's grave mound is on the edge of the ford.¹" There is the stream still flowing before the doorway of that old church of Kilmore Moy, founded by St. Olcan ; there is the well in which the baptism of Echaid took place, and which

¹ *Tripartite*.

is still called Toberpatrick; and O'Donovan says, that when he was there (1838), Echtra's grave was still to be seen in a field lying a short distance to the east of the old church, and opposite Toberpatrick. But Echtra's grave mound, so accurately described, has since disappeared. An improving farmer has carted it away, and levelled the soil around. But the spot is still known to those who saw the mound, though doubtless in a few years more its site will be forgotten.

Then Patrick went again northwards to Lecc Balbeni, where he once more blessed the sons of Awley. Then he crossed over the estuary of the Moy, passing through the sandy dunes of the island of Bartragh, as it is now called, which stretches across the mouth of the river. Its proper name is Bertlacha, and the *Tripartite* tells us that Patrick passed over from Bertlacha in the west to Bertlacha in the east, and so landed in Tieragh, on the right bank of the Moy.

He left kindly friends and neophytes on the western shore; but on the eastern a different reception awaited him. The rude and thieving tribe of the Greeraige, who appear to have dwelt in the Ox Mountains, came down in crowds to the river, and flung stones at the Saint and his companions. Patrick was much incensed on account of this wanton attack, and foretold the degradation and dishonour that would overtake the unbelieving tribe that stoned their benefactors. "My solemn word," said Patrick, "in every contest in which ye take part ye shall be routed, and ye shall abide under spittles and wisps, and mockery, in every assembly at which ye shall be present." The young Prince Conall, ever loving and loyal to Patrick, crossed the Moy with the Saint, and doubtless helped to protect him against these insolent foes. Then Patrick said, "Arise, O Conall, you must now take the pastoral staff from me," that is prepare to become a monk or bishop. "If it be God's will I am ready to do it for thee," replied Conall. But Patrick, pleased with his ready obedience to God and to his servant, did not demand this sacrifice. "No," said he to Conall, "not the crozier shalt thou bear, but the sword and shield to defend your tribesmen. Thy shield shall bear a cross marked with my crozier, and thou shalt be called

Conall of the Crozier-shield. Dignity of laymen and of clerics shall be from thee, and every one of thy descendants in whose shield shall be the sign of my crozier, shall not see his warriors turned in flight."

"He spake, and with his crozier pointed
 Graved the broad shield's brazen boss
 (That now baptized, confirmed, anointed,
 Stood Erin's chivalry), the Cross.
 And there was heard a whisper low,
 Prince of God's armies, was it thine?
 Thou sword keep pure thy virgin vow,
 And trenchant shalt thou be as mine."

So Conall remained at home to guard with consecrated sword and shield the homes and altars of Tirawley, and Patrick passed away for ever from that mystic land. But his heart was full of joy, for he had answered the yearning cry of the voices that so haunted his spirit, even in the islands of the Tyrrhene Sea; he had baptized and veiled for Christ the "palled sisters twain" of Fochlut Wood; he had conquered druidism in its very temple and stronghold; and set up the Cross on all the high places of that beautiful and no more benighted land beside the western main.

✠ J. HEALY.

ON THE CONSOLATION OF PHILOSOPHY.

THIRTEEN centuries have rolled since the sword cut short the sorrows of Boethius in the dungeon at Pavia. The language in which he wrote has ceased to live; men speak their woes in a newer tongue, yet their hearts know the grief, and their souls the sadness that weighed down the ancient captive. Then, the world was centred in the Italian seas; now, it stretches southwards to the starry cross, and westwards to the setting sun. The aspect of life is new, yet the voice of sorrow, which, we often hear amidst the brightness, is not new. The captive of Pavia is forgotten; yet the dirges wafted from the western prairies, and the

plaints rising from the Australian Bush, are but echoes of his voice ; so true is it, that there is nothing new under the sun. The inimitable Goldsmith has written words which may happily be applied to explain the causes :—

“There are thousands of volumes in every large library unread and forgotten. . . . The volumes of antiquity, like medals, may very well serve to amuse the curious ; but the works of the moderns, like the current coin of a kingdom, are much better for immediate use. . . . The works of antiquity were ever praised, those of the moderns read : the treasures of our ancestors have our esteem, and we boast the passion, those of contemporary genius engage our heart, although we blush to own it. The visits we pay the former resemble those we pay the great ; the ceremony is troublesome, and yet such we would not choose to forego ; our acquaintance with modern books is like sitting with a friend—our pride is not flattered in the interview, but it gives more internal satisfaction.”

The title of our author's work may not attract many readers of the present day :—

“ANICII MANLI SEVERINI BOETHII
CONSOLATIONIS
PHILOSOPHIAE
LIBRI V.”

Yet Gibbon wrote of it : “While Boethius, oppressed with fetters, expected each moment the sentence of the stroke of death, he composed in the town of Pavia the *Consolation of Philosophy*, a golden volume, not unworthy of the leisure of Plato or of Tully.” Alfred the Great translated this work into Anglo-Saxon ; Chaucer rendered it into the language of that early time, and Queen Elizabeth into the language of her own age. Thomas Ryland had the work printed in English verse, in the year 1525. Others also made translations ; but lastly comes the Rev. Philip Ridpath, Minister of Hutton, in Berwickshire, anno 1785. This last of translators reminds one of the last of the Bards :—

“And he, neglected and oppressed,
Wished to be with them, and at rest.”

It is one-hundred-and-four years since his translation

¹ *Citizen of the World*, Letter lxxiv.

came from the press; and the volume shows all the signs of age, but not of use, as the pages were cut for the first time by the present writer. Yet the translator deserved earlier kindness, for he himself tells us: "The present version of this beautiful and philosophical Dialogue has cost me much pains and labour; and, indeed, I should never have presumed to offer it to the Publick, had I not endeavoured to make it as perfect as I possibly could." The Latin editions of our author are well nigh innumerable. Many editions of the sixteenth century are quaintly illustrated, and lest the *Lector Benevole* might interpret the illustrations wrongly, each personage has his name engraved on his garments, or near by. Thus, in one edition of Lyons, anno 1513, Boethius is resting on his couch, and his name is in large letters above the pillow. Philosophy is standing near, in tears and in torn raiment, with her name written the whole length of her robe; while the retreating muses have their names floating above them in the air. The edition to which reference will be made in this paper, was printed at Leyden, in Holland, anno 1671. It contains the notes of three scholars, famous no doubt, but quite forgotten at present, viz.: Johannis Bernartii, Theodori Litzmani, and Renati Vallini. To crown the work it has a preface from another famous scholar, Petri Bertii, who dedicated his remarks to a young nobleman, who was known in his generation as Ruthgerus Boetzelerius.

The complete works of St. Thomas of Aquin contain a commentary on, and the text of, the *Libri V. de Consolatione Philosophiae*; but many regard the commentary as apocryphal, and as such it is included in the works of the angelic doctor. Before proceeding further, it is well to state that Boethius was born A.D. 455. He studied at Athens during eighteen years, and was made Consul of Rome anno 487, in 510, and again in 522. His literary works were many, and his public services of the first rank. Theodoric, the Emperor, embraced Arianism, and turned his anger against Boethius, who valiantly defended the Catholic teaching. He cast him into prison, and in his bare dungeon the prisoner wrote the *Consolation of Philosophy* we are about to examine. The

Emperor caused Pope John to be starved to death in May, 526; and in October of the same year he ordered Boethius to be executed, on the 23rd of the month, and in the seventy-first year of his age.

Perhaps the best method of introducing the *Consolation of Philosophy* is to give the arguments of the several books, and afterwards to give extracts and their modern counter-parts. The argument of the First Book is as follows:—Philosophy appears to Boethius, who deplores his misfortunes. She commands the muses to leave him, expresses her concern, and recounts examples of other wise men who were similarly oppressed. Boethius relates his merits, notifies his accusation and banishment, and declares the sanctity and integrity of his life. He laments the loss of his dignities and reputation. Philosophy consoles him, and inquires into the troubles of his mind and their causes.

The book opens with a *metrum* or soliloquy in verse by Boethius. This is followed by a *prosa*. The entire first book consists of seven *metra* and six *prosa*. The other books are similarly constructed. The first *metrum* opens thus:—

“Carmina qui quondam studio florente peregi,
Flebilis, heu, moestos cogor inire modos
Ecce mihi lacerae dictant scribenda Carminae,
Et veris elegi fletibus ora rigant.”

Quid me felicem toties jactastis amici?
Qui cecidet, stabili non erat ille gradu.”

Ridpath renders the above lines thus:—

“In flower of youth, with love of learning blest,
My verse was wont in cheerful strains to flow;
But now, by Fortune's cruel rage opprest,
I mourn in numbers suited to my woe.
The sacred Nine, companions of my grief,
Their softened features wet with many a tear,
Try all their pleasing art to give relief,
And whisper verse mellifluous in my ear.

Why did you boast of my exalted state?
Mistaken friends were ye not much to blame?
Learn this great truth, from my disastrous fate,
All human bliss is but an empty name.”

The first *prosa* follows immediately :—

“Haec dum tacitus mecum ipse reputarem, querimoniamque lacrymabilem styli officio designarem, adstitisse mihi supra verticem visa est mulier, reverendi admodum vultus, oculis ardentibus, et ultra communem hominum valentiam perspicacibus, colore vivido, atque inexhausti vigoris, quamvis ita aevi plena foret, ut nullo modo nostrae crederetur aetatis.”

Ridpath offers this translation :—

“Whilst I vented my grief in these melancholy strains, and, with tears streaming from my eyes, was committing them to paper, I was struck with the appearance of a woman, whose countenance was altogether august and venerable. Her eyes sparkled with fire, and her look was far more piercing than that of any mortal. Her complexion was comely and healthful, and she seemed to possess all the vigour of youth; nevertheless her appearance was such as denoted her to have lived many years, and that her existence began long before the present age.”

In the commentary attributed to St. Thomas we find the minute details of the apparition explained. The commentator says that: Philosophy appeared as a woman, because it is the duty and nature of a woman to soothe and console, according to the passage from Solomon, “*Ubi non est mulier, ibi aegrotus genescat.*” Philosophy appeared “from above,” because she belongs to the intellect; “of a revered countenance,” because the wise and learned betray not the levity of youth. Philosophy had “ardent eyes,” for in them shone the light of science, and the eyes are the window of the soul.

The *prosa*, as translated, goes on thus: “Philosophy, beholding the muses, the inspirers of song, standing round my bed, and lending words to my grief, she was displeased; and looking upon them with a stern and threatening aspect, ‘who gives permission,’ says she, ‘to these soul-enervating daughters of the theatre, to approach this disconsolate person?’” After further remarks of the same kind, the muses retired in confusion.

It may be interesting to give here what later writers have likewise said against the poets. In the *Koran*, chap. xxvi. (entitled the Poets), Mahomet writes:—“And those who ever follow the steps of the poets; dost thou not see that

they rove as bereft of their senses through every valley, and that they say that which they do not?" But Quevedo, the Spaniard, has something harder:—"Here, said a devil, pointing to the place in which poets were confined, here is a lot of people who sing about their sins, whilst others bemoan them. . . . They are a gang whose nation and whose creed is a mystery."

Philosophy proceeds to console the sufferer, and says:—

"This place, gloomy as it is, does not therefore move me so much as your melancholy aspect. I am in no pain from the want of your library, whose walls were so richly adorned with glass and ivory; but it is the loss of the composure and tranquillity of your mind that affects me. It was there I stored up, not books, but what gives books their value—viz., the spirit of my meditations and writings. . . . You no longer remember what you yourself are. . . . The encouragement I have to expect your cure, is derived from the just notions you entertain in relation to the government of the universe; that is not left to chance, but it is under the direction of God and his providence. Do not despair, this small spark will soon produce heat enough to restore you to life."

Thomas Pringle, in his *African Sketches*, has written lines which seem a counterpart of the above:—

"When the sorrows of life the soul o'ercast,
And, sick of the Present, I cling to the Past;
When the eye is suffused with regretful tears,
From the fond recollections of former years;
And shadows of things that have long since fled
Flit over the brain, like ghosts of the dead.

And here, while the night winds round me sigh,
And the stars burn bright in the midnight sky,
As I sit apart by the desert stone,
Like Elijah at Horeb's cave alone,
'A still small voice' comes thro' the wild
[Like a father consoling his fretful child]
Which banishes bitterness, wrath, and fear,
Saying, Man is distant, but God is near."

The first book is brought to a close by the seventh *metrum*, into which Philosophy breaks without an introduction. The Latin annotators commend the original *metrum* to the reader's notice; and the translator tells us that the version given by him was made by his lamented brother, a George Ridpath, of some fame in letters. It will comply

with wishes of these good scholars, all long since gathered to their fathers, if I place the *metrum* and the translation side by side:—

METRUM VII.

Nubibus atris
 Conditā nullum
 Fundere possunt
 Sidera lumen.
 Si mare volvens
 Turbidus auster
 Misceat aestum
 Vitrea dudum,
 Parque serenīs
 Unda diebus,
 Mox, resolutō
 Sordida coeno,
 Visibus obstat.
 Quique vagatur
 Montibus altis
 Defluus amnis
 Saepe resistit
 Rupe soluti
 Objici saxi
 Tu quoque si vis
 Lumine claro
 Cernere verum
 Tramite recto
 Carpere callem :
 Gaudia pelle
 Pelle timorem,
 Spemque fugato
 Nec dolor adsit
 Nubila mens est,
 Vincitque frenis,
 Haec ubi regnant:

TRANSLATION.

When clouds arise
 And veil the skies,
 Heav'n's shining host
 To sight is lost.
 The rolling wave,
 When tempests heave :
 The glassy main,
 Like skies serene
 Erst pure and bright,
 Now bars the sight ;
 So foul the flood
 With boiling mud.
 The rapid brook
 Which late forsook
 The cloud-topp'd hill,
 Its devious rill,
 Finds oft withstood,
 By fragrant rude
 Loos'd from the rock
 By waste or shock.—
 Then if you'd learn
 Sure to discern
 From false to true,
 And pursue
 By Reason's light
 The path of Right :
 False joys expel
 Vain terrors quell,
 Hopes that delude
 And sorrows brood.—
 Gross vapours blind,
 Strong fetters bind
 The wretched soul
 Where these control.

The Argument of the Second Book discloses Philosophy exhorting Boethius to make light of his losses. She describes the inconstancy of Fortune; shows him he is yet possessed of much; assures him that happiness is not in the gifts of Fortune—not in riches—not in power—not in glory and fame. Philosophy concludes by teaching that adversity is often profitable.

In the second book, Philosophy brings weightier arguments to her aid. Teaching that happiness is not found in riches, or pleasure, or fame, but in God. In the fourth book, Philosophy discourses on the distribution of good and evil fortune in this world; also about fate and Providence, teaching that all fortune, whether pleasant or unpleasant, is good for us. The fifth book deals with the question of free will and God's providence; proving that the foreknowledge of God does not destroy our liberty.

Having given the arguments of the books, I will select a few passages, for which modern writers supply a counterpart:—

Lib. ii., Pros. iv.—“Sed hoc est, quod recolentem vehementius coquit. Nam in omni adversitate fortunæ infelicissimum genus est infortunii, fuisse felicem. . . . Nam si te hoc inane nomen fortuitæ felicitatis movet, quam plurimis maximisque abundes, mecum reputes licet.”

These reflections are thus rendered by Ridpath in the style of the last century:—

“But this is the very thing that consumes me with vexation; for, in every reverse of fortune, it is the remembrance of former happiness that gives the most distressing wound. . . . For, if the empty name of a fluctuating happiness still captivates you, do but recollect what a large portion of the gifts of fortune is still yours.”

We find these learned reflections spring up easily in an Australian ballad, the writer of which never, in all probability, even heard of Boethius or Ridpath:—

“One of these poets—which is it?—somewhere or another sings,
That the crown of sorrow's sorrow is remembering happier things.
What the crown of sorrow's sorrow may be I know not; but
this I know,

It lightens the years that are now, sometimes to think of the
years ago.

.
But tho' it relieves one's mind at times, there's little good in a curse.
One comfort is, tho' it's not very well, it might be a great deal
worse.

A roof to my head, and a bite to my mouth, and no one likely
to know

In ‘Bill, the Bushman,’ the dandy who went to the dogs long
years ago.”¹

¹ *A Century of Australian Song.* London, 1888, pp. 48 sqq.

In the same *Prosa*, philosophy states a truth which is wonderfully in accordance with the experience of our own time, although thirteen hundred years have elapsed since its utterance:—

“Adde quod felicissimi cujusque delicatissimus sensus est, et, nisi ad nutum cuncta suppetant, omnis adversitatis insolens, minimis quibusque prosternitur, adeo perexigua sunt, quae fortunatissimis beatitudinis summam detrahunt. . . . Hic ipse locus, quem tu exsiliū vocas, incolentibus patria est; adeo nihil est miserum, nisi cum putes; contraque beata sors omnis est aequanimitate tolerantis. Quid igitur, o mortales, extra petitis intra vos positam felicitatem?”

Here is Ridpath's dignified translation:—

“Add to this, that a man, flowing in prosperity, has a most delicate sensibility; and that, unless all things succeed to his wish, as he is unacquainted with adversity, he is overturned by the smallest reverse of fortune; the slightest accident being sufficient to damp his enjoyments, and involve him in misery. . . . This place, which you call a banishment, is to the inhabitants their beloved country. Nothing is the cause of misery but what is considered as such; and every lot is happy to a person who bears it with tranquillity. Why, therefore, O mortals! do ye search abroad for happiness, when it is only to be found in your own breasts?”

Philosophy urges on the attention of Boethius, that neither riches, nor pleasures, give true happiness. I will conclude this paper by quoting the learned remarks of Philosophy, and finding for them an echo in the poetry of the Far West.

“Divitiæne vel vestri, vel sui naturâ pretiosæ sunt? Quid earum potius, aurumne, an vis congestæ pecuniæ. Atqui hæc effundendo magis quam coacervando melius nitent: siquidem avaritia semper odiosos, claros largitas facit.”—Lib. II., Pros. V.

Ridpath gives us the passage thus:

“Are riches precious in themselves, or only in the estimation of men? Which is most precious in them? the quantity or the quality? But does not a man acquire more lustre by spending than by hoarding them! as avarice is always odious, and liberality praiseworthy.”

Joaquin Miller sends a voice from the prairies, which speaks the same truth as the learned Boethius, and the

laborious Ridpath. The language belongs to our own day, but the thoughts belong to all time:—

“ For I have given, and what have I?—
Given all my youth, my years, my labour,
And a love as warm as the world is cold,
For a beautiful, bright, and delusive lie.
Gave youth, gave years, gave love for gold,
Giving and getting ; yet what have I?
But an empty palm and a face forgotten,
And a hope that's dead, and a heart that's rotten?
Red gold on the waters is no part bread,
But sinks dull—sodden like a lump of lead,
And returns no more to the face of heaven.”

I will take our last consideration from the third Prose of the third Book :

“ Si enim vel pecunia, vel honores, ceteraque tale quid afferunt, cui nihil bonorum abesse videatur, nos quoque fateamur fieri aliquos horum adeptione felices. Quod si neque id valent efficere, quod promittunt, bonisque pluribus carent, nonne liquido falsa in eis beatitudinis species deprehenditur? ”

Let us hear Ridpath for the last time :

“ For if riches, honours, and other advantages of the like nature, crown mortals with felicity, and place them in a state where nothing is wanted or desired—we must acknowledge that happiness may be procured by these acquisitions. But, on the other hand, if they cannot make good what they promise—if they cannot supply every human want—they are but delusions, that impose upon mankind with a counterfeit face of happiness.”

I offer Whittier's picture of the judge, as an illustration of the truths of philosophy, and a commentary which he who runs may read:—

“ Yet oft, in his marble hearth's bright glow,
He watched a picture come and go.
Oft, when the wine in his glass was red,
He longed for the wayside well instead ;
And closed his eyes on his garnished rooms,
To dream of meadows and clover blooms.
And the proud man sighed with a secret pain,
' Ah ! that I were free again !'
For of all sad words of tongue or pen,
The saddest are these : ' It might have been !' ”

Having quoted much from the writings of Boethius, it is

well to quote what was on a sad occasion written of him. These lines constitute his epitaph in the Church of St. Augustine, at Pavia :—

Meoniae et Latiae linguae clarissimus, et qui
 Consul eram, hic perii, missus in exilium ;
 Sed quem mors rapuit, probitas evexit ad auras ;
 Et nunc fama viget maxima, vivit opus.

JOSEPH P. SPELMAN.

THEOLOGICAL QUESTIONS.

MIXED MARRIAGES : DOUBT ABOUT THE BAPTISM OF THE NON-CATHOLIC PARTY.

“Bernard, the Rector of a Mission, asks dispensation from his bishop to marry Anne, a Catholic, to Julianus, a non-Catholic. Afterwards, however, Anne declared to the same Bernard that a few years ago she had married Cæsar, who a short time afterwards deserted her, and is now living with another woman. Anne reasonably holds, for certain, that Cæsar was never validly baptised ; and, therefore, thinks she is altogether free to contract another marriage. Bernard, after having heard all this, determines to consult the bishop ; but, first, the following questions occur to him to be solved :—

“1. What is the impediment of *disparitas cultus*, and into how many species is it divided ?

“2. In seeking dispensation from the impediment of *mixed religion*, can one be certain of the baptism of the non-Catholic ?

“3. What is the difference between the impediment of *disparitas* and *mixed religion* ? Does any vinculum, either sacramental or at least natural, bind the contracting parties with one another ?

“4. What must be done in the case ?

“5. How, in doubt about the past ?”

Our correspondent's letter supposes the woman Anne to have gone through the form of marriage with Cæsar. Cæsar “soon after deserted her and is now living with another woman.” Anne is now anxious to get married again. She “reasonably holds for certain that Cæsar, her former

consort, was never validly baptized." And she therefore represents to her Rector, Bernard, that her former marriage was invalid; and she entreats him to procure for her a dispensation in *mixed religion* to marry Julianus, another non-Catholic. Bernard, therefore asks:—

I.

"What is the impediment of *disparitas cultus*, and into how many species is it divided?"

Disparitas cultus, in a general way, signifies diversity of religion amongst the contracting parties. It is two-fold; there is the *diriment* impediment of *disparitas cultus*, strictly so-called; and there is the *prohibent* impediment of *mixed religion*. The impediment of *disparitas cultus* in its strict sense exists between a *baptized* person (whether Catholic or heretic) and an *unbaptized* person. The impediment of *mixed religion* on the other hand exists between two *baptized* persons, of whom one is a Catholic and the other a heretic or schismatic. We shall henceforth use the terms in this sense.

II.

"In seeking a dispensation from the impediment of *mixed religion*, can one be certain of the baptism of the non-Catholic?" This is a very important question. A Catholic, for example, may contract marriage with a non-Catholic, before the Registrar, or before a Protestant minister, without a dispensation. Now, if the non-Catholic had not been baptized there would be a *diriment* impediment [*disparitas cultus*] between the contracting parties, and the marriage would be invalid.

Again, we may suppose a Catholic marrying a non-Catholic, after having got a dispensation in the *prohibent* impediment of *mixed religion* only. Now, if the non-Catholic had not been *baptised*, there would be a *diriment* impediment, and the marriage would be, as in the last case, invalid. It is, therefore, important to know "Can one be certain of the baptism of the non-Catholic?" Or rather, as the *certainty* of the baptism is not required, it is important to know how a marriage is affected by *doubt* or *uncertainty* about the baptism of the non-Catholic party.

The Holy Office, in reply to a question on this subject, addressed to it about Lutherans and Calvinists, gave the following reply in the year 1830:—

“1. Quoad haereticos quorum sectae Ritualia praescribunt collationem baptismi absque necessario usu materiae et formae essentialis debet examinari casus particularis.

“2. Quoad alios qui juxta eorum Ritualia baptizant valide, validum censendum est baptismus. *Quod si dubium persistat etiam in primo casu, censendum est validum baptismum in ordine ad validitatem matrimonii.*

“3. Si autem certe cognoscatur nullum baptismus ex consuetudine actuali illius sectae nullum est matrimonium.”

We can now consider some of the cases that may arise in connection with this impediment.

(A) We can, of course, conceive cases where there would be no reasonable doubt about the validity of the non-Catholic's baptism; where, if there were question of the non-Catholic's reception into the Catholic Church, even conditional baptism should not be administered. Of course, in such cases, a Catholic could *validly* marry the non-Catholic, even without any dispensation; and the marriage would be lawful with a dispensation in the *prohibent* impediment of *mixed religion*.

(B) A Catholic, let us suppose, secondly, marries a non-Catholic, who is known for *certain* at the time of his marriage, either not to have been baptized at all, or to have been baptized invalidly. Of course in this case there is a *diriment* impediment, and if the parties went through the form of marriage without any dispensation, or with only a dispensation in the *prohibent* impediment of *mixed religion*, the marriage would be invalid.

(C) If the marriage were contracted in *doubt* about the validity of the non-Catholic's baptism?

Lehmkuhl answers:

“Si in casu dubii insolubilis cum dispensatione Ecclesiae mixtum matrimonium contrahitur, tale matrimonium *certo validum* est; neque videtur ullo modo dubitandum, etsi postea forte certius detegatur baptismi defectus. Nam ecclesiasticus Superior licentiam talis matrimonii concedens, quantum est ex parte legis ecclesiasticae, directe et expresse quidem ab impedimento impediendo dispensavit, at tacite et

hypothetice etiam censendus est ab impedimento dirimente, si forte adesset, dispensasse.

“Si vero sine Ecclesiae dispensatione tale matrimonium initum est, in dubio baptismi validi practice quidem matrimonium ut validum habetur, atque agenda sunt omnia sicut in matrimonio valido : Verum re ipsa validum est aut invalidum, prout baptismus acatholici conjugis re ipsa validus fuit aut non. Quare si postea illum certe invalidum esse detegitur matrimonium necessario est revalidandum” [P. ii., L. i., Tr. viii., n. 752.]

We agree with the eminent theologian that the marriage would be valid in his first hypothesis, viz., if a dispensation in the *prohibent* impediment of *mixed religion* had been procured ; but we cannot accept his reason. Lehmkuhl teaches that the marriage is valid because ecclesiastical authorities, when dispensing in *mixed religion*, dispense also, at least conditionally, in *disparitas cultus* ; “quantum est ex parte legis ecclesiasticae . . . tacite et hypothetice etiam censendus est ab impedimento dirimente, si forte adesset, dispensasse.” But we know, for example, in the case of consanguinity, that if in the supplex libellus the *third grade* were substituted even inculpably for the *second grade*, the dispensation would be invalid. Nor could we argue “Quantum est ex parte legis ecclesiasticae . . . tacite et hypothetice etiam censendus est superior a secundo gradu, si forte adesset, dispensasse.” Similarly we think that, when a dispensation is asked in *mixed religion*, and no mention made of doubts about the baptism, the superior dispenses in the *prohibent* impediment of *mixed religion*, but not in the *diriment* impediment of *disparitas cultus*.

We prefer the reason given by Ballerini. We must remember that the Holy Office replied, “Quod si dubium persistat etiam in primo casu *validum censendum est baptisma in ordine ad validitatem matrimonii*.” We have, therefore, an authoritative interpretation of this ecclesiastical law ; we have an authoritative statement that, *in ordine ad validitatem matrimonii*, a doubtful baptism is to be regarded as a valid baptism ; and if in reality there was no baptism we may say the Church gives a dispensation. “Dispensare enim tunc Ecclesia censetur, si forte baptisma re ipsa validum non extiterit.” [Gury—Ball., p. 11, n. 831, note (a).]

Neither can we admit that the marriage would be invalid in the second hypothesis made by Lehmkuhl, viz., if the marriage were celebrated without a dispensation. We therefore say :—

(a) If the doubt be merely *consequent*; if at the time of the marriage the baptism was for good reasons considered valid, but after the marriage doubts about the validity of the baptism arose, the marriage would be valid.

(b) If the doubt be both *antecedent* and *consequent*; if doubts about the non-Catholic's baptism both preceded and followed the marriage, the marriage would be valid.

(c) If the doubt be *antecedent* only; if at the time of the marriage an insoluble doubt existed about the validity of the baptism, and if after the marriage it became certain that baptism was either not administered, or administered invalidly, still the marriage must be regarded as valid.

(d) This is true whether the marriage be contracted with a dispensation or without one.

We are led to these conclusions by the reply of the Holy Office already quoted; and also by the way in which the Holy Office applies its principles in the solution of practical cases.

The following case submitted to the Holy Office, and its solution, are given in Feije [n. 464]:—

“Vir quidam Protestans Anglicanae ecclesiae vult amplecti Catholicam Religionem. In Anglia matrimonium fecit cum muliere, quae ad sectam Anabaptistarum pertinebat, et quae prout ipse affirmat nunquam baptizata fuit. Quum vir ipse baptismum a ministro protestante Anglicano receperit, de validitate ejus proprii baptismatis ratio quoque gravis dubitandi existit. Propter jurgia continua mulierem Anabaptistam vir praefatus deseruit, venitque N., ubi matrimonium iterum fecit, sed cum muliere Lutherana. Quacnam ex istis mulieribus tanquam ejus uxor haberi debet?” Respondit S. Off.: “Dummodo constet de non collatione baptismi mulieris Anabaptistae primum matrimonium fuisse nullum; secundum vero dummodo nullum aliud obstat impedimentum, fuisse validum. Ad dubium autem validitatis baptismi viri standum esse decreto feriae 4^a, 17 Nov., 1830.”

The marriage with the Anabaptist lady was declared invalid, “dummodo constet de non collatione baptismi mulieris

Anabaptistae." Therefore, if at the time of marriage the absence or the invalidity of baptism be known, or certain, or easily established, the marriage is always invalid.

But let us consider the second marriage. This Anglican gentleman married secondly a Lutheran lady. He has not yet been received into the Catholic Church, "*Vult amplecti Catholicam Religionem*;" therefore, we may assume he married his Lutheran consort without a dispensation from ecclesiastical authority; moreover he has serious doubts about his own baptism, "*De validitate ejus proprii baptismatis ratio quoque gravis dubitandi existit*." Nevertheless the Holy Office declared his marriage valid, unless some other impediment existed; and referred for the principles of solution to its rules which we have already quoted [Respondit] "*Secundum vero matrimonium dummodo nullum aliud obstat impedimentum fuisse validum*."

We therefore conclude (a) that when marriage is contracted in real, serious doubt about the baptism of the non-Catholic party, the marriage is valid. (b) This is true even when the marriage is contracted without any dispensation. The case regards a *Protestant* who would not seek a dispensation; and yet the Holy Office does not say "*Validum fuit aut invalidum prout baptismus re ipsa validus fuit aut non*;" it says authoritatively that the marriage was valid. Finally (c) we conclude that even if the baptism were afterwards discovered to be invalid the marriage must be considered valid; because such subsequent discoveries cannot invalidate a marriage that was valid *ab initio*.

III.

"(a) What is the difference between the impediment of *disparitas cultus* and mixed religion? (b) Does any vinculum, either sacramental or at least natural, bind the contracting parties with one another?"

We have already explained the difference between the impediment of *disparitas cultus* and the impediment of *mixed religion*. And to come to the second part of the question, in the case of mixed religion a valid marriage can be contracted, because it is only a prohibent impediment; but

in the case of *disparitas cultus* no vinculum whatsoever binds the parties who may get married without having previously got the necessary dispensation.

IV.

“What must be done in the case; how in doubt about the past?”

These questions can now be briefly answered. We may apply to this case the solution of the similar case given by the Holy Office. If at the time of the first marriage the invalidity of Cæsar's baptism was known, or certain, or could be easily established as certain, the marriage was invalid, and Anne is free to contract a second marriage. But we must notice the following addition to the three decisions of the Holy Office already cited: “In tertio casu præfati decreti, respiciente nullitatem certam baptismi in parte hæretica, *recurritur in casibus particularibus.*” But if at the time of marriage there was only a doubt about the validity of Cæsar's baptism; if in the supposition of his being received into the Catholic Church he should be *only conditionally* baptised; if there was good reason for thinking his baptism valid, then, unless some other impediment interfered, the marriage was valid, and Anne may not contract a second marriage with Julianus.

D. COGHLAN.

LITURGICAL QUESTIONS.

I.

THE NUPTIAL BLESSING.

“The Bishop of this diocese told his priests that in future they were bound to introduce the practice of saying the Nuptial Mass, and giving the Nuptial Benediction on occasions of marriage. Please state in the RECORD, whether the Nuptial Benediction, inseparable from Mass, can be given *post consummationem Matrimonii*. It was the custom until some ago to give it *post consummationem Matrimonii*—

¹ Gury (Edit. Ratisbon), p. ii, n. 831, q. 12.

for instance, when parties were married *in tempore vetito*, they got the Nuptial Benediction after the expiration of such time, even though they had consummated the marriage in the meantime.

"But I understand that some years past a decree of the Sacred Congregation has been issued, prohibiting, in every case, the giving of the Nuptial Benediction, *post consummationem Matrimonii*.

"Some theologians in this diocese seem to doubt whether such Decree was ever issued, and consequently hold that the Nuptial Benediction can still be given *post consummationem Matrimonii*.

"Please state in the RECORD, has such Decree been issued, and if so, is it binding in Ireland?

"B. O'C., C.C."

The Decree to which our correspondent in all likelihood refers was issued by the Congregation of Rites in 1875, in reply to a question proposed by the Archbishop of Mexico. The question regarded marriages contracted in the forbidden times, and asked, "*si relationes seu Nuptiarum solemnitates, elapso tempore vetito sponsis permittantur.*" To this the Congregation replied:—"Affirmative, seu dari posse solemnem benedictionem Nuptialem, dummodo sponsi non antea habitaverint in eadem domo."¹

Now, the plain and evident meaning of this reply would seem to be that, in the circumstances contemplated in the question, the nuptial blessing could not be imparted except in the case in which the parties had not cohabited. Nevertheless, as Lehmkuhl remarks, this limitation was not always, nor everywhere, regarded as having the binding force of an ecclesiastical law, and, consequently, much difference of opinion existed among writers on the subject.

But now, happily, all doubt is cleared away, and what seems to have been always the wish of the Church, is clearly and definitely approved by a Decree of the Congregation of the Inquisition, bearing date August 31st, 1881. In this decree the Congregation declares, that, not only may the nuptial blessing be given to parties who from any cause did not receive it at the time of contracting marriage, even though they have afterwards cohabited, but that they are to be

¹ *Acta. S. Sedis*, vol. xii., p. 602.

earnestly exhorted to receive it. We subjoin the Decree referred to.

"In congregatione generali S. R. et U. Inquis. habita coram E. et R. DD. S. R. E. Cardinalibus in rebus fidei Inquisitoribus generalibus prae habito voto DD. consultorum iidem E. et R. DD. decreverunt.

"Benedictionem nuptialem quam exhibet Missale Romanum in Missa pro sponso et sponsa semper impertendum esse in matrimoniis Catholicorum, infra tamen missae celebrationem, juxta rubricas et extra tempus feriatum, omnibus illis conjugibus, qui eam in contrahendo matrimonio, quacunque ex causa, non obtinuerint; etiamsi petant, postquam diu jam in matrimonio vixerint, dummodo mulier, si vidua, benedictionem ipsam in aliis nuptiis non acceperit. Insuper hortandos esse eosdem conjuges qui benedictionem sui matrimonii non obtinuerunt, ut eam primo quoque tempore petant."¹

II.

ARE THE OLD OILS TO BE USED IN BLESSING THE FONT ON HOLY SATURDAY?

"What is to be done in the case of the benediction of the Baptismal Font on Holy Saturday, if the new Oils cannot be procured on that day.

"O'Kane in his *Notes on the Rubrics*, page 108, cites a Decree of the Congregation of Rites, dated August 12th, 1854, to the effect that if the new Oils cannot be procured in time for the benediction of the font on Holy Saturday, the infusion of them can afterwards be privately supplied, provided it can be done within a short time, say a week or ten days.

"Such is the practice in this diocese, and, I believe, in many others. But Lehmkuhl in his *Tract on Baptism*, vol. ii., page 45. sec. 1, commencing with the words *Aqua baptismalis*, says, that if the new Oils cannot be had on Holy Saturday, the old must be used in the blessing of the font, and the infusion of them cannot be omitted, or *afterwards supplied*, as is evident from the more recent Decrees of the Congregation of Rites. Are there in reality such recent Decrees, and are we bound to follow the teaching of Lehmkuhl?—Yours faithfully,

"T. H., C.C."

Lehmkuhl cites two Decrees in support of his opinion, one of which is dated September 23rd, 1837, the other

¹ See I. E. R., Third Series, vol. iii., p. 506 (August, 1882). De Herdt, Tom. iii., n. 278. Lehmkuhl, Tom. ii., n. 694, note.

September 19th, 1859. A careful comparison of these two Decrees has convinced us that they fully uphold Lehmkuhl's teaching. The Decree of 1837 is referred to by O'Kane, who rightly remarks that it contemplated very special, and very extraordinary circumstances. For this reason he concluded that it had not the force of a general law. Though this conclusion may be quite legitimate, as far as this particular Decree is concerned, it can be no longer acted upon, as the Decree of 1859 has actually made general the particular instructions contained in the former. Besides, the Decree of 1854 on which O'Kane mainly founds his teaching, and of the authenticity, of which he had evidently some doubts, is not contained in the authorised collection of Decrees, and must, therefore, be regarded as non-existent. We may remark that Wapelhorst, one of the most recent, as well as most learned and accurate writers on the Rubrics, agrees with Lehmkuhl. The same correspondent asks, Should the Alleluias be added to the versicle and response of the Blessed Virgin, *Ora pro nobis*, &c., in Paschal time? They should not; the reasons we have already given when speaking of Benediction of the Most Holy Sacrament.

III.

QUESTIONS REGARDING RELIGIOUS.

"You will oblige many readers of the RECORD if you kindly say in the next number of it whether Religious Orders or Congregations which have been approved of and established in Ireland within the present century, and in the memory of persons still living, can claim for any usage or practice observed in their houses or convents, the weight and authority of an "Immemorial Custom?" And, again, is there a special deputation by the Bishop or Vicar-General required by a simple priest to receive the *renovation* of vows of nuns, and is the priest who receives the renovation bound or justified to stand at the Communion rails or on the altar with the 'Sacred Particle' in his hand until each nun *singly* repeats her vow, or is it sufficient and prescribed that *one* nun reads the vow aloud and all others accompany her mentally?" "P.P."

Our correspondent asks two questions. The first, regards the time required to legitimise a custom; the second, the

ceremonies to be observed in receiving the annual renewal of their vows by nuns.

1. It is not without considerable hesitation that we offer any reply to the first question, as we do not know what particular custom or customs our correspondent may have before his mind. We may, however, state generally, that if the customs to which he refers have all the other necessary conditions for lawful customs, the time mentioned, or even a much shorter time, would be sufficient. But if the customs be *against*, or *directly contrary* to the Rubrics of the Missal, Ritual, Breviary, or Ceremonial, no length of time, however extended, can give them sanction.¹

2. Where a contrary custom exists, no special deputation or licence from the bishop is necessary that a priest may lawfully receive the renewal of the vows of nuns. This has been expressly decided by the Congregation of Rites, which in reply to the question: "*Utrum sacerdos permittere possit ut moniales in quadam anni solemnitate priusquam sacram communionem intra missam recipiant, alta voce professionem votorum suorum renovent,*" wrote, "*Affirmative dummodo accedat Ordinarii approbatio vel adsit consuetudo.*" Whether the nuns repeat the words of their vows singly or all together would not seem to matter much. Whatever custom as to this already exists in any community may be preserved. It will be more convenient for the priest to stand at the Communion rail, and hold the Sacred Host elevated slightly over the ciborium, while each nun recites her vows.

D. O'LOAN.

CORRESPONDENCE.

VERY REV. SIR—"The October Devotions—a fixture we suppose—are coming on. May I ask you is there any chance of the Bishops seeing their way to extend the time of complying with the Con-

¹ De Herdt, *Sac. Lit. Praxis*. Tom. i. n 11.

fessions and Communions all through the three months, October, November and December. I am sure I am only speaking the mind of many a pastor of a large and populous parish, when I say it is something like a mockery—something like handing a hungry man a stone and telling him to eat bread—to be proclaiming to his people to avail themselves of their Devotions so enriched with Indulgences. October is one of the busiest harvest months. The Devotions will be gladly attended ; but Confession is out of the question for many who, on account of the Devotions would discharge their Christmas duty. Indeed Christmas duty would become, by reason of the institution, far more popular than it is.

“ What a boon it would be to have a general order from our Bishops to this effect. One can hardly conceive but that the Bishops would be delighted at the result of such an order,

“ P. P.”

DOCUMENTS.

ENCYCLICAL LETTER OF HIS HOLINESS POPE LEO XIII. ON ST. JOSEPH AND THE OCTOBER DEVOTIONS.

SUMMARY.

The sad condition of these times. The necessity of appealing for help to the Mother of God.

The great importance of securing the patronage of St. Joseph in conjunction with that of the Blessed Virgin.

The growing devotion to St. Joseph. The chief grounds of this devotion found in the fact that St. Joseph was the husband of the Mother of God and the foster-father of Christ. Types of St. Joseph.

All conditions of men have strong reason for confidence in the patronage of St. Joseph.

A special prayer of St. Joseph to be added to the Rosary in the daily devotions prescribed for the month of October. An Indulgence of seven years and seven quarantines every time this prayer is said.

Daily devotions in honour of St. Joseph during the month of March are specially recommended. Where such daily devotions cannot be carried out, it is recommended to hold a Triduum, especially

in the chief church of each town, in preparation for the Feast of St. Joseph on the 19th of March.

The Feast of St. Joseph should be celebrated as devoutly as possible in honour to our heavenly patron.

SANCTISSIMI DOMINI NOSTRI LEONIS DIVINA PROVIDENTIA
PAPAE XIII. EPISTOLA ENCYCLICA.

VENERABILES FRATRES, SALVTEM ET APOSTOLICAM BENEDICTIONEM.

Quamquam pluries iam singulares toto orbe deprecationes fieri, maioremque in modum commendari Deo rem catholicam iussimus; nemini tamen mirum videatur si hoc idem officium rursus inculcandum animis hoc tempore censemus.—In rebus asperis, maxime cum *potes- tates tenebrarum* audere quaelibet in perniciem christiani nominis posse videtur Ecclesia quidem suppliciter invocare Deum, auctorem ac vindicem suum, studio perseverantiaque maiore semper consuevit, adhibitis quoque sanctis caelitibus, praecipueque augusta Virgine Dei genitrice, quorum patrocinio column rebus suis maxime videt ad- futurum. Piarum autem precationum positaeque in divina bonitate spei serius ocius fructus apparet.—Iamvero nostis tempora, Vener- abiles Fratres: quae sane christianae reipublicae haud multo minus calamitosa sunt, quam quae fuere unquam calamitosissima. Interire apud plurimos videmus principium omnium virtutum christianarum, fidem: frigere caritatem: subolescere moribus opinionibusque deprava- tam inventutem: Iesu Christi Ecclesiam vi et astu ex omni parte oppugnari: bellum atrox cum Pontificatu geri: ipsa religionis funda- menta crescente in dies audacia labefactari. Quo descensum novissimo tempore sit, et quid adhuc agitetur animis, plus est iam cognitum, quam ut verbis declarari oporteat.

Tam difficili miseroque statu, quoniam mala sunt, quam remedia humana, maiora, restat ut a divina virtute omnis eorum petenda sanatio sit.—Hac de caussa ut faciendum duximus, ut pietatem populi christiani ad implorandam studiosius et constantius Dei omnipotentis opem incitarem. Videlicet, appropinquante iam mense Octobri, quem Virgini Mariae a *Rosario* dicatum esse alias decrevimus, vehe- menter hortamur, ut maxima qua fieri potest religione pietate, frequentia mensis ille totus hoc anno agatur.—Paratum novimus in materna Virginis bonitati perfugium: spesque Nostras non frustra in ea collocatas certo scimus. Si centies illa in magnis christianae rei- publicae temporibus praesens adfuit, cur dubitetur, exempla potentiae gratiaeque suae renovaturam, si humiles constantesque preces com- muniter adhiebantur? Immo tanto mirabilius credimus, adfuturam, quanto se diutius obsecrari maluerit.

Sed aliud quoque est propositum Nobis : cui proposito diligentem, ut soletis, Venerabiles Fratres, Nobiscum dabitur operam. Scilicet quo se placabiliorem ad preces impertiat Deus, pluribusque deprecatoribus, Ecclesiae suae celerius ac prolixius opituletur, magnopere hoc arbitramur expedire, ut una cum Virgine Deipara castissimum ejus Sponsum beatum Iosephum implorare populus christianus praecipua pietate et fidenti animo insuescat : quod optatum gratumque ipsi Virgini futurum, certis de caussis indicamus.

Profecto hac in re, de qua nunc primum publice dicturi aliquid sumus, pietatem popularem cognovimus non modo pronam, sed velut instituto iam cursu progredientem : propterea quod Iosephi cultum, quem superioribus quoque aetatibus romani Pontifices sensim provehere in maius et late propagare studuerant, postremo hoc tempore vidimus passim nec dubiis incrementis augescere, praesertim postea quam Pius IX. fe. rec. decessor Noster sanctissimum Patriarcham, plurimorum Episcoporum rogatu, patronum Ecclesiae catholicae declaravit.—Nihilominus cum tanti referat, venerationem eius in moribus institutisque catholicis penitus inhaerescere, idcirco volumus populum christianum voce imprimis atque auctoritate Nostra moveri.

Cur beatus Iosephus nominatim habeatur Ecclesiae patronus, vicissimque plurimum sibi Ecclesia de eius tutela p trocinioque polliceatur, caussae illae sunt rationesque singulares, quod is vir fuit Mariae, et pater, ut putabatur, Iesu Christi. Hinc omnis eius dignitas, gratia, sanctitas, gloria profectae. Certe matris Dei tam in excelso dignitas est, ut nihil fieri maius queat. Sed tamen quia intercessit Iosepho cum Virgine beatissima maritale vinculum, ad illam praestantissimam dignitatem, qua naturis creatis omnibus longissime Deipara antecellit, non est dubium quin accesserit ipse, ut nemo magis. Est enim coniugium societas necessitudoque omnium maxima, quae natura suâ adjunctam habet honorum unius cum altero communicationem. Quocirca si sponsum Virgini Deus Iosephum dedit, dedit profecto non modo vitae socium, virginitatis testem, tutorem honestatis, sed etiam excelsae dignitatis eius ipso coniugali foedere participem.—Similiter augustissima dignitate unus eminet inter omnes, quod divino consilio custos filii Dei fuit, habitus hominum opinione pater. Qua ex re consequens erat, ut Verbum Dei Iosepho modeste subesset, dictoque esset audiens omnemque adhiberet honorem, quem liberi adhibeant parenti suo necesse est.

Iamvero ex hac duplici dignitate officia sponte sequebantur, quae patribusfamilias natura praescripuit, ita quidem ut domus divinae, cui Iosephus praeerat, custos, idem et curator et defensor esset legitimus ac

naturalis. Cuiusmodi officia ac munia ille quidem, quoad suppetavit vita mortalis, revera exercuit. Tueri coniugem divinamque sobolem amore summo et quotidiana assiduitate studuit; res utrique ad victum cultumque necessarias labore suo parare consuevit vitae discrimen, regis invidia conflatum, prohibuit, quaesito ad securitatem perfugio; in itinerum incommodis exiliique acerbitatibus perpetuus et Virgini et Iesu comes, adiutor, solator extitit. Atqui domus divina, quam Iosephus velut potestate patria gubernavit, initia exorientis Ecclesiae continebat. Virgo sanctissima quemadmodum Iesu Christi genitrix, ita omnium est christianorum mater, quippe quos ad Calvariae montem inter supremos Redemptoris cruciatus generavit: itemque Iesus Christus tamquam primogenitus est christianorum, qui ei sunt adoptione ac redemptione fratres. Quibus rebus caussa nascitur, cur beatissimus Patriarcha commendatum sibi peculiari quadam ratione sentiat multitudinem christianorum, ex quibus constat Ecclesia, scilicet innumerabilis isthac perque omnes terras fusa familia, in quam, quia vir Mariae et pater est Iesu Christi, paterna propemodum auctoritate pollet. Est igitur consentaneum et beato Iosepho apprimè dignum, ut sicut ille olim Nazarethanam familiam, quibuscumque rebus usuvenit, sanctissime tueri consuevit, ita nunc patrocinio caelesti Ecclesiam Christi tegat ac defendat.

Haec quidem, Venerabiles Fratres, facile intelligitis ex eo confirmari, quod non paucis Ecclesiae patribus, ipsa adsentiente sacra liturgia opinio insederit, veterem illum Iosephum, Iacob patriarcha natum, huius nostri personam adumbrasse ac munera, itemque claritate sua custodis divinae familiae futuri magnitudinem ostendisse.—Sane praeterquam quod idem utrique contigit nec vacuum significatione nomen, probe cognitae vobis sunt aliae aeademque perspicuae inter utrumque similitudines: illa inprimis, quod gratiam adeptus est a dominio suo benevolentiamque singularem: cumque rei familiari esset ab eodem praepositus prosperitates secundaeque res herili domui, Iosephi gratiâ affatim obvenere. Illud deinde maius, quod regis iussu toti regno summa cum potestate praefuit: quo autem tempore calamitas fructuum inopiam caritatemque rei frumentariae peperisset, aegyptiis ac finitimis tam excellenti providentia consuluit, ut eum rex *salvatore mundi* appellandum decreverit.—Ita in vetere illo Patriarcha huius expressam imaginem licet agnoscere. Sicut alter prosperus ac salutaris rationibus heri sui domesticis fuit, ac mox universo regno mirabiliter profuit, sic alter christiani nominis custodiae destinatus, defendere ac tutari putandus est Ecclesiam, quae vere domus Domini est Deique in terris regnum.

Est vero cur omnes, qualicumque conditione locoque, fidei sese tutelaque beati Iosephi commendent atque committant.—Habent in Iosepho paterfamilias vigilantiae providentiaeque paternae praestantissimam formam: habent coniuges amoris, unanimitalis, fidei coniugalibus perfectum specimen: habent virgines integritatis virginalis exemplar eundem ac tutorem. Nobili genere nati, proposita sibi Iosephi imagine, discant retinere etiam in afflictâ fortuna dignitatem; locupletes intelligant, quae maxime appetere totisque viribus colligere bona necesse sit.

Sed proletarii, opifices, quotquot sunt inferiore fortuna, debent suo quodam proprio iure ad Iosephum confugere, ab eoque, quod imitentur, capere. Is enim, regius sanguis, maximae sanctissimaeque omnium mulierum matrimonio iunctus, pater, ut putabatur, filii Dei, opere tamen faciendo aetatem transigit, et quaecumque ad suorum tuitionem sunt necessaria, manu et arte quaerit.—Non est igitur, si verum exquiratur, tenuiorum abiecta conditio; neque solum vacat dedecore, sed valde potest, adiuncta virtute, omnis opificum nobilitari labos. Iosephus, contentus et suo et parvo, angustias cum illa tenuitate cultus necessario coniunctas aequo animo excelsoque tulit, scilicet ad exemplar filii sui, qui acceptâ formâ servi cum sit dominus omnium, summam inopiam atque indigentiam voluntate.

Harum cogitatione rerum debent erigere animos et aequa sentire egeni et quotquot nianuum, mercede vitam tolerant: quibus si emergere ex egestate et meliorem statum anquirere concessum est non repugnante iustitia, ordinem tamen providentiâ Dei constitutum subvertere, non ratio, non iustitia permittit. Immo vero ad vim descendere, et quicquam in hoc genere aggredi per seditionem ac turbas, stultum consilium est, mala illa ipsa efficiens plerumque graviora, quorum leniendorum causâ suscipiuntur. Non igitur seditiosorum hominum promissis confidant inopes, si sapiunt sed exemplis patrociniisque beati Iosephi, itemque materna Ecclesiae caritate, quae scilicet de illorum statu curam gerit quotidie maiorem.

Itaque plurimum Nobis ipsi, Venerabiles Fratres, de vestra auctoritate studioque episcopali polliciti: nec sane diffisi, bonos ac pios plura etiam ac maiora, quam quae libentur, sua sponte ac voluntate facturos, decernimus, ut Octobri toto in recitatione *Rosarii*, de qua alias statuimus, oratio ad sanctum Iosephum adiungatur, cuius formula ad vos una cum his Litteris perferetur: idque singulis annis perpetuo idem servetur. Qui autem orationem supra dictam pio recitaverint, indulgentiam singulis septem annorum todidemque quadragenarum in singulas vices tribuimus.

Illud quidem salutare maximeque laudabile, quod est iam alicubi institutum, mensem Martium honori sancti Patriarchæ quotidiana pietatis exercitatione consecrare. Ubi id institui non facile queat, optandum saltem, ut ante diem eius festum in templo cuiusque oppidi principe supplicatio in triduum fiat.—Quibus autem in locis dies decimusnonus Martii, beato Iosepho sacer, numero festorum de praecepto non comprehenditur, hortamur singulos, ut eum diem privata pietate sancte, quoad fieri potest, in honorem Patroni caelestis, perinde ac de praecepto, agere ne recusent.

Interea auspicem caelestium munerum et Nostrae benevolentiae testem vobis, Venerabiles Fratres, et Clero populoque vestro Apostolicam benedictionem peramanter in Dominio impertimus.

Datum Romae apud S. Petrum die xv. Augusti An. MDCCCLXXXIX. Pontificatus Nostri duodecimo.

LEO PP. XIII.

ORATIO AD SANCTUM JOSEPHUM.

Ad te, beate Joseph, in tribulatione nostra confugimus, atque implorato Sponsae tuae sanctissimae auxilio, patrocinium quoque tuum fidenter exposcimus. Per eam, quaesumus quae te cum immaculata Virgine Dei Genitrice conjunxit, caritatem, perque paternum, quo Puerum Jesum amplexus es, amorem, supplices deprecamur, ut ad hereditatem, quam Jesus Christus acquisivit sanguine suo, benignus respicias, ac necessitatibus nostris tua virtute et ope succurras.

Tuere, o Custos providentissime divinae Familiae, Jesu Christi sobolem electam; prohibe a nobis, amantissime Pater, omnem errorum ac corruptelarum lucem; propitius nobis, sospitator noster fortissime, is hoc cum potestate tenebrarum certamine e caelo adesto; et sicut olim Puerum Jesum e summo eripuisti vitae discrimine, ita nunc Ecclesiam sanctam Dei ab hostilibus insidiis atque ab omni adversitate defende: nosque singulos perpetuo tege patrocinio, ut ad tui exemplar et ope tua suffulti, sancte vivere, pie emori, sempiternamque in coelis beatitudinem assequi possimus.—Amen.

THE OCTOBER DEVOTIONS.

[The October devotions for this year will be the same as those of last year, with the addition of the Special Prayer of St. Joseph.

For a collection of the various Documents regarding the October Devotions, issued from time to time since 1883, by his Holiness Leo XIII. or the Sacred Congregations, see the I. E. RECORD, Third Series; Vol. viii.; No. 1^o, October, 1887; pp. 924-47.]

DECREES OF THE SACRED CONGREGATION OF RITES.

SUMMARY.

1. Kissing the stole or maniple by a lay person on occasion of making an offering after the Offertory of the Mass.

2. Genuflections to be made by the deacon and sub-deacon at High Mass.

3. The raising of the celebrant's chasuble at High Mass.

4. Are the deacon and sub-deacon to conform in inclinations, &c., to the celebrant at High Mass, and when?

5. Can the priest give the blessing to another who is about to preach at Mass?

6. May the celebrant, in the absence of a catafalque or extended pall, sprinkle holy water, and say the prayer, after a Requiem Mass?

7. Ought the *Dies Irae* and *Unica Oratio* to be said at a *Missa Cantata* for a particular person, when the day is not the 3rd, 7th, 30th, or anniversary?

8. Place of the celebrant and sacred ministers at the Absolution, *absente cadavere*.

9. Custom of placing a cross at the head of the catafalque.

10. May the custom of playing the organ during the whole Mass of Holy Thursday be continued?

11. May the custom of not lighting the third candle from the Consecration to the Communion be continued? Also the custom of not having the lateral ends of altar cloths to reach to the ground?

12. How the priest is to proceed in the ceremony of the second ablution at the end of Mass.

13. Is the Corporal to be completely extended from the beginning of Mass?

14. In Mass *corum Sanctissimo*, is the altar to be signed at the beginning of the Gospel of St. John?

15. Should the veil of the cross on Good Friday be black or violet?

16. May a priest wear a cope, without stole, when assisting a *Neo-sacerdos*, also on certain occasions of great solemnity?

17. May a little pencil of salt be used to touch the lips of the infant when being baptised, or must the salt be ground to powder?

18. May the sponsors repeat the *Pater* and *Credo* in the vernacular while the celebrant says them in Latin?

PLURA REFERUNTUR DECRETA S. RITUUM CONGREGATIONIS.

URGELLEN.

R. D. Ioachim Solans Sacrae Liturgiae in Seminario Urgellen.

Professor, de sui Rmi Episcopi consensu, insequentia Dubia a Sacra Rituum Congregatione enucleanda humillime proposuit, videlicet :

Dubium I. Communis praxis est in Ecclesiis praedictae Dioeceseos recipere populi oblationes ad balaustum post lectum Offertorium in solemnioribus Festis. Attamen, alii Lignum s. Crucis, alii vero Stolum, vel Manum praesertim viris ad deosculandum praebent, interim dicentes : *Oblatio tua accepta sit Deo*. Idem observatur in Missis exequalibus quoad osculum Stolae vel Manipuli. Continuarine potest huiusmodi praxis, maxime cum facile tolli nequeat ?

Dubium II. Quum non una eademque auctorum sit sententia, et Rubricae non ita determinate loquantur circa genuflexiones, quae fieri debent a ministris in Missa solemni tam ante quam post Consecrationem, quaeritur :

1. Utrum Diaconus, et Subdiaconus omittere debeant genuflexionem postquam altare conscenderunt, peracta confessione, necnon antequam ascendant ad latus Celebrantis post intonationem *Gloria* et *Credo* et ad *Sanctus*, et iterum antequam descendant ad suum locum in medio altaris, prout alii volunt ; an potius fieri debeant praedictae genuflexiones iuxta regulam quam alii tradunt, ministros nempe debere genuflectere in loco unde recedunt, non autem in memoratis casibus, in loco quo perveniunt, prout communiter observatur ?

Item 2. Utrum post consecrationem, ac proinde etiam SSmo Sacramento exposito, debeant ministri genuflectere tantum in loco unde recedunt, non autem quo perveniunt, prout aliqui docent ; vel potius non solum in loco a quo recedunt, sed etiam in illo ad quem perveniunt, quando scilicet accendunt ad latus Celebrantis vel inde descendunt, nec non cum ab uno ad aliud latus transeunt, genuflexionem in hoc ultimo casu in medio altaris omitendo, prout alii praescribunt, et communiter fit ?

Dubium III. An possit servari consuetudo, qua Diaconus in Missa solemni elevat fimbrias posteriores planetae Celebrantis etiam dum hic Consecrationis verba pronuntiat ?

Dubium IV. An Diaconus et Subdiaconus, quando patenam non sustinet, se conformare debeant Celebranti, quotiescumque hic caput inclinatur, vel seipsum signatur : an vero id tantum facere debeant quando Celebrans se signatur aut caput inclinatur, aliquid proferens voce not secreta ? Item : An teneantur pectus percutere simul cum Celebrante ad *Nobis quoque peccatoribus*, ad *Agnus Dei*, et demum ad *Domine non sum dignus* ?

Dubium V. Utrum simplex Sacerdos Missam solemnem celebrans, concionatorem, qui post Evangelium praedicat, benedicere possit?

Dubium VI. Utrum quando in Absolutione post Missam de Requie cantatum, nec tumulus erectus invenitur, nec lectica portatur, nec pannus extenditur ante altaris gradus, possit, Celebrans sistere in cornu Epistolae in plano, vel in suppedaneo versa facie ad latus Evangelii, prout moris est apud nos, et in eodem loco aspergere et Orationem cantare?

Dubium VII. Utrum quoties sine ministris cantatur Missa de Requie pro persona determinata, quamvis non sit dies tertia, septima, trigesima, nec proprie anniversaria, dici debeat unica Oratio, et Sequentia *Dies irae*?

Dubium VIII. Utrum in Absolutione, absente corpore, Celebrans cum Diacono collocari semper debeat inter tumulum, et altare, et Subdiaconus inter Ecclesiae portam, et tumulum, tam si defunctus sit Sacerdos, quam laicus. Item: ast in absolutione sine ministris, absente corpore, debeat Celebrans tumulum aspergendo et incensando circumire?

Dubium IX. Utrum servanda sit antiquissima consuetudo collocandi Crucem ad caput feretri vel tumuli dum cantatur Missa et perdurat Officium emortuale?

Dubium X. In variis Ecclesiis, etiam insignibus, iuxta immemorabilem consuetudinem, pulsatur Organum per totam Missam Feria V in Coena Domini, quaeritur: utrum servari possit talis consuetudo haud facile abruptenda?

Dubium XI. Utrum possit servari consuetudo non accendendi tertium cereum in Missis privatis a Consecratione ad Communionem quamvis commode fieri possit? Item quod tobaleae Altaris usque ad terram a lateribus non pertingant?

Dubium XII. Ad quaestionem, an pro abluendis vino et aqua pollicibus, et indicibus in secunda purificatione post Communionem debeat Sacerdos e medio altaris versus cornu Epistolae recedere? Sacra Rituum Congregatio die 22 Iulii 1848 in Tornacen. respondit: servantur Rubricae pro diversitate Missae. Hinc est quod alii dicant in omnibus Missis privatis a medio altaris non esse recedendum pro ablutione recipienda; alii vero affirmant recedendum esse a medio in Missis privatis ordinariis, non autem in Missis ante SS. Sacramentum expositum; alii porro liberum hoc relinquunt Sacerdoti iuxta consuetudinem. Quid ergo consulendum in tali opinionem varietate?

Dubium XIII. Aliqui docent non esse extendendum totum Corporale ab initio Missae, sed partem anteriorem eiusdem tantum

explicari debere post lectum Offertorium. Item plicandam esse praedictam anteriorem partem Corporalis post sumptionem Sanguinis in 1 et 2 Missa Nativitatis Domini usque ad subsequentis Missae Offertorium. Servari ne potest huiusmodi praxis?

Dubium XIV. An in Missis coram SSmo Sacramento exposito ad initium Evangelii S. Ioannis signari debeat Altare?

Dubium XV. Utrum velum quo Crux cooperitur Feria VI in Parasceve possit esse coloris nigri, vel debeat omnino esse coloris violacei?

Dubium XVI. Per Decretum Sacrae Rituum Congregationis 28 Iulii 1876 reprobatum quod a quocumque fere Sacerdote solemniter celebrante Presbyter assistens cum Pluviali adhibeatur. Quaeritur ergo 1. Utrum adhiberi possit Presbyter assistens Pluviali sine Stola indutus in prima Missa solemniter novi Sacerdotis, in eadem Missa privata assistere possit Presbyter Superpelliceo tantum indutus? An adhiberi etiam possit in Festis saltem solemnioribus, quae cum pompa per annum celebrantur?

Dubium XVII. Utrum adhiberi possint in Baptismo parva instrumenta ex sale confecta, quibus interna oris infantium tanguntur, vel servandum Rituale romanum, quod salem ad hoc requirit bene confectum, et attritum?

Dubium XVIII. Utrum Patrini in Baptismo recitare possint *Pater*, et *Credo* linguâ vernaculâ, dum Parochus ea recitat latino sermone?

Sacra porro Rituum Congregatio, referente infrascripto Secretario, propositis Dubiis maturo examine perpensis, sic rescribendum censuit:

Ad I. Servetur in omnibus Caeremoniale Episcoporum lib. I cap. 18 n. 16; et Celebrans Fidelium in recipiendis oblationibus sileat. Consuetudo autem osculandi Stolum, vel Manipulum servari potest, exceptis Missis Defunctorum.

Ad II. Quoad 1 et 2 consulantur Rubricae, Decreta, et probati auctores.

Ad III. Serventur Rubricae Missalis, et Caeremonialis Episcoporum.

Ad IV. Quoad primam Negative; quoad secundam teneri tantum ad *Agnus Dei*.

Ad V. Detur Decretum in Bracharen diei 10 Decembris 1796.

Ad VI. Negative.

Ad VII. Detur Decretum in Briocen. diei 12 Augusti 1854 ad XI. et XII.

Ad VIII. Quoad 1 et 2, servantur Rubricae Missalis et Caeremonialis Episcoporum.

Ad XI. Serventur Rubricae.

Ad X. Invectam consuetudinem esse eliminandam.

Ad XI. Ad utrumque servetur consuetudo.

Ad XII. Consulant probatos auctores.

Ad XIII. Quoad servetur Rubrica Missalis, et Caeremonialis Episcoporum : quoad 2 consulant probatos auctores.

Ad XIV. Posse.

Ad XV. Servetur Rubrica.

Ad XVI. Detur Decretum in Mathelicensi diei 11 Martii 1837.

Ad XVII. Servandum Rituale.

Ad XVIII. Posse.

Atque ita rescripsit, declaravit, ac servari mandavit. Die 30 Decembris 1881.

CEREMONY OF CONSECRATING MANY ALTARS AT THE SAME TIME.

CAPUTAQUEN, VALLEN.

Quum in Cathedrali Ecclesia Vallen. consecranda in proximo sint quatuor Altaria de novo, ex marmore confecta, et in lateralibus Ecclesiae parietibus hinc inde erecta; Rmus Dnus hodiernus Episcopus Caputaquen. Vallen. insequentia Dubia Sacrorum Rituum Congregationi pro opportuna solutione humillime subjecit, nimirum :

DUBIUM I. An una eademque functione possit Episcopus praefata quatuor Altaria consecrare, scilicet reponendo ante diem consecrationis in distinctis vasculis Reliquias in unoquolibet Altarium includendas recitando in communi septem Psalmos Poenitentialis cum Antiphona *Ne reminiscaris*, Litanias Sanctorum, Antiphonam *Exultabunt Sancti in gloria* cum sequentibus Psalmis et Oratione *Deus qui in omni loco*, Orationem *Deus Omnipotens* cum adjuncta Praefationi, atque ultimas Orationes *Majestatem tuam, Domine* et *Supplices deprecamur*, dicendo semper in plurali numero, quae singulari indicantur : reliqua vero distincte peragendo pro unoquoque Altari, videlicet : Cruces cum aqua benedicta in melio tabulae et in quatuor cornibus ; aspersionem ipsius aquae septies circumfaciendam, depositionem Reliquiarum, harumque inclusionem in Confessione, seu Sepulchro Altaris, ejusdemque thurificationes ; sacras Uctiones Oleorumque Catechumenorum et Chrismatis infusiones ; incensationes : Cruces a thure benedicto

super Altare cremandas; atque ultimas unctiones sacri Chrismatis?
Et quatenus affirmative:

DUBIUM II. Ubinam sese collocare debet Episcopus Consecrator, quando recitantur Septem Psalmi, et postea dicitur *Deus in adiutorium*, etc., uti in Pontificali Romano?

DUBIUM III. An pro Vigiliis celebrandis ante Reliquias honesto in loco cum luminaribus accensis, sufficiat canere tantummodo Matutinum cum Laudibus in Sanctorum honorem, quorum Reliquiae recondendae sunt, vel per totam noctem ante eas psallere oporteat?

Et sacra eadem Congregatio, ad relationem infrascripti Secretarii, exquisitoque voto alterius ex Apostolicarum Caeremoniarum Magistris, re mature perpensa, ita propositis Dubiis rescribendum censuit, videlicet:

Ad I. Affirmative, dummodo preces et actiones praescriptae, ceteraeque unctiones rite fiant.

Ad II. Detur Instructio.

Ad III. Affirmative ad primam partem; Negative ad secundum.

Atque ita rescripsit, ac servari mandavit die 22 Februarii 1888.

A CARD. BIANCHI, S. R. C., *Praefectus*.
LAUR. SALVATI, *Secretarius*.

INSTRUCTIO DE QUA IN SUPERIORE DECRETO 22 FEBRUarii 1888 AD 2^{um}.

Posito faldistorio in medio Ecclesiae, ita ut quatuor Altaria, quantum fieri liceat, sint e conspectu Episcopi consecrantis, praeintonata ab eodem Antiphona *Ne reminiscaris*, assumet sacra paramenta legendo interim Psalmos poenitentiales, quibus recitatis una cum Clero, et repetita integra Antiphona praedicta, assurgat Consecrator pro intonatione *Adeste Deus*, et pro cantu Orationis *Actiones nostras*. Deinde Episcopus, cum mitra, procumbet super faldistorium, et cantentur Litaniae Sanctorum, servatis servandis, ab ipso Episcopo consecrante, prout in Pontificali, videlicet tribus vicibus benedicendo Altaria per verba *Ut Altaria haec*, etc.

Expleto Litaniarum cantu, Episcopus accedat ante Altare primum consecrandum (id est, proximus Altari principali Ecclesiae situm in parte Evangelii ejusdem Altaris), et ibi sine mitra genuflexus super pulvinum cantabit ter *Deus in adiutorium*, et assurgens, *Gloria Patri*. Postea ad abacum praeparatum consecrabit aquam, qua super

singulis Altaribus Cruces cum pollice signabit, aspersiones earum peraget, et suo tempore gypsum seu caementum benedicet.

Consecrata aqua, Episcopus, praecedente Cruce cum intorticiis (quae semper praecedet ipsum Episcopum successive euntem ad Altaria, et proprie ad latus Evangelii consistet), accedet ad primum Altare, ascendet in suppedaneum, et, intonata Antiphona *Introibo*, efficiet in mensa Altaris quinque Cruces, prout innuit Pontificale.

Signatis Crucibus in quarto Altari, Episcopus consistet in medio Ecclesiae, seu ante faldistorium, et ibi (plurali numero) cantabit Orationem *Singulare illud propitiatorium* : sicut ibidem consistet, et cantabit quoties peracta unaquaque actione in ultimo Altari consecrando sequi debet Oratio pluraliter cantanda, nec non ibidem Episcopus peraget benedictionem caementi, thuris super Altaribus cremandi, ornamentorum eorumdem Altarium, manuumque lotionem ; ac tandem exornatis Altaribus, sedens in faldistorio cum benedictione incensum imponet in Thuribulo, etc.

NOTICES OF BOOKS.

CATHOLIC TRUTH SOCIETY. PUBLICATIONS AND REPORT,
1887-8.

LIFE AND LETTERS OF FATHER DAMIEN.

STORIES OF THE SEVEN SACRAMENTS. BRIAN DALY.

WE sincerely welcome these little publications. The Catholic Truth Society is performing a most useful, and it would seem, a vitally necessary work. Its objects are to put within the reach of the poor good Catholic books of devotion, to spread information about Catholic truth among Catholics and Protestants, and in general to promote the spread of a good cheap Catholic literature. It has been highly approved by Ecclesiastical authority ; the Holy Father has bestowed many and large indulgences upon all who " help the diffusion of truth." It has the approval of Cardinal Manning, of Cardinal Newman, of the Bishops of England, of the Archbishops of Dublin and Cashel, and of other Bishops in Ireland and in Scotland.

No work is more deserving of approbation. "We are in an age [says the Right Rev. Dr. Vaughan], of the Apostolate of the Press. It can penetrate where no Catholic can enter. It can do its work as surely for God as for the devil. It is an instrument in our hands." This is just what the Society is doing; it is using the Press as an instrument—sending forth amongst the poor, small books by Catholic writers of great literary excellence. Glancing over the volume of specimen publications for the year 1887-8, we meet with short, well-written tales, each of which enforces some Catholic truth or Catholic practice. There are also some controversial articles, and some selection from the poets. We notice, with pleasure, that the Society is reprinting some Lectures of Cardinal Newman's, "On the Present Position of Catholics in England," and that this little volume contains the first Lecture of the series. The Society purposes to reprint nine of these Lectures, at the small price of 2d. each.

Brian Daly.—This is a specimen of the stories that are published by the Society. It is one of a series of stories designed to illustrate the faith and practice of Catholics with regard to the Sacraments. Small books of this kind would be eagerly read by children learning catechism, and, if given to them, would be found to have a practical effect in increasing their knowledge of, and love for, their religion.

The Life and Letters of Father Damien also issues from the same Press, but is of larger size, containing 151 pages. It gives us much information about the life and works of Father Damien—information that is very welcome, now that the "Apostle of the Lepers" is so much admired and spoken of. The writer professes a three-fold object—to serve the Apostle himself, to help the cause of the Lepers, and to further the interests of the apostolic work begun by him. The chief interest of the book centres round the description of his work among the Lepers in the Sandwich Islands. From this place the most interesting of his letters were written; it was here that he earned the name that has made him famous throughout the world. Here also his character fully developed itself; and we see fully matured the heroic charity and faith of the man, his perseverance and energy, and wealth of resource. At this period also his power of ruling and of organising came out, and also, the gift of kindling in others a like enthusiasm to his own—a gift that is found only in men of whole-hearted devotion to the cause they have espoused.

This volume is a fair specimen of the hundreds of admirable little books published by the Catholic Truth Society. †

If only priests generally became aware by experience of the character and variety of the books published by the *Catholic Truth Society*, we are satisfied that they would become earnestly active in helping on this very effective apostleship in their districts. Let them send for a packet, and test what we say.

ELEMENTS OF ECCLESIASTICAL LAW, Vol. III. By Rev. S. B. Smith, D.D. Benziger Bros.: New York, Cincinnati and Chicago. 1888.

THIS is the third and last volume of Dr. Smith's admirable work upon Ecclesiastical Jurisprudence. Its appearance, awaited with eagerness, will receive a cordial welcome from the many whose appreciative and generous support has been deservedly extended to the volumes already submitted to the public.

It is a scientific and exhaustive treatment of the Law of the Church upon ecclesiastical punishments, with special reference to the discipline now in force in these countries and America. This subject, though one, which, as the author remarks in his preface, "grates harshly on the ear of the reader," is so important in itself and so far-reaching in its consequences, that even in the hands of a less competent and experienced writer it would arrest and concentrate much attention on the part of those for whom it has a special interest.

To ecclesiastics in these countries the work is very valuable, as the author has made himself intimately acquainted with the actual discipline of the Church; and with the modifications of her common law introduced by custom, special enactment, or justified by special circumstances.

The masterly grasp of subject, the patient and laborious research, the clearness, order and precision, characteristic of the portions of the work already published, are conspicuous throughout the entire of this volume.

Dr. Smith's work takes its place among the standard authorities on the subject. He has supplied a want long felt in English-speaking countries, and it is gratifying to know that his efforts have met with the encouragement and patronage to which the excellence and utility of his work entitle him.

THE NEW PROCEDURE IN CRIMINAL AND DISCIPLINARY CAUSES OF ECCLESIASTICS IN THE UNITED STATES. By Rev. S. B. Smith, D.D. Second Edition, Revised and Enlarged. Fr. Pustet & Co.: New York and Cincinnati.

THIS is a valuable treatise by the same author upon the instruction "*Cum Magnopere*," issued by the Congregation of the Propaganda for the direction of judicial procedure in criminal and disciplinary ecclesiastical causes in the United States. The instruction having been discussed in Rome, was forwarded for promulgation as a law of the Holy See, to the Third Plenary Council of Baltimore, 1884, and is now the guide by which the bishops of the United States, with few exceptions, are to be directed in the imposing of preventive or repressive remedies or punishments.

Dr. Smith takes up and explains fully and satisfactorily each article of the instruction, treating in order the several stages of a judicial and extra-judicial proceeding, and supplying from his accurate and extensive knowledge of Canon Law that which was merely outlined in the instruction.

It is an excellent *conspectus* of the whole course of a judicial or extra-judicial inquiry, and though intended, in an especial manner, for the bishops and clergy of the United States, it will be read with profit and interest by a much wider circle of ecclesiastics, as the instruction "*Cum Magnopere*" places the Church of the United States on almost the same footing as the Churches of those countries in which Canon Law is in force.

The writer's clear, forcible style and the orderly division and arrangement followed throughout, lend a charm to the work. It comes before the public with letters of commendation from their Eminences Cardinals Simeoni, Gibbons, and Mazzella, and with an appendix of most valuable documents bearing upon procedure in ecclesiastical causes, the dismissal and transfer of Rectors, etc.

Both works are brought out in similar type and binding, and in a manner worthy of the distinguished publishers.

ABRIDGED BIBLE HISTORY OF THE OLD AND NEW TESTAMENTS. By I. Lebuster, D.D. Translated from the German. Published by B. Herder, Freiburg im Breisgau; St. Louis Mo. (United States); 17, South Broadway.

THE intrinsic excellence of this little book is attested and enhanced by the approbation of upwards of fifty continental and

American prelates. The leading historical events of the Old and New Testaments are summarized in a gracefully easy style and accompanied by numerous engravings that must secure them a place in the storehouse of the memory.

To young persons, and such as cannot, or do not, study the history of the bible at greater length, it will prove highly useful and interesting.

HOW THE TRUSTEES OF ERASMUS SMITH HAVE ABUSED THEIR TRUST. By the Rev. David Humphrys, C.C., Tipperary. Dublin: M. H. Gill & Son, O'Connell-street. 1889.

THE scope and purpose of this publication are clearly stated by the author in the opening preface. He tells us that he presents us with nothing more than a slightly modified version of evidence regarding the Erasmus Smith Foundations submitted to the Endowed Schools (Ireland) Commissioners, after a public sitting of that body, held in Tipperary, in October, 1887. As the Commissioners were unwilling to insert his evidence in their subsequent Report, Fr. Humphrys deemed it advisable to place it before the public in its present form.

It is hardly necessary to say that the book abounds with "evidence and argument," clearly pointing out the anomaly of the system hitherto adopted by the Trustees of the Erasmus Smith Foundations. The aim of the founder was to provide the means of education for the children of his tenants, and certain others, whereby they should be taught "the Protestant faith according to the Scriptures." The Trustees, in their anxiety to carry out the latter condition, have altogether ignored the existence of the former; and, furthermore, in several particulars have openly violated the express provisions of the endowment. Against this abuse Fr. Humphrys strongly protests, and proves conclusively that the founder's intentions will be best observed by applying the funds to those only for whom it was originally intended, irrespective of their religious convictions. And this the more especially, as under the Endowment Act of 1885 the Commissioners of Endowments are instructed, in cases of difficulty, to have regard, primarily, to the educational usefulness of the grant in question, and in the next, though subordinately, the intentions of the founder, as far as may be practicable.

The importance of information such as that contained in the present publication cannot, without doubt, be too highly estimated; and we feel sure that Fr. Humphrys' remarks have been already read with pleasure as well as profit by an appreciative public. T. C.

THE MANUAL OF PRAYERS. For Congregational use. Prescribed by the Archbishop and Bishops of England. London: Burns & Oates.

THE congregational use of English prayers has of late been seriously hindered, owing to the great variety of versions in the prayers that have crept into the popular books of devotion. To remedy this defect the Cardinal Archbishop and Bishops of England have *ordered* that the Manual now under notice be used whenever the prayers contained therein are said in public, and they also desire that this uniform and authorised version of English prayers be adopted in all books of devotion which may be published in future. But, whether for congregational use or otherwise, this manual is a welcome and valuable addition to our English books of devotion. It will secure uniformity in the prayers of the faithful; while, at the same time, setting before them very beautiful prayers to meet the requirements of every occasion; and it will attract them to the practice of the most widely-spread and most richly-indulged devotions in the Church. We entertain no doubt that this bright hand-book of devotion will fully attain the end of its publication, and we earnestly trust that it may find a cherished resting-place in every Catholic home.

EMMANUEL. The Saviour of the World. By Rev. John Gmeiner. Milwaukee: Hoffman Brothers.

THE volume before us is one of that useful series which purports to give a popular defence of Catholic doctrines. As the title indicates, the object of the author is to strengthen and confirm our faith in the Divinity of Jesus Christ, in whose person are fulfilled what are commonly known as "the Messianic prophecies." In the first part of the work the author treats summarily, yet at sufficient length, of the period previous to the birth of our Saviour, when the belief in a future Messiah, "the Desired of all nations," prevailed most widely among the nations of the East. The second portion of the treatise recalls almost every public act in the life of our Saviour, and finds in each a proof of His Divinity, whether by reason of the nature of the act itself, or from the fulfilment therein of some ancient prophecy. The last, and in many respect the most interesting part, compares Christ with the greatest conquerors, scrutinises the credentials of His Mission, examines the wonders that He wrought, His prophecies, His life, His teaching, and from each and all of these proves conclusively

that He is the Son of God. The book is ably and agreeably written throughout, and will, no doubt, be of great assistance to the student of Sacred Scripture in the study of the Gospel Narrative.

CULTUS S.S. CORDIS JESU. H. I. Nix, S.J. Herder, Freiburg, Baden.

THIS book, written in Latin, is intended mainly for the use of priests, and of those engaged in the study of Theology. Its object is to aid the spiritual welfare of men, by making better known the correct theological teaching about the worship of the Sacred Heart of Jesus—which worship, as the author says, is one of the most signal means of sanctification in this our age. He begins by giving a short history of the rise and progress of this worship before it gained final acceptance with the Church, and then traces its course down to our own day. The nature of the worship is explained, and the motives, and object of the devotion. A chapter is devoted to detailing the ways in which the Sacred Heart is honoured; another follows, enumerating the fruits of this worship. In the last chapter of the book an account is given of the history of the veneration of the Most Pure Heart of Mary, and an explanation of what it consists. An appendix contains, amongst other things, a short formula of consecration, and rules to be followed in the erection of sodalities.

We think, that as this is one of the principal devotions of our time, it is right that treatises upon the subject should be multiplied. It is thus that the teaching of the Church upon all subjects has been elaborated and brought to perfection. Also, since this devotion is spread so much now, people like to have reasons for the faith that is in them, and, unless the pastor supplies these, faith cannot live, for dogma is the root and source of true devotion.

Before concluding, we would wish to notice what we think to be a want. In the Preface these words of His Holiness Leo XIII. are found: "*In hoc [cultu] posita malorum sanatio est,*" etc. We think that if the author had devoted a little more space to drawing out the meaning of these words of His Holiness, he would have added to the value of, and increased the interest in, his book.

PHILIP'S RESTITUTION. By Christian Reid. Reprinted from the AVE MARIA.

IN an age when so many of the novels issued from the London press are appeals to morbid home sentiment, or bad imitations of bad

French originals, it is refreshing to read this little reprint of purity and worth from the *Ave Maria* press.

Philip's Restitution is an entertaining and well-told story. With little plot, it has enough of incident to keep its hold on one from the beginning. It is a marble mosaic in a rich background of true "muscular Christianity." Throughout this book precepts of patience and forgiveness of injuries are set with literary skill, taste, and refinement.

T. N. M.

THE SCHOLASTIC IDEA OF THE UNIVERSAL. By the Rev. F. Lescher, O.P. London: M. Gildea, Southampton-road, London. 1889.

WE are glad that something in this pamphlet admits of praise, for there is much in it that calls for blame. The style is good, but the matter is very objectionable. To any writer who has essayed an increase of the voluminous literature on "Universals" already in existence, we are fairly entitled to address the question *ad quid venisti*. We have failed to discover any useful purpose which this publication serves. There is nothing novel in it, except an extraordinary misapplication of terms that long since had received a well-defined meaning. Thus, the abstraction of the *species intelligibilis* from the phantasma is designated *Reasoning*; "circle" and "table" are given as examples of the abstract; "humanity," and "justice" of universal ideas. From this it may be inferred how thoroughly equipped the writer was to explain the Scholastic idea of the *Universal*. No writer of repute, except Locke, ever so confounded the terms *abstract* and *universal* before; and Locke is censured for it in strong language by Mill. "Intellectual Idea" is the term employed in this pamphlet to designate the "*Intellectus possibilis*." We quote the passage and leave the writer to choose between our interpretation of it and the Rosminian sense which the words in their strict meaning bear. "There are thus," he writes, "two principles of human knowledge—the sensible image and the *Intellectual idea*. The link between them is the Faculty of Abstraction." The meaning of this sentence as it stands is, that all knowledge is the outcome of a union between an intellectual idea and the object given in sensation, the union being effected by the Faculty of Abstraction.

But even if this pamphlet were accurately written, it would still be unsatisfactory. It ends precisely where it should have begun. In any new publication on the nature of the Universal we should

expect to find either new solutions of old difficulties, or the old solutions more clearly stated. In this we find neither; the author does not even touch on the only real difficulty that arises out of the Scholastic theory. After the intellect with its "creative power" (what capital by the way an ontologist would make of the expression) has formed the universal idea in its strictest sense, the question arises in what does the universality lie? Not in the idea considered in *itself*, which is singular and concrete, nor in anything external to the mind, since everything existing in the universe is likewise singular and concrete. The universal element is clearly contained in some relation. But what are the terms of the relation? If the *terminus a quo* be the idea itself, and the *terminus ad quem* some external object, then both terms are real, the foundation is real—*fundamentum in re*—and therefore the relation itself must be real, and cannot consequently be in any sense universal. The principle that underlies this reasoning is the self-evident one that whatever *exists*, whatever is real, must be singular and individual. The point that we wish to establish may be embodied in less technical language by saying that a concrete representation cannot represent things otherwise than individually. Every portion of the reflection formed on the surface of a lake on a clear night, has its exact counterpart in some individual portion of the heavens. Groups of persons may indeed be photographed, but there will be no universal element in the portrait, nothing represented as being common to several. An analysis, therefore, of the universal seems to favour *Nominalism*.

This is the difficulty which the pamphlet before us must suggest to every reflecting mind. Not only does the writer offer no solution, but on what seems to be his assumption—that there is a direct, immediate relation between the universal idea *subjectively* considered and external objects—we believe a solution to be impossible. To our mind a correct analysis of the mental act will always yield a two-fold logical relation. The *subject* of the first will be the idea considered as a representation of something; the *term*, the abstract entity, immediately represented. Thus, in an analysis of the universal idea "man," we first consider the idea as a representation, the mind being next carried on to the abstract entity, "humanity," which is the object immediately represented. The second logical relation involved has for *subject* this abstract entity which the mind, by its intellectual force as it were, throws into relief, and for *term*, in the example already quoted, the various individuals of the human species. It is this second logical relation, if our view be correct, that constitutes

the *ratio formalis* of the universal. The abstract entity is representative, but it is not a concrete representation. As the very name *abstract* indicates, it is stripped of every individual note, and may with equal validity be referred to Peter, Paul, John, &c. It is only an abstraction, an *ens rationis* that can thus represent anything as universal as being *common to several*.

We have dwelt at length on this pamphlet, because we are of opinion that most of the attempts that have been made to cast ridicule on Scholasticism are ultimately traceable to the advocacy of Sciolists. In any branch of literature Sciolism must be productive of pernicious results, but in the difficult subject of Scholastic Metaphysics—a subject that requires a “tough swimmer”—it can only lead to disaster.

CATHOLIC WORSHIP. The Sacraments, Ceremonies, and Festivals of the Church. By Rev. O. Gisler. Translated from the German by Rev. R. Brennan, LL.D. New York: Benziger Brothers.

This little volume is useful as well for the educated as for the uneducated. Within its small compass the Holy Sacrifice of the Mass, the Sacraments, and Sacramentals, and the different Festivals of the year are clearly and lucidly explained in a series of questions and answers. The questions are well chosen and so put as to engage the attention, while the answers are given in language which cannot fail to convey meaning to the simplest understanding. The book is small and neatly brought out, and by its means the faithful have within easy reach a great amount of information concerning the most frequent and solemn observances of their holy religion.

THE WAY OF INTERIOR PEACE. By Rev. Father von Lehen, S.J. Translated from the German by a Religious. With a Preface by His Eminence Cardinal Gibbons. New York: Benziger Brothers.

IN this handsome volume is contained a rich treasury of spiritual knowledge, the crystallized results of careful study of the sacred sciences and of large experience in the guidance of holy souls. The author, Father von Lehen, was a distinguished member of the Jesuit Order in France, and for many years Master of Novices in a large house belonging to that Order.

A holy and learned man, and an experienced director of souls, his work is full of critical discernments of, and consoling remedies for the secret ills of the souls. To the analysis of those errors and weaknesses that destroy the peaceful repose of the soul, and render advance in perfection well-nigh impossible, he brings all the resources of a mind stored with theological and sacred lore. Of these faults, perhaps, the most troublesome to the confessor and harmful to the penitent is scrupulousness, which casts a chilling mist of doubt and anxiety over the devoutly inclined soul. The clear division, the solid and far-reaching principles, set forth by the author on this topic in the fourth section of the book cannot fail to commend themselves to the experienced confessor, and will prove a safe pathway through difficulties to the untravelled. So satisfactory have been the results attendant on Father von Lehen's labours, that his work has within a short time reached as many as ten editions in France and Germany.

It is now presented for the first time to the English-speaking public. Written in an easy and accessible style, this volume will prove grateful reading to the spiritual director and the religious as well as to the pious laity who seek to serve God in peace of heart and mind.

The intrinsic value of the work and the excellence of the translation is fully attested by the fact that it has merited a preface from the pen of the illustrious Cardinal Gibbons, Archbishop of Baltimore.

We cordially hope that *The Way of Interior Peace* may reach the hands of many of those responsible to God for the cultivation of holy souls.

THE ROMAN HYMNAL. For the use of Colleges and Schools.

Compiled by Rev. J. B. Young, S.J. Fourth Edition.
New York: Pustet & Co.

WE gladly welcome the fourth edition of the *Roman Hymnal*, which claims to be and is, in truth, a complete manual of English Hymns and Latin Chants. Though originally compiled to enable the people to comply with the desires of the Archbishop and Bishops of America, and to supply a long-felt want in reference to congregational singing, it is also an admirable prayer-book, devoting a large amount of space to various prayers, meditations and the best recognised devotions. All the prayers, hymns, Latin and English, which may be sung at Mass, Benediction, and at the other services of the Church, are neatly arranged with their proper music, and towards the end of this very useful book the Vespers of the Sundays and of the principal Feasts

throughout the year are compactly and admirably set forth. This little volume reflects credit in every respect on the compiler and publisher, and dispenses entirely with the necessity for any other choir text-book for Mass and Vespers.

THE LITTLE BOOK OF SUPERIORS. By the Author of *Golden Sands*. Translated from the French. By Miss Ella M'Mahon. Benziger Brothers.

THE LITTLE BOOK OF THE PROFESSED. Vol. II. Same Author, Translator, and Publishers.

THE *Little Book of Superiors* has received the highest commendations from many distinguished members of the French hierarchy. And, we think, most deservedly. It purports to lay down rules for the guidance of Superiors of Religious Communities, whether of men or of women. It points out in detail the duties towards themselves and their subjects which such Superiors should strive to discharge, the virtues they should practise, the faults they should avoid, the means they should employ, and the rewards they may confidently look for, if they are faithful in fulfilling all that is here recommended.

The principle on which all the rules and directions contained in the book are founded is the principle of love. "This precept, to love [says the author], will echo through all the pages of this little book." Whether the Superior instructs, admonishes, reproves, or encourages, love for the brother or sister; and only love is to be the motive. A truly admirable principle this is, and one we should earnestly desire to see guiding and governing the action of all ecclesiastical superiors, as well as those of religious communities. It is not only warmly approved of by our Divine Lord, but it might, with truth, be said to form the woof-thread of His whole teaching. The superior, who rightly understands this principle, need not fear that it will lead him into error, or that he will sin by allowing himself to be too much influenced by it. And if he should from time to time, err slightly on the side of mercy, his fault is much more pardonable in the eyes of God and of men, than if he erred on the opposite side. "I would rather," says St. Odilon, "err through too much charity than too much severity; and if I were to be lost, I should prefer it would be for having been too merciful, rather than too cruel towards my brethren."

The "Book of the Professed" is, in its own department, just as excellent as its companion. This second volume gives very full directions to the religious, concerning the temptations he or she must be prepared to combat. It is divided into three chapters. In the

first is shown the necessity of combating temptations for all, but in particular for those who have dedicated themselves to the service of God ; in the second, the religious is instructed in the nature and use of the arms to be employed in this life-long combat ; and in the third, the innumerable enemies from within and without, against whom he must struggle, are passed in review before his eyes ; their weapons accurately described ; the times and occasions of their attacks foretold ; and all their stratagems and methods of warfare unmasked. The religious who copies the wise maxims here laid down, into his or her daily life, will speedily approach that perfection, after which all religious are bound by their vow to strive earnestly.

We notice a few Americanisms in these books. One of the most frequently occurring is "ecclesiastic" for "ecclesiastical." "Ecclesiastic superior"—a phrase very often repeated—sounds a trifle harsh to a cis-atlantic ear.

D. O'L.

LESSONS FROM OUR LADY'S LIFE. By the Author of *The Little Rosary of the Sacred Heart*. London: Burns & Oates. New York: Catholic Publication Society Co.

AVE MARIS STELLA. Meditations for the Month of Mary. From the Italian of the Rev. Canon Agostino Berten. By M. Hopper. Same Publishers.

THE untiring zeal displayed by Leo XIII. in promoting devotion to our Blessed Lady, both by his exhortations and by the exercise of his supreme authority, together with the wonderful enthusiasm in favour of this most salutary devotion which the faithful in all parts of the world are manifesting in recent times, leads us to believe that the time confidently foretold by the pious Grignon de Montfort is near at hand, if not already with us. "We ought to believe [writes this great servant of Mary] that towards the end of time, and perhaps sooner than we think, God will raise up great men, full of the Holy Ghost, and entirely devoted to the worship of Mary, by whom this Divine Sovereign will work great marvels in the world, for the destruction of sin, and the establishment of the kingdom of her Son, upon the ruins of the kingdom of this corrupted world ; and it is by means of devotion to the Most Holy Virgin that these holy men will bring everything about."

By no means the least powerful instrument which God employs to spread this devotion, and to raise up "great men entirely devoted to the worship of Mary," is the circulation of books in which the

goodness and power of this amiable mother are extolled. Of such a kind are the two unpretending little volumes mentioned above. The *Lessons* are clear, simple, and instructive, and breathe a spirit of child-like love and reverence for our Blessed Lady, which is most edifying and refreshing. They are thirty-one in number, and like the *Ave Maris Stella*, which is made up of the same number of short meditations on the beautiful hymn of that name, make a very suitable little book of devotions for the Month of Mary. D. O'L.

THOUGHTS AND COUNSELS FOR CATHOLIC YOUNG MEN. By Rev. P. A. von Doss, S.J. Freely translated and adapted by Rev. A. Wirth, O.S.B. New York and Cincinnati: Fr. Pustet & Co.

AN epoch in most men's lives is that period when, their school-days over, they emerge from clinging blushing youth into serious, self-reliant manhood. Then, with judgment immature, and hopes yet undimmed by disappointment, they have to face a hard deceitful world with its specious maxims, its false ideas of religion and liberty, its allurements to evil, and, hardest of all, the contagion of its bad example. Here is the parting of the ways. This is the time when the sober voice of experienced age and the solemn counsels of religion are needed to guide the young man along the less attractive path of virtue.

The translator and publishers of *Thoughts and Counsels* have earned well of religion by placing within easy reach of young men of all classes a valuable work. Translated from the German, and adapted to its new class of readers by the learned Benedictine, Father Wirth, this book supplies young men with solid practical advice for their guidance, whatever walk of life they pursue. The book is divided into four parts, in the course of which a complete and thorough-going view of the moral teachings of Catholic faith is clearly and attractively set forth.

Each chapter being complete in itself, if thoughtfully read, will largely supply the purposes of regular meditation for those whose circumstances render that exercise too difficult.

Texts of Sacred Scripture are aptly interwoven with the author's words, and give solidity and forcible expression to his excellent counsels.

Admirably adapted to the requirements of a large and most important class of readers, this well-finished volume will prove a trusty friend and adviser to the Catholic young man beginning the serious work of life.

THE IRISH ECCLESIASTICAL RECORD.

NOVEMBER, 1889.

SAVONAROLA.

“THE mysteries of human character have seldom been presented in a way more fitted to check the judgments of facile knowingness than in Girolamo Savonarola.” So wrote George Eliot in *Romola*, and not without reason. For in his lifetime, as well as since his death, a fierce, bitter controversy has raged on the character and the acts of the famous Dominican. He has been denounced as a fanatic, an impostor; he has been extolled and honoured as a saint. He has been described as ignorant, despotic, the very impersonation of alleged mediæval darkness; he has been also held up to admiration as learned in all the knowledge of his day, a patron of arts and enlightenment, and a fearless champion of the oppressed. Fox ranks him amongst his “Saints and Martyrs.” Luther, Mosheim, Rudelbach, and Meier have classed him as a pioneer of their “blessed Reformation;” whilst St. Philip Neri and St. Catherine Dei Ricci have honoured him with special devotion. He was burned at the stake, with the approbation of more than one Pope; he was all but beatified by another. He has then been a historical puzzle, and though some of the theories regarding him have been abandoned as baseless, controversy on his character, his true place in history, is not yet at rest. Several “Lives” of him have been written, some of them by contemporaries, but in most cases party bias has warped the writer’s judgment. Many editions of his works have been published, and

thus it would have been easy to judge him out of his own mouth ; but this fair play has not been given him. In recent years, however, a great deal has been done to place Savonarola's character in its true light. The researches of Gherardi, Capponi and others have brought to light original documents, which must convince any reader that the Savonarola of popular literature, alternately reviled and extolled ; is not the Savonarola of real history, but a phantom begotten of party prejudice which must vanish before the light of calm dispassionate inquiry.

Interest in Savonarola's history has been recently revived amongst us by the appearance of an English translation of the second edition of his *Life* by Professor Villari. In the composition of this work the author has had exceptional advantages. He had before him the researches of his predecessors in the same field ; he has had easy access to all the Italian archives, and is evidently devoted to his subject. The book is a rich mine of information on the *facts* of Savonarola's life ; but it is written in a decidedly anti-Papal spirit ; indeed, in a spirit that is sometimes grossly unfair ; and the translation has the additional defect that the English idiom is sometimes lost in a too-literal rendering ; and that the documents which form the appendix to the Italian edition are omitted from the English. And to one who has paid the high price of the English version it will be a poor *placeat* to learn that he must pay an equally high price for the Italian, in order to be able to judge for himself whether Professor Villari's conclusions follow legitimately from his premisses. These defects diminish very considerably the worth of an otherwise very interesting and valuable book.

Girolamo Savonarola was born at Ferrara on the 21st of September, A.D. 1452, the son of Niccolo Savonarola and Elena Bonacossi. Niccolo was a physician who does not seem to have been very distinguished. He is described by Villari as "a hanger-on at the Court, who squandered the fortune gained by his father's talents and industry." Fortunately for young Girolamo, he was in his earliest years under the care of his grandfather, Michele Savonarola, also a physician, and an eminent man in his profession. The old man himself

educated his grandson with tenderest care, and, judging from the talents even then discernible in him, he not unnaturally hoped that young Girolamo would in due time add fresh lustre to a name already highly distinguished in the medical profession. Unfortunately his grandfather died when young Girolamo was only sixteen years old, and henceforward his father had sole charge of his education. But he had already acquired a passion for study, and his natural disposition, thoughtful and retiring, inclined him to devote all his time to his books. In the University of Ferrara he studied Aristotle's works, and every available commentary on them. He studied the works of St. Thomas, and was so fascinated by them that they, no doubt, served to shape his subsequent career. Burlamachi, his earliest biographer, tells us that he grew up "working day and night;" and he adds: "he talked little, and kept himself retired and solitary." And another, Fr. Marchese, says, "he took delight in lonely places, in the open fields, or by the green banks of the Po, and wandering there, sometimes singing, often weeping, gave expression to the strong emotions that agitated his soul." And, no doubt, the state of things around him just then supplied sad matter for reflection to one like him.

Italy was rent asunder by factions, the prey of petty tyrants. Power was, as a rule, in the hands of unprincipled, profligate men, whose aim seemed to be to plunder as much as possible, and to murder such as objected to be plundered. All the vices to which the world is heir were practised openly, and without a blush of shame. The rich lived in extravagant, unmeaning luxury, cruelly indifferent to the miseries of the poor. The guests, lay and clerical, at a ducal or lordly palace would, amidst the music and revel of the banquetting hall, listen without pity to the cries and groans of prisoners being tortured in the keep below. And, sadder still, some of the worst vices of the world had invaded the sanctuary, and many of those who should have been the salt of the earth were its poison. The vices against which St. Peter Damien and Hildebrand had spent themselves to death, still degraded the character of ecclesiastics, high in place and in power, and indeed continued to afflict the Church till the axe was laid

to the root of the evil by the great Council of Trent. No doubt, what is called the *Renaissance* was in full swing then, but it was the bringing back of paganism, without the manly virtues that characterized so many of the pagans of old. The effect of such a state of things on a young man like Savonarola, silent, thoughtful, profoundly religious, may be easily anticipated. He grew every day more and more disgusted with the world and its ways, more dissatisfied with its shallow philosophy, and vain dialectics. With the sight of sin sickening his eyes, the sounds of human misery ringing in his ears, he could find no peace. He fasted much, spent hours in prayer in the church; devoted himself now exclusively to the study of St. Thomas; and in the intervals of study he took his favourite walks by the banks of the Po, unburthening his soul in verses, remarkable, not certainly for poetic beauty, but for force and vigour of language and thought. He had continually on his lips the lines—

“Heu, fuge crudeles terras, fuge littus avarum.”

Thus he passed his time studying, thinking, fasting, praying, gradually maturing the resolution he had formed of quitting the world which he hated, and of seeking rest for his soul—

“In those deep solitudes and awful cells,
Where heavenly pensive contemplation dwells.”

On the 24th of April, 1475, Savonarola left his father's house for ever. It was the great festival of St. George, and while his parents were absent at the celebration of the Feast, he left home secretly, crossed the plain to Bologna, and sought admission at the Dominican convent in that city. He was readily admitted, and once that he found himself within the abode of peace, his first care was to try and restore peace to the home which he had left desolate. He wrote to his father, explaining the motive and the manner of his flight. He could not, he said, live in the world, deluged, as it was with wickedness; he feared to reveal his intention to his parents, lest human motives may prompt them to oppose what he believed to be God's will, in his own regard; and

he feared, moreover, that he could not bear to witness his parents' grief on his leaving home, and he concluded by begging with dutiful affection their blessing and forgiveness. He informed his father that amongst the books on his window he had left a written paper describing more at length his motives for the step he had taken. This proved to be a little treatise on the *Contempt of the World*, and in it, though written in his twenty-second year, we find the principles that continued to actuate him till his dying day—

“ Ah! unhappy creature that I am [he says] what am I doing here? Why do I linger and delay? My soul, dost thou not see that the world is filled with impurity, impiety, and manifold iniquity? Dost thou not see that the eyes of the nations are blinded, and the hearts of the people hardened? . . . Why then dost thou delay, my soul? Ah! flee those barbarous coasts, flee this inhospitable shore! Flee the land of Sodom and Gomorrah! Flee Egypt and Pharaoh! . . . There is none that doth good; no, not one. The torrents of rain, the earthquakes, the hailstorms, the tempests, call the men of the world to repent, and they listen not; floods, pestilence, plagues, famines, cry out: repent, and the men of the world hear not, . . . the gentle voices of the preachers, and servants of God, call them, and they hear not. . . . Oh! ye blind worldings pronounce now your own sentence upon yourselves, and judge if the end of all things be not at hand. Why, then, my soul, dost thou still delay?”

And then, having made up his mind to quit the world, he says with a light heart, “*Nunc dimmittis servum tuum Domine, secundum verbum tuum in pace.*” In these fine passages, written thus early, we see the great prominent characteristic of Savonarola's life—an uncompromising hatred of vice, a burning zeal for God's glory—a zeal, sometimes, as we shall see, no doubt, mistaken, but always certainly sincere.

In the noviciate Savonarola was a model of humility and obedience, strict in the observance of every rule. The fervour of his devotion excited the wonder of his brother-religious, and his austerities were sometimes so far beyond the rule, that his superiors found it necessary to check his zeal, lest his health might give way. His superiors very early discovered his great mental abilities, and appointed him to teach philosophy to the novices. And while

discharging this—to him distasteful—duty, he applied himself diligently to the study of Scripture, the Fathers, and ecclesiastical writers, lest, as he said, it may come to pass that he would have “merely changed from being an Aristotle in the world to an Aristotle in the cloister.” In Bologna he spent six years in study, penance, and prayer, enriching his mind with that sacred knowledge that distinguished him in after years. In A.D. 1481, he was sent as preacher to his native Ferrara, but his sermons there seem to have attracted no attention,—a fact which he explained by saying, “*nemo propheta in patria sua.*” The next year he was transferred to St. Mark’s, at Florence, the scene of all the triumphs of his life, as well as of its sad and terrible ending. Here again he was appointed to teach the novices, who are said to have been fascinated by his eloquence, and to have caught up very early the fire and enthusiasm of their master.

He was sent to preach in the Church of St. Lorenzo; but, strange to say, his hearers dwindled away, and he soon found himself preaching to empty benches, while the *Santo Spirito* was unable to contain the crowds that flocked to hear the Augustinian Fra Mariano da Genezzano. This man was a typical Court preacher. His musical voice, his well-chosen words, his rounded periods, in which quotations from pagan classics were blended with Christian platitudes; his graceful action, his skilful treatment of his subject—shown especially in never saying anything that could touch the consciences of his hearers—all these made Fra Mariano a favourite preacher with the fashionable libertines of Florence. A friend remarked to Savonarola on the grace and elegance of Fra Mariano’s preaching; and Savonarola answered, “these niceties and ornaments will have to give way to sound doctrine simply preached”—a prophecy which soon came true. Savonarola was sent to preach in some of the Lombard towns, and in these various places he was listened to with eagerness; even crowds flocked from far distances to hear him, and his fame spread rapidly through northern Italy. In 1489 he was suddenly recalled to Florence, at the express wish of Lorenzo de’ Medici, who is said to have been influenced by Pico Della Mirandola, who had made Savonarola’s acquaintance at the Dominican Chapter at Riggio.

The Florence of that day was a centre of great intellectual activity, and unhappily also, a centre of great moral corruption. There the classical revival had attained its highest success, and the upper classes of society had given themselves heart and soul to the worship of pagan antiquity. Merchants lavished immense fortunes on old manuscripts, or on statues of pagan gods and heroes, though they had neither help nor pity for the poor, whom they saw plundered by usurers, and perishing for want of bread. Plato, "the Attic Moses" as they called him, received almost divine honours from many of the *litterati*. Indeed, some of them talked seriously of asking the Pope to canonize him. A pantheistic philosophy, patched together from various pagan sources, had, with the study of ancient classics, become the rage of the time, and at the head of the whole intellectual movement was Lorenzo de Medici, who ruled the destinies of Florence then. He had gathered around himself a crowd of literary parasites, who wrote verse and prose to puff their patron, and thus, by their flattery, enabled him to strangle more effectually the liberties of their country. There religion had lost its life, had become a mere outward form. Classic authors were quoted in the Christian pulpit, instead of Scripture and the Fathers. It was no secret that a Roman Cardinal had warned his friends not to read St. Paul's epistles, lest the purity of their classic style might suffer in consequence. Sacraments were disregarded, piety was ridiculed, and licentiousness got public sanction when bands of pampered aristocrats would run wildly along the streets at night, singing the obscene trash known as the *Canti Carnascialeschi*—songs composed by Lorenzo himself, and pronounced by his paid parasites to be equal to Dante's great masterpiece. Now what was a priest like Savonarola to do when he found himself face to face with this seething mass of intellectual and moral depravity? Here was a young friar, terribly in earnest, inflamed with zeal for God's glory, ready to give his life for the salvation of souls—surely he could make no truce with wickedness in high places or in low. No cold lifeless formalities could satisfy the intense cravings of his soul for a life of holiness. No pagan gods, restored to their pedestals, could

have the homage of his pure, noble soul. No threats or terrors could deter him from denouncing a system that was destructive of all real virtue, and poisonous to souls. He, therefore, resolved to lash unsparingly the prevailing wickedness, and to remind the Florentines of the ruin that must come to them, unless they abandoned their evil ways. For some time Savonarola confined his lectures to the novices in St. Mark's. But it was known that he was recalled to Florence by Lorenzo, and many outside the convent were anxious to know what manner of man he was that had attracted such distinguished notice. After urgent and repeated solicitations, he consented to lecture in the public church, and on Sunday, the 1st of August, 1489, St. Mark's was filled to its utmost limit with an anxious audience, now about to hear truths they were little accustomed to. Savonarola entered the pulpit, wrapped in his Dominican cowl, a pale, emaciated, spectral figure. He took his text from the *Apocalypse*, and soon his hearers began to feel themselves spellbound, as the preacher's voice, clear and shrill, resounded through the church in fierce denunciation of the sins and follies of the time, penetrating many a hardened heart, filling many a thoughtless soul with feelings and convictions to which they had long been strangers. It was not now the artistic rhetoric of Fra Mariano that fell harmlessly on their ears. It was the soul-stirring message of a man of God, who spoke with the irresistible force and fire of the prophets of old, assuring, convincing his hearers that the Church needed a moral reformation, that Italy would be scourged for her sins, and that the day of vengeance was near at hand. This sermon established Savonarola's fame, and Lorenzo and the libertines felt that they were now face to face with a foe of giant mind, and of stern, unbending will, who would have no truce with the thinly-veiled paganism that was passing for religion just then. St. Mark's could no longer contain the crowds who came to hear him, and in the Lent of 1491 Savonarola preached for the first time in the Duomo. The sense of general corruption, the moral degradation of the people, pressed so vividly on his mind that he seemed to see with equal vividness the hand of God stretched out to punish, and

to effect, through punishment, the sadly needed reformation. To this feeling he gave expression with the force and certainty, and often in the figures and language of the Hebrew prophets. His manifest sincerity, the well-known austerity and purity of his life, gave to his words irresistible force, and even hardened sinners began to feel that it was time to flee from the wrath to come. The effect of this sermon on the multitude is thus given by Burlamachi :—

“The people rose at midnight to secure places for the sermon, and came to the cathedral door, awaiting till it should be opened, taking no heed of the inconveniences, nor of the coldness of the wind, nor of standing in the cold with their feet on the marble. And among them were young and old, women and children . . . going to the sermon as to a wedding. Then there was profound silence in the church as each one went to his place. . . . And though many thousand people were thus collected together, no sound was to be heard, not even a hush. . . . Thus they waited three or four hours till the Padre entered the pulpit. And the attention of so great a mass of people, all with eyes and ears intent upon the preacher, was wonderful, and they listened so intently that when the sermon concluded it seemed to them to have scarcely commenced.”

This sermon fell like a thunderbolt on the Medician circle, and many of them talked seriously of banishing the preacher from Florence. This, however, would have been a dangerous experiment, which Lorenzo was too prudent to make. Savonarola's brethren, on the other hand, proud of his great ability, elected him Prior of St. Mark's in July 1491. This position added to his influence, and gave him much more freedom than he had hitherto enjoyed. It was usual for a newly-elected prior to pay a complimentary visit to Lorenzo, as patron of St. Mark's, but this Savonarola resolutely and promptly declined to do, alleging that he “owed his election to God—not to Lorenzo,” who, if he wanted to see the prior, had the same facilities as any other visitor. He feared that such a visit, even of ceremony, would be tortured into an argument of some sort of lay control over his convent, and of this Savonarola would have none. Moreover, he regarded the author of the *Canti Carnascialeschi* as mainly responsible for the corrupt state of Florence, and he therefore sternly resolved to keep aloof from the whole corrupt circle of the

court. Lorenzo tried various means of bringing Savonarola within this circle, but in vain. The friar was inflexible. Lorenzo's health had been for some time failing, and early in April, 1492, he began to realise that his end was near. In his country villa, at Careggi, he lay awaiting the fatal summons. All that medical skill could do, had been done for him in vain. Pico, Ficino, and Paliziano were continually with him, seeking to cheer him with their society and their conversation. But Lorenzo had not lost the faith, and no amount of learned sophistry could now hide from him the terrible picture of his ill-spent life. He must now meet the great Judge, who is no respecter of persons, and, however painful the task, he must now seek, in the little time yet remaining to him to wipe out the dark record that stood against him.

Of the closing scene there are two versions. According to Pico and Burlamachi, whose version is adopted by Villari, when Lorenzo felt that death was at hand, he would not risk his soul to the ministrations of any of the courtier clerics, who had always flattered his vanity, winked at his wicked ways, and preached sermons to please him. He now desired a safer guide, and the stern face of Savonarola, the one man whom he could neither terrify nor corrupt, arose before him. "I know no honest friar," he said, "save this one man," and he earnestly desired that this "one man" should be called that he may receive from him the last sacraments. Savonarola came, and on entering the dying man's room Lorenzo told him that three things especially were driving him to despair. These were the sack of Valterra, the robbery of the Monte Delle Fanciulle, and the murder of the Pazzi. The scene that followed is thus given by Burlamachi:—"Lorenzo," said the friar, "despair not, for God is merciful, and will have mercy on you if you will do three things which I will tell you." Then said Lorenzo 'what are these three things?' The Padre answered, 'the first is that you must have a strong and lively faith in God's mercy.' To which Lorenzo said, 'this is a great thing, and I fully believe in it.' The Padre added, 'it is also necessary that all ill-gotten goods should be restored by you, in so far as you can do so, leaving to your children as much as will maintain them as private

citizens.' These words drove Lorenzo nearly out of himself, but afterwards he said, 'this also I will do.' Then the Padre went on to the third thing, and said, 'lastly, it is necessary that freedom, and her popular government according to republican form, should be restored to Florence.' At this speech Lorenzo turned his back upon him, nor even said another word, whereupon the Padre left him, and went away without other confession." A lamentable death scene this certainly would have been, and its sadness would be intensified by what Villari adds—namely, that Lorenzo had already received the sacraments from another priest, and that he sent for Savonarola because "he could not believe in his confessor's sincerity." This gratuitous supposition would add a sacrilegious confession and communion to Lorenzo's other sins, and would make Savonarola's abrupt departure more difficult to defend.

Another version is given by Angelo Paliziano, who was with Lorenzo during all his illness, and was present when Savonarola entered the sick room. He says that Lorenzo had already received the last sacraments, and, being anxious to die in peace with all men, had expressed a wish to see Savonarola. The friar came. He spoke to Lorenzo, exhorted him to hold firm to the faith, to resolve to lead a better life should he be restored to health, and to be resigned to God's will if death were to come. Having said so much, Savonarola was about to retire when Lorenzo asked for his blessing, got it, and thus ended their first and last interview. Now which of these accounts is to be adopted? Pico and Burlamachi were not witnesses of what they state, and on their own version the only one who could have given the information was Savonarola himself. But most certainly Savonarola would not give it. For the discourse in question either formed part of Lorenzo's confession, or was immediately connected with it, and in either case Savonarola could not, and we may rest satisfied, did not reveal it. And this account was written at a time when Savonarola was dead, and there was no one to contradict it. It was, no doubt, written by men who wished well to the memory of their hero, and were anxious to exalt him; but if it were true,

it would have left a very serious stain upon his character. Moreover, Savonarola could not have exacted of Lorenzo in his circumstances the restoration of the liberties of Florence as a condition of absolution. A regular form of government had long been established, was working with all its complicated machinery, and was acquiesced in by the mass of the people; how then could a dying man, a few hours before he breathed his last, be required as a condition for absolution to undo all this? To allow a man to die in his sins because he could not, in his last moments, decide on the relative merits of various forms of government, would be an act of un-Christian tyranny, of which no priest, with even the most elementary knowledge of his duties, could be guilty. And it is mistaken kindness on the part of Savonarola's admirers to attribute such conduct to him. The framing of a political constitution for Florence was forced on him, rather than sought by him, as will appear later on, and it is quite improbable, therefore, that he would have forced the subject on Lorenzo in his dying moments. The story has, no doubt, been frequently repeated, but no amount of repetition can remove its intrinsic improbability. Paliziano, on the other hand, states what in all probability he himself witnessed. He was at Careggi, in the sick room, when Savonarola entered. His account was written within six weeks of Lorenzo's death. It is quite consistent with the characters of Lorenzo and Savonarola, and is charitable to both.

Piero de' Medici, young, impulsive, and inexperienced, succeeded his father, and by his mismanagement and insolence, soon succeeded in undoing the work of his father's life. By some secret intrigue he procured the temporary withdrawal of Savonarola from Florence. To prevent any such intrigue in future Savonarola sought, and with some difficulty obtained from the newly-elected Pope, Alexander VI., the separation of the Tuscan houses of his order from the Lombard Province. The Tuscan houses became a separate Province under Savonarola as Provincial. He was now subject only to the Pope and to the General of his order, and could deal with evil-doers on comparatively independent grounds. He first set about reforming the discipline of the

houses subject to him, and he very soon succeeded in infusing into his brothers the ancient spirit of the Dominican rule. In every reform he himself set the example. All superfluities were given up; all surplus funds were given to the poor. The religious were employed in transcribing and illuminating manuscripts, in painting, sculpture, in the study of sacred sciences, and of Oriental languages. And those who were most prudent and learned were sent about on missions to the various towns within the province. Every house under his charge caught up his enthusiasm, and sought to rival St. Mark's in the strict observance of discipline. He now resumed his public preaching. He again and again called on the Florentines to repent, reminding them that vengeance was at hand. He spoke of a vision in which he saw a hand holding a flaming sword hanging over them, which was soon to fall on them with fearful consequences. It was already rumoured that the French king, Charles VIII, was crossing the Alps, coming to aid Ludovico the Moor, Duke of Milan, against the king of Naples, and Savonarola pointed him out as a new Cyrus, an instrument of divine vengeance, sent to punish and thus to purify Italy. The French had already committed great excesses on the march, and Savonarola exhorted the Florentines to repent, and prepare for the wrath to come. The people hung on his words with breathless excitement, and looked up to him as a prophet of God, their only possible deliverer in this, their evil day. We shall see now how fully they were justified in so regarding him, and how he rescued them when all other hope was lost.

J. MURPHY, C.C.

(To be continued.)

THE ORDER OF AUSTIN CANONS IN IRELAND.

THE sympathy of every English-speaking Catholic must be enlisted in the effort that is now being made to restore the Abbey Church of Ballintober; which is without a rival in these lands in that on its stone altar the Holy Mass has been continuously offered ever since it was founded by Cathal O'Connor, King of Connaught, seven centuries ago. The abbey belonged, or belongs, to the Order of Austin Canons, by whom the church was served until the "Reformation"; and, indeed, during a portion of the sad times of the Penal Laws. A short sketch of the history of this order can hardly fail to be of interest to the readers of the I. E. RECORD; the more so that if the opinions of certain serious historians be well founded the great Apostle of Ireland was himself a Canon Regular,¹ and established the order in the land of his labours.

We do not propose to deal with the history of those halcyon days during which the canons were possessed of the greater number of large churches; but to gather together some scattered notes relating to these seventeenth and eighteenth centuries, notes chiefly taken from the *Hibernia Dominicana* and from the archives of the Eudoxian Basilica (*S. Pietro-in-Vincoli*) in Rome. The author of *Hibernia Dominicana* was evidently much interested in the history of the canonical order, and of its re-establishment in Ireland in the middle of the seventeenth century, as was only natural in one who contended that Dominicans were really Canons Regular like their illustrious patriarch. He collected a considerable amount of matter relating to the order, and cites at full length several interesting documents which were copied for him from the archives of the Sacred Congregation *de Propaganda Fide*, and authenticated by the signature of its secretary. Full use has been made of these, but the greater portion of

¹ Bishop Thomas Burke, O.P., *Hibernia Dominicana*; Sir James Ware, *De Hib. Disp.*; Archdall, *Monasticon Hibernicum*; Fenotto, *Historia Tripartita Ord. Can. Reg.*

this paper is founded on documents in the archives of S. Pietro-in-Vincoli; copies of which were made, with great kindness, by the Very Rev. Canon Allaria, D.D., of S. Monica's, Spettisbury, who snatched the time for doing so from the brief leisure at his disposal between the Sessions of the last General Chapter of his Congregation, which he attended as representative of the English province.¹

The canonical order appears to have gradually died out in Ireland, on account of the English persecution, and by 1630 to have been extinct, or nearly so. In that year the Hermits of S. Augustine petitioned the Sacred Congregation of Propaganda to allow them to take possession of the Conventual Church of the Holy Cross in Limerick, which had belonged to Austin Canons, and the matter was referred to the General of the Lateran Canons, who are apparently regarded by the Holy See as the heirs-general of all defunct congregations of their order. The request was refused by the General on the ground that he was unable to alienate the goods of his order; but he was afterwards ordered by Propaganda either to consent to the transfer or to send some of his Canons to take possession of the church. Finally, the Procurator-General of the canons acquiescing, in a Session held *Coram Sanctissimo*, on June 26th, 1632, the petition of the Hermits was granted; with, however, the reservation, made by the Lateran General in giving his consent, that the property should be restored to the canons whenever they should demand it. This decision was promulgated by Urban VIII., in a brief dated from Castle Gondolfo, on the 18th of October, of the same year; in which brief the reservation of the rights of the Canons was thus expressed, *Si Canonici Regulares S. Augustini monasterium illud repetere vellent Fratres S. Augustini restituere teneantur*.²

Three years later Cardinal Anthony Barberini, nephew of Urban VIII., and later on Protector of the Kingdom of

¹ The English Province of the Canons Regular of St. Saviour of Lateran consists of three houses—Bodmin (the noviciate), in Cornwall; Spettisbury (house of studies), and Marnhull (school for postulants) in Dorsetshire. In addition the Canons serve three missions, Truro, Honiton and Blandford.

² *Hibernia Dominicana*, p. 929.

Ireland, petitioned the Congregation of Propaganda to allow the Bishop of Down to take possession of the priories of Killinshon and Muckmore, the former of which belonged to the Knights of Malta, and the latter to the Austin Canons; both of which orders were alleged by the petitioner to be extinct in Ireland. The request was granted in a Session held on June 30th, 1635, the ordinary condition being annexed (*cum solita clausula*) that the bishop should restore the priories to their respective owners when required by them to do so—*Orator teneatur illos restituere si Equitum Melitensium Canonicorum ordines in Hibernia revertantur reflectis tamen melioramentis nisi cum longa fructuum perceptione fuerint compensata*.¹

Soon after this canons were once more to be found in Ireland. In 1645 D. Thaddæus O'Conel was butchered by the Scotch in cold blood, together with the Archbishop of Tuam, Malachy O'Queely, at Sligo.² As Canon O'Conel had been the companion of the archbishop for six years it would appear that there must have been one Canon Regular at least in Ireland by 1639. At the commencement of 1646 they were sufficiently numerous to be formed by Innocent X. into a separate congregation, that of S. Patrick; and this congregation, as declared by his Holiness, inherited all the rights, privileges, and possessions of the old Irish canons. Many of the members of the new congregation came from abroad; and it is not improbable, that at the outbreak of the Elizabethan persecution, some of the Irish canons should have retired to foreign monasteries, have maintained a semi-independent existence, and have been joined by others of their compatriots desirous of entering the order.

By a Bull, dated from S. Peter's, on the 24th of January, 1646, D. James Lynch was appointed Abbot of Cong, which, according to Sir James Ware, was founded for Austin Canons

¹ *Hibernia Dominicana*, p. 930.

² Cf. *The Confederation of Kilkenny*, by the Rev. C. P. Meehan, p. 118 (Ed. 1882); and, *Memorials of those who suffered for the Catholic Faith in Ireland*, by Myles O'Reilly, p. 211.

so early as 624.¹ About six months later, by letter dated from S. Maria della Pace, then the Roman residence of the Procurator-General of the Lateran canons, the Abbot of Cong named D. Andrew Nugent, Abbot of S. Thomas in Dublin visitor for the whole of Ireland, with faculties to clothe and profess novices. Almost immediately after the new congregation had been formed it claimed some of the churches which had belonged to the old Irish canons. On February 16th, 1646, Monsignor Rinuccini, Archbishop of Fermo, and Nuncio Apostolic to the Confederates, wrote to the Bishop of Meath, Thomas Dease, asking for advice as to the disposal of the Priory of Tristenagh, which had been claimed by D. Andrew Nugent, after the Nuncio, with the Bishop's approval, had instituted a priest of his diocese. In this letter the Nuncio remarked that it was the will of the Pope that the monasteries should be restored to the religious who in past times had laboured much for souls in the country—*Cum sit beneplacitum Summo Pontifici reddi monasteria istis religiosis qui temporibus praeteritis multum in hoc regno laborarunt.*²

Matters do not seem to have gone on quite smoothly, for in the December following, Cardinal Pamphili wrote, by order of Innocent X., to the Nuncio, sending him a copy of a memorial, presented by the Procurator-General of the Irish Canons, and reminding him that it was the wish of his Holiness that so well deserving an order should suffer no wrong. In the August of this same year the Nuncio presided at the Synod of Waterford, and among those who signed the Decree was a Canon Regular, the Abbot of Bangor.

Two years later Abbot Lynch, of Cong, re-established regular discipline in a convent in Galway, by permission of the Nuncio, who commanded all Abbots and Priors to pay their dues to the Abbot of Cong, to enable him to found this house ; he in turn being ordered to account for all moneys received either to the Nuncio himself or to the General of his order. In 1650 this same Abbot of Cong took part in the

¹ *De Hibernia disp.* Londini, 1658, p. 197

² *Hibernia Dominicana*, p. 230.

celebrated Synod of Jamestown, which resolved to invite Charles Duke of Lorraine, then a soldier of fortune, to assist the Confederates against Cromwell, whose hordes were devastating the Isle of Saints. About this time D. Gregory Joyce was Abbot of Anaghdune, as well as Protonotary-Apostolic and Provost or Warden of the collegiate church of S. Nicholas and of the whole district of Galway.¹ His name was mentioned in a letter written, in 1659, from the Irish Dominican Convent at Louvain, and, from a deed drawn up by the religious of the same convent, specifying their benefactors, he appears to have been still alive in 1666.

About twenty years later, in 1689, James II. having retired from England, on its invasion by William the Dutchman, was residing in his Irish capital; he made the old Cathedral of the Holy Trinity (*Christ Church*) his Chapel Royal, and, if a document in the archives of S. Pietro-in-Vincoli may be trusted, had it served by Canons Regular, to whose order it had belonged from the time of S. Laurence O'Toole till the "Reformation." The document in question runs as follows:—

" Nous cap^e des Gre^{tres} du regiment du Dillon certifions d'avoir entendu dire par plusieurs personnes . . . que le feu Jacques Lynch, abbé de Conge, vicaire-general des chanoines reguliers de S. Augustin . . . a esté mis en possession de l'église nommé Christ Church à Dublin et que c'estoient de chanoines reguliers de son ordre qui ont exercé le fonction de prêtres dans lad^{te} église [quand] ce feu Roy a resté en Irlande. Nous certifions de plus que nous avons beu et mangé et couché plusieurs fois chez feu Jean Fitz-Jacques chanoine regulier qui fut alors abbé de Ballintober dans le comté de Mayo . . . en foy . . .

" 21 Mars, 1733.

" S. LYNCH."

We must, however, in reference to this matter call attention to the article on the "Diocese of Dublin in the Eighteenth Century," by his lordship the Bishop of Canea,² in which the most reverend writer says:—"For a short time under James II., who made it his Chapel Royal, it was restored to Catholic worship when Dr. Stafford (who fell at Aughrim) was made Dean, and Dr. Dempsey (afterwards

¹ *Hibernia Dominicana*, p. 439.

² *IRISH ECCLESIASTICAL RECORD* (January, 1889), Vol. X., p. 50.

Bishop of Kildare) Precentor." A somewhat similar notice occurs in Archdall:¹—"Whilst King James II. resided in Dublin he had Mass celebrated in this Church by Dr. Alexius Stafford, a secular priest of the County of Wexford, made Dean of Christ Church, and a Master in the High Court of Chancery." The question now arises can both of these accounts of Christ Church under James II. be correct, and if not which must be rejected? At first sight the evidence of Captain Lynch might be deemed untrustworthy on the ground of its being hearsay; but it is the evidence of a man, a soldier, unconnected with the order, who lived when the facts were still fresh in the memories of those concerned, and who was on terms of intimacy with a Canon Regular who was a prelate of his order at the time when Christ Church was restored to Catholic worship, and could hardly have failed to be rightly informed on such a matter. Further, his attestation was tendered to the Sacred Congregation of Propaganda as evidence in a cause between the Metropolitans of two Irish provinces and the Lateran canons. It must also be pointed out that forty years after James II. had left Dublin, a Canon Regular, D. William Henegan, was Abbot of Holy Trinity; he may, of course, have been only a Titular Abbot, but bearing in mind that at that period the Canonical Abbots exercised jurisdiction over parishes, proof would be required of the fact. Is it not possible that James II. first appointed Dr. Stafford and some other secular priests to Christ Church, but later on removed them and placed Regular Canons in possession of the Cathedral? It is a well-authenticated fact that he intended to restore Holyrood to the Austin Canons,² and, it does not seem improbable that he should have done with Christ Church what he wished to do with Holyrood, especially when we remember the wish of the Holy See "that so deserving an order should suffer no wrong," but, as opportunity arose, be placed in possession of its old churches and convents.

¹ *Monasticon Hibernicum*. Dublin, 1876. Vol. II., p. 15.

² See *Scotia Sacra*, by Father Hay, a Canon Regular of the Congregation of S. Geneviève; an unpublished MS. in the Advocates' Library, Edinburgh.

During the reign of the same king, James II., D. James Lynch, Abbot of Cong, and Commissary, appointed Canons Regular to several parishes, and amongst them to Ballintober. Some dispute appears to have gone before the Civil Courts with respect to the parishes claimed or served by Canons Regular, for on February 13th, 1687, it was declared by Catholic Judges of the Royal Courts that by law the old monasteries possessed the cure of souls wherever they were entitled to tithes: *Consuetudo, jura, et leges regni tribuunt monasteriis antiquis jurisdictionalem curam animarum in locis ubi decimas habent.*¹

In 1697, Charles Marini, Protonotary Apostolic and Referendary of the *Segnatura*, wrote to the Archbishop of Tuam, James Lynch, then in exile at S. Amand, to inform him that D. John Shaughnessy had been appointed Abbot of S. Colman, in Mayo, with jurisdiction over the parishes of Mayo, Killoolman, Robin, and Theagheen; and, to command, in the name of his Holiness, that he should be put into possession of these parishes. This letter was dated from Monte Citorio on October 13th, but only received by the Archbishop on February 9th following; three days later his lordship wrote to his Vicars-General, instructing them to institute the Abbot, and, in doing so, remarked that he had seen various decrees of the Sacred Congregation of Propaganda, ordering that the monasteries which had belonged to the canons should be restored to them.

The year 1699 was a memorable one in the annals of the Irish canons, for in that year the Congregation of S. Patrick was united to that of the Lateran, which had been established in Rome towards the end of the fifth century by S. Gelasius. The aggregation was confirmed by his Holiness Innocent XII. by the brief, *Exponi nuper*,² dated January 30th, 1699. There are reasons for believing that from the time of the return of the Irish canons to their native land, the Congrega-

¹ Archives, S. Pietro-in-Vincoli.

² *Bullarium Lateranense*, sive collectio privilegiorum apostolicorum sancta sede canonicis regularibus Ordinis S. Augustini Congregationis Salvatoris Lateranensis concessorum. Editio novissima et completissima. Romae, MDCCXXVII.

tion of S. Patrick was in some sense subordinate to that of the Lateran; for example, Abbot Lynch of Cong was described as Commissary of the Canons Regular, and was ordered by the Nuncio to account for moneys *to the General of his Order*; but from the moment the aggregation was completed the union was of the closest possible kind, the two congregations from henceforth forming but one, and the members of each enjoying all the rights and privileges of the other. From this time forward the Irish canons were styled *Lateran*; and they observed the constitutions of the Lateran congregation, with a few modifications which were rendered necessary by the state of the country. A special clause was inserted in the formula of professing of the Irish Lateran canons, relating to the right to benefices, a matter of some importance at a time when a Regular Canon was eligible for any benefice, even secular, and had no occasion to seek any permission beyond that of his religious superiors. It may be remarked with reference to this right that Benedict XIV., by the Constitution *Quod inscrutabile*, declared that for the future Lateran canons should be incapable of holding such benefices without a Papal Dispensation; but the old privilege is still enjoyed by the Premonstratensian canons, and by those of the Holy Cross.

In 1703 D. Milerius Burke, Abbot of S. Thomas, in Dublin, was appointed by the Abbot-General Clappini, with the approval of Pope Clement XI., Vicar-General for the Three Kingdoms of Ireland, England and Scotland. Two years later Fargally Higgins was named Abbot of Anagh-dune; and, thereupon Archbishop Lynch of Tuam, who was still in exile, by letters dated from S. Germain-en-Laye, ordered that he should be placed in possession of his church and convent. In 1727, D. Ascanio Varese, the Lateran Abbot-General, by letters dated from S. Maria della Pace on September 5th, appointed D. Mark Kenny, Abbot of Cong, to be Vicar-General for Ireland; and, by letter from Padua, four years later, gave him authority to receive novices. In 1732 D. Andrew Quinn became Abbot of Anagh-dune, and D. Thomas O'Kelly, Abbot of S. Colman in Mayo; the former took possession of his church in person, and the latter, by his proxy, the Abbot of Cong.

Among the more famous abbeys belonging to the Austin Canons was one in Dublin, dedicated to S. Thomas of Canterbury, which was founded for the Congregation of S. Victor by Henry II. of England; the first stone being laid by the Viceroy in the presence of the Papal Legate and S. Laurence O'Toole. The Abbot of S. Thomas had jurisdiction over two parishes, those, namely, of S. James and S. Catherine; he enjoyed, too, a considerable civil jurisdiction over the district in post-reformation times known as the *Liberty of the Earls of Meath*, from its having passed, on the suppression of the monasteries, into the possession of John Brabazon, ancestor of the said Earls. Two of the abbots of this house were Chancellors of Ireland, namely, Thomas Sherlock in the fourteenth century, and Thomas Geraldine in the fifteenth. At the end of the latter century the Abbot of S. Thomas was at variance with the Archbishop of Dublin about some annual dues claimed by his Grace. Two hundred and fifty years later we find the Abbot of S. Thomas again in conflict with the Metropolitan, who in 1732 complained to the Holy See that in "a certain Henry O'Kelly, Canon Regular of the Order of S. Augustine, had obtained letters from Pope Benedict XIII., in virtue of which he not only styled himself Abbot of S. Thomas in Dublin, but also claimed spiritual jurisdiction [*curam pastorem*] over a great part of that city, independent of the Metropolitan."¹ The Archbishop of Tuam and his suffragans joined with the Archbishop of Dublin in prosecuting the complaint against the canons; the cause was taken to Rome, and five years elapsed before it was decided.

The Archbishops and Bishops had no objection to the assumption of the title of Abbot, so long as it involved no claim to the cure of souls, which, however, the canons maintained was theirs of right. The Procurator of the canons appears to have been D. Thomas O'Kelly, Blessed Abbot of Mayo and Prior of S. Patrick's Purgatory. He summarized the cause of his order in a document which was signed by himself; by the Abbots of S. Thomas (H. O'Kelly), Anaghdone (Andrew Quin), and Holy Trinity

¹ *Spicilegium Ossoriense*, vol. III., p. 148.

(William Henegan) ; and by D. William King, C.R.L. This document, which was presented to Propaganda and to the Cardinal Protector of the Lateran Congregation, set forth that :—

1. Innocent XII. aggregated the Congregations of S. Patrick and the Lateran.

2. Innocent X. transferred to the Congregation of S. Patrick all the rights of the old Irish Canons.

3. Innocent X. appointed D. James Lynch to the Abbacy of Cong ; that the said Abbot took possession of his church with all its rights, and enjoyed the use of them ; and that he had been succeeded by other Abbots, who up to that date had had the cure of souls.

4. Abbot Burke, of S. Thomas' in Dublin, became Provincial in 1703 ; and, on his death, was succeeded by D. Mark Kenny, who was named Abbot of Cong by Pope Benedict XIII. on February 1st, 1727, and appointed Provincial by the General, D. Ascanio Varese, on the 14th of October next following.

5. Abbot James Lynch of Cong, the Commissary-General, appointed Austin Canons to various parishes in the reign of James II.

6. They ought not to be deprived of benefices which had been attached to their abbeys from their very foundation.

7. Catholic judges of the Royal Courts declared on February 13th, 1687, that the old monasteries were legally entitled to the cure of souls wherever they were entitled to tithes.

8. The public registers in Dublin, and the archives of the Abbey of Cong contained the names of all the benefices of which mention had been made, together with the amount of the tithes due to the various abbeys and priories.

Other documents exist, in the archives of the Eudoxian Basilica, which were presented to the Sacred Congregation in support of the claims of the Canons. One of these has already been quoted at full length ; the nature of the remainder may be gathered from the following specimens :—

1. A deed, dated July 4th, 1735, and signed by three Hermits of S. Augustine, of whom two were priors ; one

Franciscan; one secular priest; and sixteen gentlemen, among whom were Henry Lynch *Barro* and John Lynch *armiger*. The signatories declared that the canons had suffered great injustice at the hands of "the Most Illustrious and Most Reverend Lords of that Province [Tuam] and elsewhere" in the matter of the parishes annexed to their monasteries, and that the exercise of their rights would in no way be detrimental to the Irish Mission.

2. A deed, dated May 23rd, 1735, and signed by F. John O'Malley, O.S.F., *Lector jubilatus* of the College of S. Isidore *in urbe*, who deposed that he had transmitted the brief of Pope Benedict XIII., appointing D. Mark Kenny, Abbot of Cong, and that, in virtue of that brief, the said canon had received the abbatial blessing, and taken possession of his church and the annexed parishes.

3. A deed, dated May 9th, 1732, and signed by some gentlemen of Mayo, *necnon haeredes olim magnae partis agrorum Mayo*, who testified that the Abbot of S. Colman in Mayo had always exercised jurisdiction over certain parishes, and that, to their own knowledge, D. Andrew Porte had been in real possession of the Abbey of S. Colman. and had enjoyed all the privileges pertaining to it.

4. A deed, dated March 13th, 1732, and signed by F. Patrick Browne, O.S.F., Guardian of the Irish Convent of S. Anthony in Louvain, who deposed that he was present when Abbot Lynch of Cong collated a priest, named MacCullin, to S. Patrick's Purgatory.

The decree of Propaganda deciding this cause has unfortunately not been seen by us, but from a letter, written by D. Angelo Bargotti, Abbot-General of the Lateran canons, from Lucca in September 1735, to Abbot Thomas O'Kelly of S. Colman's, it is evident that the bishops did not succeed in their endeavours, and that the success of the canons was mainly due to the efforts of Abbot O'Kelly.¹ At the end of

¹ Rmo. in Christo Patri . . . D. Thomae O'Kelly,
Can. Reg. Cong. S. Patritii in Hibernia et
Lateranensi Abbati de Mayo meritissimo
. . . . ad S. Mariam de Pace, Romae.

Rme. in Xto Pater.

Felicia mihi et fausta plurimum praefert humanissima Epistola

the century, however, the matter was again brought before the Holy See by the Bishops of the Province of Tuam ; who, after seven years' litigation, succeeded in getting the former decision reversed in so far as it affected the nomination to five benefices in that province.¹ But the rights of the canons to their old *churches* was apparently left untouched, as so lately as the year 1862, the Archbishop of Tuam petitioned the Sacred Congregation of Propaganda to place him in possession of certain churches which, belonging to the Canons Regular, had never been annexed to the diocese. The Cardinal Prefect referred the matter to Abbot Strozzi, General of the Lateran Congregation, who, like his predecessor two centuries before, replied that he could not consent to anything detrimental to the rights of his order, which he had sworn to preserve intact, so far as lay in his power.

Between the time of the great cause between the bishops and the canons, and the commencement of the present century but little can be told of the history of the order in Ireland. Abbot Henry O'Kelly, of S. Thomas', Dublin, died about fifteen years after the termination of the suit in which his name figured so prominently. In 1762 Abbot Mark Kenny of Cong, was still alive and in peaceable possession of several parishes annexed to his abbey. At the same time D. John O'Malley was Abbot of Anaghdune ; and Abbot Thomas O'Kelly, of S. Colman's, was still Procurator for the Irish canons in Rome. The last-named was a great friend of the Dominican Bishop Burke of Ossory, who speaks of him as

Rmæ., P. V. elapsis diebus mihi reddita de proximo ac prospero exitu tamdiu desiderato magnæ causæ, pro Sacra S. Patritii et Laterani canonicorum nostrorum regularium congregatione in Hibernia penes S. Romanam sedem a multis jam annis agitatae. Talem promeruit fructum Romæ P. V. indefesa sollicitudo, quem cumulatissimum adprecior atque exopto dum innumeras ago gratias pro tot laboribus ad incrementum nostri Sacri Ordinis strenue toleratis . . .

Lucæ die 5th Sept. 1735.

Addictissimus in xto servus,

D. ANGELUS M^a BARGOTTI, Abbas Glis.

From the Archives of the Eudoxian Basilica.

¹ Moroni, *Dizionario Ecclesiastico* sub voce *Irlanda*.

distinguished by religious virtues, especially humility, and by many other good qualities.¹ In 1797, according to Moroni² there were seven Canons left in the Province of Tuam, who were the ones more immediately concerned in the long suit, which apparently commenced in that year, between the Bishops of that Province and the Order. This is the last mention we have been able to find of the existence of Canons Regular in the land, which might almost be said to have, for long, been their own. But the Irish Congregation has not ceased to exist; it lives on with all its old rights and privileges, except in so far as the patronage of five benefices is concerned, in that of the Lateran. Like the church of Ballintober, which was in its glory before the Elizabethan persecution, which lived on during the evil times of the penal laws, in ruins indeed—but always devoted to the object of its foundation—and now in these latter days is to be restored to somewhat of its former magnificence, so, perhaps, may the Apostolic Order of Canons raise its head once more in the land of its predilection, and serve those churches which were built for it by the piety of the Irish people and their kings. Meantime it is not without interest to note that the first novice to be professed in the recently established English Province of the Lateran Congregation was an Irishman.

E. W. BECK.

LOVE'S TORMENTS; OR THE PAINS OF PURGATORY.

“Where there is some order there is some good, but where there is no order there is no good.”—*St. August : De natura Borri*, c. 23.

“Le vertu n'est que l'amour de l'ordre.”—*De Lamennais*, vol. i., p. 90.

SORROW and joy, pleasure and pain, smiles and tears—such form the texture of every human life. But what is joy and what is sorrow? Who will explain either happiness or grief? At bottom no one can say what they are. Like sensation and consciousness, they are primary facts, not to be

¹ *Hibernia Dominicana*, p. 439.

² *Ioc. cit.*

explained, but only experienced and accepted. Any attempt at an exhaustive analysis can only end in darkness and obscurity.

All we are able to do is to point to their source. Happiness is the music of the soul, and springs from harmony. It is the result of order, as unhappiness is the result of disorder.

God has created all things in "order, weight, and measure." He has established every being according to a definite plan and proportion ; and all things stand in a certain well-defined relation to each other as well as to Himself. So long as these relations are duly preserved, peace and happiness ensue ; when they are disturbed, happiness and peace give place to pain and anguish.

The greater the disturbance, of course, the more acute will be the pain : its climax is reached when the disturbance comes to affect and to interfere with that highest of all relations of which a rational creature is capable ; the relation between himself and God.

The soul is made for God. Not merely in the sense that all things whatsoever are made for Him ; but in an immeasurably higher and stricter sense. It is made to know Him even as it is known ; to love Him with a love which is only less than infinite ; to possess and enjoy Him as its supreme, absolute and final end. This is the design of God in creating the soul of man ; and the order He has established. As its complete accomplishment and realization constitutes perfect and ineffable happiness, so, on the other hand, any departure from it engenders an agony, when understood, worse than death.

Hence it follows : to speak of Heaven, Hell or Purgatory is but to speak of the relation of the soul and God, according as it is (1) in harmony, (2) out of harmony, or (3) temporarily disturbed.

Heaven is nothing more than the Creator and the creature, God and the soul, eternally united in their true relations. Hell is nothing more essentially than God and the soul eternally severed ; i.e., their true relations irrevocably broken. And Purgatory is merely this union between God and the soul temporarily checked. Hence, Heaven is the state of eternal peace, tranquillity, and order. Hell, on the contrary is, in

the words of the Holy Ghost, that "land of misery and darkness, where the shadow of death, and *no order*, but everlasting horror dwelleth."—*Job*. x., 22. And Purgatory is that place where disorder—not yet beyond remedy—is being gradually and painfully restored, and the proper relations adjusted ; that place, in a word, where the soul has not yet actually found God, but is seeking Him ; where some obstacle, some sin, imperfection, or moral defilement has arisen like an obstruction between the soul and God for whom it is made.

Since the soul is made for God, any obstacle to this union does violence to its inmost nature, and sets up a sense of agony within it, beyond the power of language to express.

Material objects, and sensible things can indeed offer us but weak and unworthy analogies, but some shadow of the truth can be learned even from them. Consider pain in the body. Whence comes it ? From some departure from the harmony pre-established by the Author of nature. A dislocated bone is one which is out of place, and moves not in its proper socket. It is a thing out of order. Pain ensues. Or to take another instance ; a nerve becomes exposed : its natural defence, its protecting envelope has been worn through. A fierce throbbing agony is the immediate consequence. It is nature's cry for the restoration of order. Or a grain of sand, a wandering mote, or some particle of foreign matter gets lodged between the eye and its lid, and again nature suffers, because order is outraged.. Take a last instance, *e.g.*, thirst. Thirst, when protracted, produces the most painful sensations. To what are they due ? Merely to the absence of the moisture which the system, by its nature, requires. At first the agony is less intolerable, because there is not as yet complete absence. Some moisture still softens the glands and throat ; but in proportion as that is withdrawn by evaporation, the agony grows more and more unendurable, till at last madness comes on, and finally the longed-for relief of death.

The law is inexorable. Every departure from the harmony established is visited with its proportionate punishment. It is observable in the relations that exist between the limbs, muscles, and other parts of our complicated

bodies. But all such relations are trivial and unimportant when compared with the relation subsisting between the strong immortal soul and the eternal and infinite God. As that is a relation, unique, unparalleled and *sui generis*, so, too, any disturbance of it gives rise to a pain as unique, as unparalleled, and as essentially *sui generis*.

Reflect on the nature of the soul. Consider on the one hand, its vast capacities, its unbounded powers of love, its everlasting life, its endless yearnings, its insatiable thirst, which creatures can indeed provoke, but never appease. On the other hand, contemplate God ; His infinite beauty ; His uncreated loveliness ; His eternal truth ; Him, for whom alone the soul is made ; who alone can fill it, satisfy it, and inundate it ; and then judge of the agony it must suffer if hindered or checked in its search after Him.

To what can we compare a soul so situated. Nature can scarcely furnish us with an illustration. Perhaps we may liken it to the meteors or "falling stars," as they are popularly called, which fall within our atmosphere. A meteoric body flying through space, is, in virtue of the law of gravity imposed by God, attracted by the earth. It obeys this law, and rushes towards the earth at a terrific rate—astronomers reckon it at over thirty miles a second ! It thus precipitates itself upon the earth practically unimpeded till it enters the atmosphere surrounding our little planet. The atmosphere then checks its motion, acting upon it as a brake ; the friction thus produced raises the meteoric body to an intense heat. It burns, melts, vaporizes, dissolves, because its passage is retarded. It glows at a white heat, grows incandescent, and at last becomes consumed by fire, on the one hand, because of the impetuosity of its flight towards the earth ; and on the other hand, because that flight is partially arrested and retarded by the atmosphere. Did it seek the earth less ardently, or were there no atmosphere to interfere with its approach, it would not burn and glow so fiercely.

What a beautiful figure this is of the soul consuming with desire in the flames of purgatory.

So soon as the soul has shuffled off its mortal coil, it finds itself, so to speak, within the circle of God's attraction. It is

impelled towards Him with the utmost violence as the meteor is impelled towards the earth. What now happens? There may be no grievous sin to raise an impenetrable obstacle—a wall of brass—between it and God. Nevertheless, if there be but venial sins, or but the slightest failing, but imperfections light as air, they will act upon it as the atmosphere upon the meteor—*i.e.*, check it, retard it, impede and interfere with its union with God, till in its anguish the soul burns and wastes away with unsatisfied desires till every trace of sin is at last purged out.

The violence with which God draws the soul to Himself is not merely different in kind, being spiritual instead of material, it is also different in degree, being, on the part of God, infinite. It would be infinite actually but for the limitation of the creature. This secret of attraction, exercised by God over His reasonable creatures, resides in His perfections, which are without bound or limit. Without enumerating all the different perfections in which, for the sake of greater clearness, we are accustomed to divide the objectively indivisible perfection of God, we may find profit and instruction in dwelling for a few moments on the two which chiefly effect us, *viz.*, Beauty and Truth. They are the complements of our soul's twofold powers, mind and will. It is under the aspect of Infinite Truth that God fills, floods, and overflows the mind or intellect, ever pining for knowledge; and under the aspect of Infinite Beauty that He entrances, captivates and enthral's the heart or the will, ever pining and languishing for love—“*Amore languet.*”

Of all powers, beauty—for beauty is a power—is the most mysterious, the most irresistible and the most subduing and fascinating. It conquers, but conquers without harshness, or violence, or pain. Its victories are all bloodless and peaceful. They provoke no resentment from the conquered. This is so because love does not seize and strain the body or afflict the limbs or the senses, mere servants of the will; but because it wins over the will itself, the master of the little microcosm, and when the will is gained, it carries all else with it, as the queen bee carries the swarm.

How little the imprisoned child knows of the glory of the

sun, either in the splendour of its rising, or in the magnificence and lustre of its setting, or in its noonday brightness when the arching heavens seem all ablaze and on fire—the child who has never seen but the one subdued ray that pierces dimly through the chink in his dungeon wall—yet he knows far more of the beauty of the sun than ever man knew of the beauty of God.

Of the ruder forms and grosser manifestations of mere material beauty, we may know something. We have, on the tropical sea, felt the beauty of the dawn of day ; we have experienced the magical influence of the cloudless summer night ; we have felt the spell of the sparkling waves and the scented air ; and our heart has welled over at the beauty that love can trace in the welcome smile of some dear friend, met after years of troubled severance. Of created beauty we may speak, though in a subdued tone, but of God's beauty we can say nothing. Words fail us ; and thoughts themselves grow dark. Some few instances seem to throw light on the nature of God's all-winning beauty till we begin to look into them, and then they, too, seem to fail us, and to afford us no solution. St. Peter, standing in the hall of Pilate, and denying with curses and oaths all knowledge of Christ, seemed wrought of iron ; but as iron forgets its stubborn nature and runs like water when the bright flame meets it, so Peter melted and dissolved in tears at the glance, so full of reproachful love, cast on him by Jesus Christ. What a depth of beauty must have beamed in that momentary look ! Yet that was even before His resurrection. So again, when the three Apostles witnessed the beauty of Christ in His transfiguration, they became, as it were, dazed and stupefied, and would have remained rooted to the spot for ever. The sight seems to have emptied their minds of every earthly image. Forgetting the mission that had been committed them, and the sternest duties and necessities of life, they cried out like men bereft of reason " Let us make three tabernacles, one for Thee, one for Moses, and one for Elias," as though there were to be no end to the vision—as though they were to live on for ever and ever gazing on the glorious three. Yet Jesus Christ had not then ascended to the Father, and was still clad in His frail

humanity, and did not even then reveal His divine essence. So also we have innumerable instances in the lives of the saints. To St. Teresa, for example, it was once granted to see in vision merely the sacred hand of Jesus, her beloved, and it at once threw her into an ecstasy, and caused her to swoon away with transports of joy. That, however, was only a created hand, which God had made His own when He assumed our humanity.

To see God himself in His own unfading beauty, infinite and uncreated, would wrench the very heart from our bosoms, and enkindle a fire of desire throughout every fibre of our being, more fierce than the sun at noon. It is that, in fact, which must actually take place when a soul enters into purgatory. The body is as a prison, shutting out the invisible beauty of God from the poor exile upon earth. Then death comes, and God sets the prisoner free. The instant in which the child of the Most High looks into the face of its heavenly Father it pines for Him. If its longing is denied it suffers purgatorial pains.

A longing—deep, insatiable, impetuous as a torrent, seething as the sea, fills his soul. Yet that longing is denied and thwarted, and the soul is held back by an omnipotent hand. Verily, an omnipotent hand. Nothing, indeed, but omnipotence could check and refrain an impetuosity so immeasurable, so all but infinite, which sways its whole being, and which will continue to torment it until at last, with boundless joy, it is allowed to plunge and lose itself in the limitless ocean of God's immensity, and to swoon away in eternal transports of joy on the bosom of the Beloved, the centre of its life, the end of its existence.

The very characteristic of beauty is to rejoice and cheer the heart. It is beauty's special prerogative to gladden. It is in itself joy-giving, and seems to feed the soul, to satisfy all its cravings, and to steep it in a sweet forgetfulness of all else. We feel no desire, save one. We ask no favour ; we seek no privilege but one alone, and that is to be allowed to stand and admire, and gaze on and on and on for hours, unmindful of the flight of time, and of all things else besides. If this can ever be the case with any earthly beauty whatsoever, and

under any circumstances whatsoever, be they ever so exceptional, what must be the joy and gladness resulting, when the soul opens its eyes upon the uncreated and infinite beauty of God—compared to which all created loveliness is but hideous deformity ?

One thing is perfectly clear. If but once opened, even but for one brief moment, the eyes of the soul can never close again without inexpressible pain. To close them, and shut out the vision, is agony. Not one instant's enjoyment of that vision can be forfeited without the acutest suffering. On this earth we may live on without seeing God ; but this is solely because we have *never* seen Him. Once see God, then to live any longer without seeing Him is impossible ; for such a one all true life has ended. The soul may yet exist—it *must* exist—but it is only in the throes of death. Eternal death is in fact nothing more than the eternal closing of the eyes upon the vision of God. Hence the eternal darkness. Hence, too, the unending death. *Mors de pacet eos.*

Such is Hell. So long as the eyes may yet hope one day to see, the soul is only in purgatory. The thought of that moment sustains it. Yet each successive instant that must first elapse, flows by as an unmeasured sea of bitterness and grief ; to be restrained when we would feast on the glory of the Infinite is to suffer the pangs of an inconceivable hunger. The pains of sense, even of hell itself, are light and easy to support compared to that. Nothing but that seems *quite* unendurable. Ah ! God, thou art verily our all. "The first and the last, the beginning and the end, the alpha and the omega." All else without Thee is nothing. If Thou smile upon us, our joy overflows and drowns all care and sorrow. Hide Thy countenance for a moment, and we are troubled. Cast us off utterly, and we wither away.

Thus it appears to me that the doctrine of purgatory, rejected, scorned, derided though it be by heretics, reveals to us much of the grandeur and majesty of God, and illuminates in a marvellous manner the hidden depths of His divine perfections. It is only because God is so infinitely desirable that His absence is such an inexpressible torture. It is only because joy is so intense in heaven, that pain is so dire in

purgatory. Were God less attractive, less lovable, less beautiful, the privation of His presence would be less agonizing.

Here, however great and intense may be the love which unites us to a human creature, we can, nevertheless, reconcile ourselves to his momentary absence, without dying of grief. Not so with the love which unites us to God. Not one single moment can we spare away from *Him*. No, not to win even a thousand worlds.

Once beyond the grave, and we have done with time. Eternity is ours, and eternity is long. Is there not then, we may ask, one brief instant of that endless duration that we shall be willing to spend out of His presence? No ; a thousand times, no ! emphatically and unhesitatingly, no ! Not out of *His*. Out of others', yes. Out of God's presence never, on any consideration. If every pebble upon every beach were made up of an infinite number of atoms, and if every atom were an eternity, and if all these eternities were at our disposal, we would never find one second out of all these eternities to spare apart from God. Nothing would, or could ever induce a soul that has once seen God face to face, freely to sacrifice a single instant's enjoyment of that vision, were it even for the sake of all the joys, delights, riches and honours of the entire world, though they were to be possessed for ever. This would be to compare a created joy to an uncreated one. But to compare any created joy, or even the sum of all created joys with the joy of gazing upon the King in His beauty, is to institute a comparison, where no comparison is so much as thinkable ; a comparison between the creature and the Creator of all.

Many persons commend the mercy of God in hiding from our eyes the trials and sufferings that the coming years are destined to unfold to us day by day ; but scarcely any one adverts to God's mercy in keeping from us all power of vivid realization of the entrancing delights of heaven. But, then men always halt and fix their gaze upon the less, rather than upon the more marvellous actions of God. To conceal from us the temporal trials of life is no doubt to save us much present sorrow, but to conceal from our view the joys and

ecstatic happiness of our eternal home is to save us from the pains of hell itself, viz., from the tortures of unsatisfied desires, which no words can describe, or mind conceive.

But, while our pen slips glibly over the paper, hundred, and thousands of our fellow-creatures are actually experiencing those very agonies which we have so vainly attempted to portray. They are learning, in all its awful naked truth, the full significance of that trite statement, so often made, so seldom considered, so constantly repeated, so persistently ignored, viz., that the least deliberate venial offence, is a greater evil than all the accumulated miseries and merely temporal misfortunes of the world.

The intrinsic beauty of the Church's doctrines is in all respects most admirable; but in those points where she more conspicuously parts company with the sects, her doctrine has ever struck us as not only beautiful, but as transcendently divine.

Any (so called) religious body, rejecting the doctrine of purgatory, turns out of court one of the most eloquent witnesses to the personal loveliness and perfection of God, and destroys one of the most striking arguments in proof of His infinite sanctity and beauty. This we have striven to make clear in the present paper, so far as purgatory is concerned. But it holds good in a greater or less measure of all those other doctrines which are more especially and exclusively Catholic. It holds good of the doctrine of devotion to our Lady; the invocation of saints; the granting of indulgences; the Holy Eucharist; the confessional; the infallibility of the Pope, etc.; though each in a different way, and from a distinct point of view.

A Church that would reject or deny these, stands self-condemned; a severed branch—a withered stem, arid and leafless. “A fixed figure for the time of scorn to point his slow and unmoving finger at.”

JOHN S. VAUGHAN.

THE TEMPORAL POWER.—CONCLUDED.

WHAT is the real position of the Pope? and what practical solution may be suggested? We shall pass over the first part of this paper as briefly as possible; and as facts and documents are more palpable than statements, we shall limit ourselves as much as possible to them in showing that the present position of the Pope is intolerable. The facts that have succeeded each other in rapid succession since the entry of the Italians into Rome, in 1870, to the present day, show more and more clearly, that the chief object the revolutionists had in view was not so much the political welfare of their country, as the injury, and, if possible, destruction of religion.

The action of the Italian people with regard to the Roman question is a problem, and the solution of that problem is to be found in the Italian character, which differs essentially from the bold practical character of Englishmen. Nothing could be more unjust to them than to infer that because those who hold the reins of government are at war with the Church, the Italian people approve of such a state of things. The bulk of the people of Italy are good Catholics, but they are wanting in energy, spirit, and organization. They submit without an effort, to be victimized by the party that gets the upper hand in the State. Thus enormous taxes have been imposed without a murmur, and this has made bankrupt thousands of families.

If we were to enter into the various acts of insolence that the existing Italian Government have offered the Supreme Pontiff, it would take a large volume to give a just account. We shall therefore limit ourselves to giving the particulars of one incident which will illustrate how the Pope is placed in Rome, and what security he has for his safety.

We refer to the disgraceful scene that took place on the occasion of the funeral of Pius IX., when an attempt was made, with the tacit consent of the government, to throw the body of the dead Pontiff into the Tiber. To illustrate

what occurred more clearly we shall quote some diplomatic documents referring to the occurrence.

Firstly, there is the official account of the occurrence forwarded by Cardinal Jacobini, the Pope's Secretary of State, by order of Leo XIII., to all the Papal Nuncios at the various Courts of Europe, and to the ambassadors accredited to the Holy See in Rome. Then there is the circular letter forwarded by Sig. Mancini, the Italian Minister of Foreign Affairs, to the Italian ambassadors at the various Courts. Next, having heard both sides, we may refer to the opinion of the English Protestant press, and principally the *Times*, whose Rome correspondent, a Protestant gentleman, in a series of articles on the occurrence, spoke in the strongest language against the Italian authorities. Lastly, we shall quote the words with which Leo XIII., shortly after, commented on these facts in addressing the College of Cardinals. All this will illustrate clearly the cold-blooded, malicious feeling of hatred with which the Italian Government regard the Papacy.

The following is Cardinal Jacobini's letter to the Papal Nuncios, accredited to the various Courts :—

"MOST ILLUSTRIOUS AND REV. SIR — From my telegram of yesterday your Grace shall have learned of the deplorable facts that took place on the transport of the mortal remains of Pius IX., of sacred memory, from the Basilica of St. Peter to that of St. Lawrence outside the walls. The simple monument in the hypogeum of the Basilica having been executed according to the testamentary disposition of the deceased, the most eminent cardinals, who had been appointed executors, arranged for the transport in a manner altogether private, at midnight of the 12th current, having arranged beforehand with the government authorities, to whom they made known the hour at which it was to take place, and the route to be followed.

"This news having been communicated to the public, through the liberal papers, the Roman population, that had given so many proofs of adhesion and of love to the late Pontiff, wished to offer him a last tribute of filial affection, by following the hearse with lighted torches, and reciting the prayers for the dead; and to this end an ample permission was asked for, and obtained from, the local authorities. At the hour pre-arranged the funeral car, covered with a pall, surmounted by a simple cushion, without any *insignia* of the Pontifical Dignity, moved from the Vatican Basilica, followed by four carriages of the Apostolic Palaces, in the midst of some three or four

thousand persons who were reciting prayers for the soul of the departed. It was a beautiful and moving spectacle to see how, as the hearse passed by, the multitude on both sides uncovered their heads reverently, and then joined the funeral cortege. All the windows along the way were illuminated, and a shower of wreaths of flowers fell continuously on the hearse.

"This manifestation of religious feeling was so imposing, spontaneous, and universal, that it stirred up the anger of some liberals, who, in the beginning few in number, but afterwards increased to some hundreds, insulted the cortege, opposing to the funeral prayers hisses, street airs, obscene songs, and imprecations against the dead Pontiff, whose name is dear to and cherished by the Romans, and is in veneration amongst all believers. Not content with insulting the followers of the hearse with the most injurious titles, they assailed them with blows and strokes of sticks, endeavouring to separate them by force from their companions and to extinguish their lights. Hence followed collisions and wounds. Stones were thrown at the processionists from a distance, and spits ignominiously flung at the prelates occupying the carriages by those who were near them; and the very hearse would have been violated if it had not been constantly defended, not by the police, but by a band of valorous young men who had their clothes torn and their persons bruised.

"In the midst of the general tumult, the excessive tolerance of the police—in vain appealed to by the attacked—rendered the assailants more daring; and whilst it would have been easy to have surrounded the little group of rioters and arrest the ringleaders, they did nothing more than scatter them in one point, so that by traversing some of the neighbouring streets, they were enabled to appear again more numerous in another. Nevertheless it was their duty to defend thousands upon thousands of citizens against a band of disturbers, a duty that had been formally assumed by the local authorities when they accorded the permission.

"Even the liberal journals acknowledged the impropriety of such scenes, and, to excuse them in some way, some of them invented provocations and seditious cries. But the truth of the facts is attested by indignant Rome, and even by the respectable liberals, who, deploring the conduct of the authorities, are obliged to confess that a small number had no right to disturb the immense majority, who had selected the late hours of the night to avoid discord and collisions.

"In view of such occurrences, the Holy Father deeply pained to perceive, beneath his very eyes, the name of his august predecessor insulted, and his corpse outraged, and feeling in common with the Roman population very great indignation, has determined to protest against the sacrilegious spectacle, that has disgraced the Roman streets, by converting the sad and pious rite, intended to honour the memory of a great Pontiff, into a tumultuous revel; and he cannot but lay the weight of responsibility on that Government that has set itself up in the capital of the Catholic World, which could and should, but did

not wish, or did not know how, to prevent this new outrage against civilization and religion, and this most bitter insult to the Pontiff and the Roman people. And, nevertheless, the same government, though contrary to the popular sentiment, were often lavish in efficaciously protecting and honouring funerals and processions held in full day for the heroes of free thought and demagogueism.

"From all that I have said, your Grace can easily deduce what is the protection accorded in Rome to Catholics, in the fulfilment of their duties, and what the respect and liberty of the Pontiff, to whom, besides, the laws accord the rights and honours of a sovereign. If they allowed those who were rendering the last act of filial respect to a dead Pope, beloved and venerated by all the Romans, to be injured and insulted, what tumults should we not fear might occur to disgrace the Roman streets if the Holy Father wished to go to his Basilicas to celebrate the sacred rights in the midst of his devout population, with all the solemn pomp of his Court? The imprisonment of the Pontiff has been proved by this fact deplorable indeed, but undeniable. At last every one can see what is the practical value of the boasted *guarantees* that reduce in fact the August Head of the Catholic Church to a condition inferior to that of the least Bishop of Italy, who is not hindered from having free access to his cathedral to celebrate the sacred ceremonies, and after death to be borne to his sepulchre in a tranquil and honoured way.

"Whilst by express orders of His Holiness I send you this communication, that you may make known these his protests, and his sentiments to the Government to which your Grace is accredited, I authorize you to give this to be read to the Minister of Foreign Affairs of that Government, and if necessary to leave him a copy.

"With feelings, etc.,

"L. Card. JACOBINI.

"From the Vatican Palace, 15 July, 1881."

The following is Mancini's account of the occurrence sent to each of the Italian Ambassadors at the various Courts:—

SIR—"After having, by telegram of the 14th of this month, briefly recounted the incidents that had taken place in Rome during the previous night, I would have thought it inopportune to return again to so displeasing a subject. The facts were as I frankly recounted them, nor would a more diffuse comment have served to add precision or efficacy to the relation.

"If it were not that we have received now, from different sources, the news that the Cancelleria Vaticana intends to insist on attributing to the accidents of the 13th July a character which does not at all belong to them, above all to draw such conclusions, as might lead public opinion to a false appreciation of the true condition of the Pontiff in

the Italian capital. And, at the same time, we see manifesting itself in some Catholic countries a fictitious movement by which they would wish, if it were possible, to stir up molestations and threats against the kingdom.

"In obedience, evidently to a word of command, which perhaps does not even come from the Vatican, not a few bishops and the clerical party, have stirred up and try to keep alive an unusual agitation, with manifestations openly offensive to the Italian unity, incarnated in the monarchy of Savoy, and to a political order acknowledged by all civilized nations.

"The Governments, I make haste to declare it, have remained entirely extraneous and inaccessible, both to the accusations put forth in the Vatican documents and to the provocation of the episcopal monitions, showing in that way their firm resolution to resist every species of feeble attempt at unjust and hostile disturbances. Some of them, moreover, with open declarations, or through their agents accredited to the Italian Government, deplored and disapproved of these manifestations.¹ It is not necessary, therefore, that I allude to this, except under a simple hypothesis of a mere possibility that some remonstrance, either in an official or officious manner, should be expressed by some government with regard to the facts of the 13th July, either directly or through our foreign representative. In which contingency, even if the most friendly and courteous forms were observed, the King's Government and his representatives, conscious of their duty and of the national right, would know how to reject all discussion upon a matter purely of an internal character, and not susceptible of being treated as international. The King's Government could never allow that a foreign intervention should disturb the sentiment of responsibility which it acknowledges, and is bound to reserve to itself, for the upholding of public order, and to ensure that the liberty granted by the existing laws be fully respected.

"It is nevertheless most manifest that the bishops' protests are as contrary *in fact* to that which is a notorious truth, as they disown *in right* the just imputability of the deplorable incidents. They do not state, nay, they conceal that all the fault, all the abuse, was on the side of the clerical sectarians, who dared to profane a pious ceremony by turning it into a political demonstration and provocation, secretly organized by night. They omit, and dissimulate the fact, that the conduct of the Italian Government was on the contrary correct and energetic in protecting the security of the funeral car, until it reached its destination: in so much that if it be possible to accuse them of weakness, it should be for having excessively tolerated the impudence of the provokers.

¹ Notice the ambiguity of the expressions by which it is meant to make believe that those Governments that had formally communicated their disapproval to the Italian Government had disapproved of the action of the disturbed rather than the disturbers.

"According to the Italian legislation, as according to that also of other countries, religious processions are not permitted even during the daytime outside the churches, much less the public streets, whenever the permission is refused by the civil authorities. In Italy, besides, nocturnal processions are absolutely prohibited (and for many years there has not even been an instance), as they are occasions of almost inevitable disorders and dangers, even when they have no political scope or signification. Not only was no permission for any sort of a procession asked of the King's Government, but in the written request, signed by Count Vespignani, architect of the Vatican, as messenger of the three Cardinal testamentary executors of the dead Pontiff, Pius IX., it was absolutely excluded that a procession of the faithful should take place: the transport should take place during the night without any suite beyond two or three carriages, and in a form altogether private, precisely to avoid any publicity, and to observe the last will of the late Pontiff. Within such limits, and under such conditions, the authorities gave their consent. Consequently, the mere fact of a procession of thousands of persons, with lighted torches, by night, secretly gathered together and organized, was not only a deception of the Government, and a fraudulent act to violate the conditions agreed upon; but it was, moreover, in itself a flagrant violation of the law and a culpable act, whose authors, and much more the promoters, most rightfully fell under the repressive laws.

"Such a secret machination, and the unusual form of a nocturnal procession, numerous beyond example, and extending from one extremity of a city to the other, and such a city as Rome, must have assumed the character of a political demonstration and provocation, all the more because of the seditious cries that arose in some parts for the *Papa-Re*.

"Against this provocation some few hundreds of young men and persons set themselves to work, by way of protest, as if to signify how very different from that of the offenders was the opinion of the immense majority of the Roman population that had remained tranquil and dissociated with the incidents of that night. If some amongst them went to excess in their acts, certainly my honourable colleague, the President of the Council, shall not be sparing of censure, as he has not been in his declarations in the hall of the Senate. However, the authorities performed their full duty in arresting them, and obtaining that they should be immediately judged and condemned to punishments that public opinion considered excessive.

"To explain still more clearly what took place, this notable circumstance is useful, that amongst these arrested was one of the clericals composing the funeral procession. This man, who was striking blows, had been armed with a knife, and it was found that his previous character was far from praiseworthy, as he had been at other times condemned for serious offences.¹

¹ This man alluded to was not a Catholic, but a Liberal. Even if he was, this is an incident unworthy of a statesman, for it adds nothing to his case.

“Such being the facts and their legal bearing, one can deduce the manifest consequence:—

“1. That highly unjust and temerarious are the complaints of those who would wish to draw profit from their own infraction of the laws, and their own criminal action because of the consequences that have followed, consequences otherwise very trivial; thanks not only to the energy shown by the government in protecting the pious ceremony, as was its duty, but also to its tolerance towards the authors of a manifestation highly inopportune and dangerous.

“2. That consequently the corollary that they would wish to deduce has not the slightest logical value: namely, ‘it is not to be hoped that they will enforce respect for the living Pontiff whenever his Holiness may wish to appear in public in the streets of Rome.’ Inasmuch as, far from constituting, as in the case of the 13th July, a violation of the laws, and a political provocation, this would be in the eyes of the Italians the desired exercise of a recognized right, and the implicit recognition of the present order of things.

“In one only case, and in one sole hypothesis, which I simply mention to exclude it, we could not answer, in Rome, for the public tranquility; if, that is to say, the Pontiff allowed himself to be surrounded by a factious cortège of disturbers, who, by seditious acts or cries, should disturb the public order and offend the national institutions. On the other hand, a happy experience of over ten years has shown the world with what scrupulous loyalty and with what fulness of effect the Italian Government has procured for the Supreme Pontiff security and independence in the exercise of his spiritual authority, and how the most solemn and memorable acts have been accomplished in the city of Rome without even the most fervent Catholics being able to make on those occasions the slightest remonstrance or desire to remonstrate. This last and single attempt to make use of an accident, artificially provoked and exaggerated by those same persons to whom it serves to-day as a protest, is a fresh demonstration that every cause of reasonable complaint was always wanting, and that the Italian sovereignty is the best of guarantees for the spiritual independence of the Papacy against the dangers far more threatening of internal commotions and of foreign occupations that darkened the history of the period previous to 1870.

“The particulars and considerations that I have been explaining in this my despatch are, as I have already mentioned in my telegram of the 14th July, exclusively for your information, or a guide for the tone in which you have to speak.

“We know that in the legislation of several States there are provided legal and efficacious means for impeding or repressing the acts of the ecclesiastical power whenever it abuses that power for some political end, and especially if to disturb friendly international relations. Nor is there any reason to doubt that if ever there should be a display in such States of unwise manifestations that tend to

extremes prohibited by law, the severe application of the law itself would be, for friendly Governments, the best manner of disowning such manifestations contrary to the unity of our kingdom as it exists at present and is recognized, against which we doubt not they are determined to repudiate every, even the most remote or indirect connivance.

"However, if a spontaneous provision seems to us to be highly desirable in this respect, where the state of the legislation may allow, we believe that the same scrupulous independence claimed by us for our internal affairs should induce us to abstain from all negotiations actually calculated to solicit the application of a foreign law. And the confidence itself of seeing the law applied should show itself then especially, when there are already well-founded reasons to believe that such is the intention of the local government.

"Accept, etc.,

(Signed),

"MANCINI.

"Rome, 27th July, 1881."

The facts stated in this official note were fully and solemnly belied by the Supreme Court of Appeal under the same Government in Rome. This Court cannot be suspected of partiality, for it belongs to that same Government, and acts in the name of that same king. One by one it enumerates the various incidents, after having fully heard both sides, and states that the excuses brought up for the defence (which are epitomized in Mancini's letter) are groundless or false. The report began in the usual formal way; "In the name of His Majesty King Humbert I." etc., "the Court of Appeal has proffered the following sentence. It is too long to give here *in extenso*, but we shall quote two sentences to illustrate what we have said. The first is this:—

"From the evidence given for the accusation, and for the defence, we have concluded that the funeral cortège left the Piazza of St. Peter orderly and in perfect tranquility; and in the Piazza Rustiucci, a group of young men were the first who stirred up the anger of those assisting by mixing themselves with the procession, and singing songs that were incompatible with the psalms and religious prayers, thus giving origin to the future disorder."

A little further on the same Report says:—

"In vain, therefore, they plead provocation as the cause: firstly, because the first disorderly movement came from those persons who

did not participate in the ceremony; secondly, because the form given to the pretended reaction against a suspected political demonstration on the part of the clericals tended to disturb and break up the sacred function, while those who took part in the cortège, however, pretentious it may have seemed to those of the opposite party, and composed of an immense number of people, did nothing that was not within the limits of a pious ceremony."

The question may be asked, if this Court appertained to the Italian Government, why did they not maintain its policy? The answer is evident. There is a great distinction between the ministers of a usurped Government and private lawyers or judges who have their own honour (which is not identified with that of the rulers of the nation) and that of their profession to uphold. The Government, no doubt, left no stone unturned to procure a verdict favourable to their own report, and they were not altogether unsuccessful, for if the report on the *facts* was impartial, the interpretation of the law in the sentences pronounced, which were merely nominal, was outrageously unjust and absurd. The enormous crime and sacrilege committed against a dead Pontiff was quite overlooked. This was the view taken of it by most of the European press, both Catholic and Liberal.¹ However, the statement of *facts* is all that we require to show the falsity of the assertions made in the Italian minister's official document. The tone and wording of that document is sufficiently illogical, self-contradictory, and irate to prove its own falsity.

If the various Governments had already manifested their "firm resolution" not to favour the Vatican protests, or the bishops' remonstrances, as Mancini states, why should he forward the circular to *all* of them with a view to prevent *some Government* from making an "official or officious remonstrance" either "directly or through the Italian ambassador?"

In a leading article of the 16th July, 1881, the *Times* has the following passage:—

"The Prime Minister spoke in the Senate in a manner calculated to give to understand, that the Catholic demonstration, which was

¹ See amongst others the very long and learned dissertation entitled, *Legal Observations on the Sentence of the Court of Appeal in Rome, &c.* Published by the *Vaterland*, of Vienna, n. 215, on the 6th August, 1881 and copied by many European papers.

made a protest for the tumult, had been a surprise to the authorities. It seemed to him an irresistible challenge to the nation. But neither the one nor the other excuse can be accepted. He should have taken for certain that the devotees of the Pontiff would not have suffered that his corpse should have been carried to its last resting place without thus assembling to show their homage. It is for the ministry and Roman police to show of what offence or usurpation the Catholic party has been guilty by acting in that way. The evident duty of the secular authority was to take every step to ensure something more than a simple respect for the corpse of the conquered Pontiff, to whom they had bound themselves to render sovereign honours. Even a vulgar sentiment of generosity should have suggested to them special precautions, to procure that the rights of the dead and the provisions of the law should be exactly respected in this case more than any other. On the contrary those last incidents have justified the sarcasms of the Papal press, that a living Pope may be excused if he does not trust to remaining in the Vatican, when they allow a dead Pope to be outraged in the streets of Rome by an insulting mob."

The *Daily News* of the 14th and 15th of July, 1881, gave a faithful account of those scandalous incidents. Speaking of the outrageous and violent articles of the liberal papers it said that they had been written in the most scurrilous strain. It styled the *Lega della Democrazia* a species of Italian *Freiheit*, a Russian nihilist paper, the editor of which (Most) was condemned for articles written after the assassination of the Emperor Alexander II. We have purposely avoided quoting from Catholic papers, nor shall we enumerate the many other English journals that have recounted and commented on those scandalous incidents.

We shall end this subject by giving the words of him, who of all others, has most authority and most right to speak, and should best know what his own condition in Rome is. The following are the words of Leo XIII. in the Consistory of August 4th, 1881 :—

"These notorious facts, confirmed by public proofs, are in vain dissimulated or denied by those who are interested in so doing: and wherever the news of them has been spread it has filled the hearts of the Catholic people with bitterness, but they stirred up also great indignation in the minds of all who value the name of civilization. From every side we receive letters every day, in execration of such a shame and such an enormous crime.

"But this atrocious and grave attempt has caused deep sorrow and pain above all in Our mind. And since Our duty makes Us the

vindicators of everything that is attempted to the detriment of the majesty of the Roman Pontificate and of the venerable memory of Our Predecessors, We protest solemnly in your presence, Venerable Brothers, against those deplorable excesses, and we highly resent the injury done Us, the whole fault of which devolves upon those, who neither defended the rights of religion, nor the liberty of the citizens, from the fury of the impious. And from this very fact the Catholic world may deduce what security remains for Us in Rome.

"It was already known and public that We are reduced to a difficult, and for many reasons intolerable, position; but the recent occurrence of which We speak has made this fact more clear and manifest; and at the same time it has shown, that if the state of things at present is bitter for Us, still more bitter is the fear for the future. If the transport of the ashes of Pious IX. gave rise to most serious disorders, and to very grave tumults, who could answer that the audacity of the wicked would not break out with the same excesses, if they should see Us proceeding through the streets of Rome in the manner that Our dignity requires? Especially, if they imagined that they had plausible excuses, either because through a strict sense of duty We should be induced to condemn unjust laws, decreed here in Rome, or to censure the criminality of any other public act. Hence it is more than ever evident, that under the present condition of things We cannot remain in Rome other than a prisoner in the Vatican. And, moreover, whoever keeps well in mind certain signs that manifest themselves here and there, and at the same time remembers that the sects have openly conspired to exterminate the Catholic name, there is reason to affirm that more pernicious intentions are being matured against the religion of Christ, against the Supreme Pontiff, and against the cherished faith of the Italian people.

"We shall certainly follow, as is Our duty, with an attentive eye the approach of this most fierce struggle, and, at the same time, we shall procure the most efficacious means of defence. Having placed all Our hope in God, We are resolved to fight even to the last, for the safety of the Church, for the independence of the Supreme Pontiff, and for the rights and majesty of the Apostolic See; and in that combat, We will not shirk labours, nor fear difficulties."

From what we have said on the action of the Italian Government towards the Pope, and the insults offered a dead Pontiff, it is clear that the position of Leo XIII. in Rome, living as he is, completely in the power and at the mercy of such men, is what he has himself often declared an intolerable position.

We have now come to the last, though not least, important part of our subject. A few explanatory observations will be necessary before entering into our plan, for dealing

with the Roman question. In the first place, of course, no private person can presume to dictate to the Holy See what is right or best to be done. But there is another point from which the question may be considered. The Italian ministers protest, that it is impossible for them to make any proposition without damaging the interests of the new Italian kingdom. With a view to showing the falseness of such a statement, we shall put forward a plan, that would combine the interests of United Italy with those of the Church. It would only exclude the interests of those masonic sects whose chief object and aim is the destruction of religion. The conciliatory policy of Leo XIII., so often and clearly explained, gives us every reason to believe that it would be accepted.

There is a question that is as a mainspring to this problem, *i.e.*, How far can the Pope alienate his powers as head of the Church? We shall endeavour to answer it briefly.

The Pope cannot renounce absolutely any right that belongs to the Church as such ; and hence he cannot renounce his right to the temporal power. There are certain rights that belong to the Church, and are inalienable. There are others that have been given it by God, subject to such changes as the Supreme Pontiff may think right or necessary, because of the special circumstances of the times or of society. It is about these latter that concordats and conventions between the Holy See and secular powers treat. By these, something that was subject to the ecclesiastical authority is transferred to a temporal state, or *vice versa*. Not that the Pontiff renounced his right absolutely, for he cannot; but he delegates the secular prince to use his authority on all occasions in such matters, and to the extent specified.

Let us apply the principle to the temporal power. The Pope's sovereignty, in the abstract, is inalienable; but it may exist under different forms and circumstances—such changes forming the subject of a concordat between the Holy See and the State. It is clear that any proposal which excludes a real and effective sovereignty could never

be accepted by the Supreme Pontiff. Any proposal of the Italian Government must be in the direction of repairing the injury they have done. Such reparation must be made in the same order or kind in which they have despoiled him. All the riches of Rothschild would not compensate a king for his title, nor the Pope for the loss of his kingdom, and of the independence it gave, so necessary for the exercise of his sacred duties. A proposal to atone for an injury by compensation in a lower order, would be adding insult to injury. So much for theory. Now let us come to the more practical question, whether it is possible for the Italians to cede such a real and effective sovereignty without disintegrating their national unity.

When the Pope was in full possession of the States of the Church, he did not rule those States directly, but the secular administration was in the hands of provincial governors, whom he appointed to represent him in the various provinces. There is no reason why, if it were expedient, the Pope could not appoint one governor instead of several, to represent him throughout all the Papal States; nor is there any reason why he could not by convention settle upon the representative of some particular family and his descendants, the right of governing the Papal States in his name. Let us suppose for a moment that such a governor was appointed, and that the family selected was that of King Humbert. Perhaps an objection might be raised to his being termed a "governor;" but suppose we agree to call him "a king"—by Papal delegation king of the States of the Church—for the name of his office does not change its nature. If this became an accomplished fact, a very great concession would be made by the Supreme Pontiff to those who have deprived him of his kingdom. Naturally, we would look therefore for some corresponding concession on the part of King Humbert. Now we know that he is legitimate king of Lombardy, and we may say of the rest of Italy. Suppose, therefore, to compensate for the concession made by the Supreme Pontiff, he acknowledged a supreme jurisdiction in the Pope over his own kingdom, whilst retaining to himself the practical government, the result of such an arrangement would be, that in Italy

there would be a dual regal authority :—the Pope supreme, the King of Italy next, with the practical government of the country in his hands. This position would be analogous to that of a metropolitan and his suffragan ; an emperor and a king in his empire. Practically a suffragan bishop is the supreme authority in his own diocese, for the archiepiscopal authority is only exercised in cases of bad government or appeal, and so it would be with the Pope and the King of Italy. Such an arrangement would be of a triple advantage, to the Church, to the King of Italy, and to the Italian nation.

It would be advantageous to the Church, for it would raise the temporal dignity and prestige of the Supreme Pontiff. As an emperor is superior to a king, so would his new dignity be superior to that which he derived from the Papal States. It would remove from him a great portion of the anxieties and responsibility of the temporal administration, whilst leaving him the supreme dignity and absolute independence. Most people who are *bona fide* adverse to the temporal sovereignty of the Pope, are so because of their persuasion that his multifarious secular occupations and responsibilities would interfere with his spiritual administration. The history of the past shows this objection to be groundless. Nevertheless, if the above plan were realized, all such responsibility would devolve upon the King of Italy, as it does to-day, and the Pope would be perfectly free to attend to the government of the Church, since occasionally only would he be called upon to exercise his jurisdiction in secular matters. Even the power of life and death—the execution of criminals—would be in the hands of King Humbert, and it is only in exercising the prerogative of mercy that the Pope would be called upon to use his authority.

We have said it would be an advantage also to the King of Italy ; for what has he now that he would not have then ? Perhaps the supreme authority ? No, the supreme authority is but a name, not a reality for him. King Humbert has less authority to-day than the humblest of his subjects. He knows not what moment the tempest of revolution may burst over his head, and hurl him from his throne for ever.

One thing is certain that those dynasties who have interfered with the Vicar of Christ have never prospered. If our plan were carried out, King Humbert's position and authority would be determined and solidified. He would have a higher and greater authority to fall back upon for counsel, and to "defend him from his friends" in the hour of need. Would it be beneath the dignity of the King of Italy to acknowledge a superior authority in the Vicar of Christ, to whom, in the middle ages, all the monarchs of the earth—of their own selection—bent their knees, and offered their homage? Would it be a less dignified position than that of being led by the nose by a few socialist demagogues who hate him?

Lastly, we have said, it would be an advantage to the Italian nation. There is at present in Italy a social discord that is consuming the very life-blood of the nation. Religion is at war with the State. The men who side with religion are those who are guided by conscience, and prompted by generous motives—these take no part in the public administration, and they are the best blood of Italy. The men who are at war with religion govern the nation, and since they are opposing their own professed religious principles, they are necessarily at war with their consciences and morality. The dregs of society cling to this latter class. Evil societies of men become identified with them, and, driven by desperation, they oftentimes work themselves into high places. Hence, the worst blood of the nation are those to whose hands the reins of government have fallen.

Moreover, the Italian people in the right of appeal to the Pope, would have a safeguard against bad government, which during late years has reduced their country to a state of misery. All the wisdom of the Supreme Pontiff and his councillors would then be exerted to advance the glory and greatness of Italy; all the energy and talent of the united Italian people would be directed towards increasing the wealth and prosperity of the nation and raising its prestige.

Of course special provisions should be made for some departments of the government. The Minister of Public

Worship should be done away with, and everything relating to religious matters left entirely under the management of the ecclesiastical authorities. The universities and schools, and all moral and religious teaching should be under the direction of the Pope, and many other things should be provided for. These, however, would be matters of detail which we do not intend entering into. We have given the outlines, or rough sketch, of a plan which we believe could form the basis of a solution of the Politico-Religious question in Italy, to the satisfaction of all parties concerned. In this hypothesis the present Italian Statute would remain intact. The Government, with its representative chambers, and everything that tends to national, official, or governmental union would remain. A dual regal authority, if properly defined and subordinated, does not interfere with the national unity, or the successful administration of the law, any more than the Sovereign, Legislative, and Executive authorities impede each other in other nations. Nothing, therefore, would be lost, but much gained—for the unity and greatness of the nation would be consolidated beyond description. The wisdom of the Supreme Pontiff would tend to obtain the approval of wise laws, and would be a guarantee that nothing noxious to religion, or morality, or injurious to the nation, could happen, whilst the King of Italy, would be like Carlo Magno, the protector of the Universal Church.

That Leo XIII. would not be adverse to any reasonable proposal from the Italian Government is evident to anyone who reads his letter to Cardinal Rampolla, dated June 15th, 1887. In that letter he declares his ardent desire to see this strife between the Church and State ended, and his willingness to extend the work of pacification. If the Italian Government, therefore, should refuse to make any move towards reconciliation, they would be clinging to discord simply for its own sake, not because of any good—real or imaginary—that the nation could derive from their action.

Recent events have made the realization of this plan difficult. By erecting monuments to the bitterest enemies of religion, the Italian Government has identified

itself with them. Hence, since the Pope could not delegate his declared enemies to manage his affairs, the first move should be in the direction of reparation for the injuries already done. The power and the will to do this lies with the Italian people, and no doubt e'er long they will exercise it, and recall the venerable successor of Peter to the throne of the Popes.

M. HOWLETT.

THE CATHOLIC CONFERENCE AT MANCHESTER.

A CATHOLIC Conference is something of a novelty in the United Kingdom. Even in continental countries it is an institution of but recent growth. It has generally had its origin in the importance of combination in order to do battle against the attacks of religious liberalism and unbelief. In a purely Catholic country it would be an *affaire de luxe* rather than a necessity. But in face of an active enemy it is indispensable to our safety that we should gather our forces with a solid phalanx. Those outside the Church are well aware of the strength derived from concerted action, and from the discussion of the methods of warfare to be adopted and the weapons to be employed. "The children of this world are wiser in their generation than the children of Light." The May meetings at Exeter Hall are a valuable aid to the organization of the various Protestant societies which profess to carry the light of the Gospel to poor benighted Papists and heathens. The Protestant Established Church gathers her children year by year together, first in one town of England, then in another, to discuss the practical working of the various organizations which shelter themselves under her wing. It is for her indeed a dangerous experiment, for it cannot fail to bring out in clear relief the intestine strife that rends her asunder, and her inability to meet the various foes that assail her—Romanism, Rationalism, and the like—or to keep her hold over the thronging population of the cities and towns of England. But it enables her members to expend superfluous energy in carrying on discussions which keep

out of sight, as far as may be, perilous differences of principle, and in propounding schemes of union with other Christian and non-Christian bodies, which are as pleasant to listen to, as they are utterly futile in their aim and object.

To Catholics, especially in a non-Catholic country, a conference has solid advantages which are too often overlooked. Other religious bodies are strong in external organization—strong in their ample resources, strong in a sort of false prestige, strong in their hostility to the Church, strong in their attachment to the good things that they possess—and in justice to them we must add—strong in their honest ignorance of what the Catholic Church itself teaches, and in their desire to stretch out their hands in friendly sympathy to those who still retain in common with themselves a belief in God and in the power of revealed truth. This varied strength of theirs is a great reason for public action on our part. It enables us to meet them more boldly; it gives us greater confidence; it helps us to escape from that condition of timid self-distrust, which is one of the results of centuries of persecution. We have lived for so long in holes and corners, robbed of the means of material, social and intellectual progress, that some of us seem to fancy that our foundation upon a rock, however valuable in matters doctrinal, is far from affording us the same security in questions scientific and even philosophical. Both in Ireland and in England there is a curious tendency among educated (or perhaps we ought rather say among half-educated) Catholics to fancy that in matters outside the sphere of religion, Protestants are wiser and better instructed than ourselves. The Graduate of Trinity College, Dublin, or of one of the Protestant Universities of England, has in the eyes of his Catholic fellow-countrymen a prestige that the mere Degree little deserves. They seem almost surprised if a Catholic proves to be a great historian or a great scientist, and many of them in their hearts suspect that scholastic philosophy has much to learn from Kant and Hegel, and even from Sir William Hamilton, and Mill and Bain.

This curious state of things is the necessary result of the exclusion of Catholics from the means of cultivation

open to Protestants. The latter have so long boasted themselves as exclusive possessors of learning and science, and philosophical enlightenment, that at last some feeble Catholics have begun to believe, not merely that they are, in fact, our superiors in these matters, but that they have a claim to superiority because free from the yoke of ecclesiastical authority. To such the assembling of a conference, where our best men speak, as some of the speakers at the recent congress at Manchester spoke, on scientific subjects with great knowledge and ability, is a very great and important lesson. They learn that those famous scientists are not so full of divine wisdom as they fancied, and that in the Catholic body there are men who, if they are not as famous, are more deserving of credit. A conference is also a source of encouragement to Catholics by the public exposition it affords, by word of mouth, of the manifold weakness or gradual crumbling away of all religion outside the Church. The evidence of the progress of scepticism among the most intellectual and thoughtful men of Oxford and Cambridge, adduced at Manchester, brought home to those who would never pick it up from books the inherent weakness and internal decay of every non-Catholic body where there is any activity of thought. The testimony borne by many of the speakers to the spread of infidelity among the working classes of England, and the inability of any of the Protestant ministers either to retain a hold on the masses, or to answer their difficulties against Religion and Revelation, is indeed a mournful fact which we learn with bitter sorrow; but, at the same time, we cannot fail to revert with gratitude and joy to the firm faith and loyalty of our Catholic poor, wherever they have not been lost among the mass of non-Catholics around them, or cut off, either by their fault or misfortune, from the means necessary to keep alive in their hearts a knowledge and love of their holy religion.

This strengthening of our confidence is but one out of many benefits of a Catholic Conference. It also helps, to no small extent, that organization which is so essential to our progress, and fosters an intelligent activity in behalf of the Catholic cause. Some of the papers read were details of

good work done by individuals; and such papers are the best kind of suggestions to others to go and do likewise. To listen to the solid fruits that were produced by Boys' clubs and Catholic Young Men's Associations, is not only very pleasant in itself, but cannot fail to sow in the heart of the listener seeds which encourage him to interest himself in something similar in his own sphere. Some means of keeping our hold on boys and young men in the large towns of England is indispensable, if we are to prevent leakage. The next generation of Catholics will lose a large proportion of those who are now advancing to manhood, if we cannot do more for them than we do at present. In London, and Liverpool, and Manchester, and Birkenhead, and Glasgow, there are thousands of boys whose parents were born in Ireland, and who have themselves been brought up in Catholic schools, but who have fallen away, in early youth, from the practice of their religion, and too often from the faith itself, through lack of some organization holding them together, and training them to frequent the sacraments and attend Sunday Mass. Then there is, moreover, the great, the crying evil, which calls out for some remedy more loudly than any other—the constant, though detailed appropriation of our poor children by Protestant proselytizers. Alike in London and Dublin, in the outlying suburbs, and the remoter districts of Connemara and Western England, and across the seas, in the very heart of Canada, far away from the reach of those who would fain come to the rescue, are those detestable and abominable bird's nests, where the poor innocent little ones are bought or stolen from their parents, and trained to ignore or to blaspheme all that they once held most sacred; and reared up either in utter Godlessness, or in a sectarian bigotry no better than Godlessness, and left to learn, without check or restraint, the devil's lessons of immorality and early vice. Where can we hope to organize a systematic opposition to this, save at a Catholic conference? Individuals can do much in certain localities. In Manchester and London a great deal has been effected by the unremitting exertions of the Bishop of Salford, and by some zealous priests and laymen who have enforced

the English law against the Protestant kidnappers. But we want a system comprising every part of the United Kingdom. In Ireland especially, Protestantism exercises a tyranny which enables unscrupulous proselytizers to enjoy an immunity from prosecution that would be impossible in England. Here is a wide and most important question for our next Catholic conference.

But we have not enumerated one-half, or one-quarter of the topics which were discussed at Manchester. We cannot do more than mention one or two of them. Some dealt with the higher education, some with the instructing of the poor. One of the characteristics of the conference was its universality. The need of a Catholic commentary on Holy Scripture in English, gave rise to a very lively discussion as to whether we may hope for a speedy fulfilment of the universal wish that it should be written. All were agreed that it should correspond, to some extent, in size and manner of treatment to the commentary edited by Bishop Ellicott. Some speakers seemed rather mistrustful as to the possibility of finding writers or purchasers. We think that they were wrong, and that a little energy and determination may see the work successfully accomplished, and the book widely-spread within a few years time.

Another subject which attracted much interest, was the best means of popularizing Catholic philosophy. It is most necessary in these days of much philosophizing that our Catholic young men should have a sufficient knowledge of the principles of sound philosophy, and should understand where lies the weak point of modern philosophizers. The Latin text-books in vogue are quite unintelligible to most, and, in their treatment of modern theories too often quite out of date. A valuable step has been taken in the publication in English of a series of Text-books. Another most successful venture has been the delivery of Popular Lectures in one or two of the towns in the north of England. It was found in Preston that lectures on Logic drew a larger audience than lectures on Science, delivered about the same time at the same institution.

Another subject of practical utility were the means of promoting spiritual reading, and the difficulties accompanying

it. Here the general experience seems to point to the Lives of Saints, and especially Pictorial Lives, as most acceptable to factory girls and boys, and the class they represent. Congregational singing, and hymns in general, gave rise to a good deal of conflict on points of detail, but produced a strong and unanimous expression of opinion in favour of some manual of hymns, authorised by episcopal authority for general use.

But a larger field was occupied with the subject of controversy. We do not propose to dwell on it, because it is more applicable to Protestant England than to Catholic Ireland. In England, where there are Protestants of every shade, from the Ritualist who says "Mass" and gives "Benediction," and professes to regret that he is not under Roman obedience, to the foul-mouthed denouncer of the Scarlet Lady and of the horrors of the confessional, the question of the best method of controversy is a burning question. How to meet Broad Churchmen and Dissenters, how to upset the theory of the continuity of the Anglican Church, how to treat the various shades of Ritualists, how to deal with popular rationalism, were subjects of many interesting papers and speeches at Manchester. In Ireland such questions would have but one answer; Let them all alone; whether they be Ritualists, Methodists, Broad Churchmen, Wesleyans, Quakers, Presbyterians, or Episcopalians. If they seek us out, well and good; with so much work to be done for the flock of Christ, we cannot seek them. Let them all alone, and so we will do in the present paper.

There is one aspect of the conference at Manchester which closely concerns Ireland. It was a conference got up by the Catholic Truth Society, and its one great object like that of the Society that organised it, was the spread of Truth. Truth is spread most efficiently, not by refuting error, but by a clear declaration of what the truth is, and by training Catholics to learn the truth and love the truth. The first paper read at the conference had for its subject the promotion of spiritual reading. The spread of education makes this more important every day. In every class there is a thirst for knowledge, and the taste for reading is being

developed to an extent which renders it imperative to put into the hands of the young a large supply of wholesome literature which must be entertaining as well as instructive. The quick intelligence of Irish boys and girls is being trained in our national schools to feed upon everything which lies within their reach, and the supply of wholesome food must be cheap and plentiful if we are to save them from feeding upon the rubbish and garbage which they have too many opportunities of procuring, even in the country towns and villages of Ireland. The Catholic Truth Society has for its primary object not the supply of controversial tracts and pamphlets, however necessary this may be for those who are brought into contact with Protestants or unbelievers, but the supply of cheap books calculated for the instruction and amusement of Catholics themselves. Its sale of this kind of literature has been many times greater than of works directed against non-Catholics. Its *Simple Prayer-book*, which costs only one penny, is a marvel of completeness and excellence. It contains everything that an ordinary Christian needs in the way of devotion. The prayers for Holy Communion contained in it are most touching and beautiful. At some of the large churches in the north of England they are read aloud on the Communion day of the various guilds and confraternities. The best proof of the general appreciation of its value is that over 130,000 copies of it have been sold already. It is a wonderful little book. It is quite as suitable to the educated as the uneducated, and none have ever read it without learning to appreciate its excellence.

This is but one instance out of innumerable others. The penny *Lives of the Saints* have had an enormous sale. They are always printed in editions of ten thousand at a time, and many of them have run through a large number of editions already. Father Arthur Ryan's *Life of St. Patrick* has been one of the most popular, as indeed it is one of the most interesting. The *Lives of the English Martyrs* have been duly appreciated both in England and abroad. The various Jesuit Saints have been so successful a venture that they have been collected into a handsome little volume.

St. Columba, St. Philip Neri, St. George, Father Mathew, Dom Bosco, and many more, are also among the long list of saints and holy men whose biographies, written in attractive style, have been spread broadcast among English-speaking Catholics.

For the lovers of fiction, tales have been printed in penny numbers, each containing one or more. Some of them are separate stories, others belong to a series, varied and interesting, like the *Stories of the Seven Sacraments*, by Miss Dobrée, which are now being issued. This library of Catholic fiction is, in our opinion, a most important work, and we hope that the supply of standard stories may be well kept up and that the society may be encouraged to publish an increasing number by finding that their work in this direction is duly appreciated. Corresponding with the collection of stories is a collection of original and selected poems. The general average of these is exceedingly good, and among them are many well adapted for public recitations. We cannot attempt to enumerate them as they lie before us; we can only recommend our readers to obtain the catalogue, and judge for themselves.

But we must not omit the books more directly devotional. Among other ventures has been a series of miniature meditations for the various months and seasons of the year. Each little meditation book contains from 30 to 50 meditations, each with its three points in orthodox fashion. The number sold, especially of the *Meditations on our Lord's Passion*, has proved the need that existed of concise meditations for the use of those who had no time or inclination for prolix reflections. Other pious books have found no less favour. *How to Converse with God*, by Father Boutauld, well deserves its extraordinary popularity. Mgr. Ségur's little books on Confession and Holy Communion are perhaps familiar to many of our readers, and deserve to be familiar to all. We have, moreover, a "Visit to the Blessed Sacrament," "Various Ways of Assisting at Mass," "A Little Treatise on Mental Prayer," "Prayers for the Sick," "Verses for the Sick," and many similar booklets, adapted for all times, seasons and contingencies, and each and all for the same cost

of one penny, and in some cases even less, besides leaflets innumerable of still humbler price. Not that all the publications of the society are of this infinitesimal value. A "life of Father Damien," illustrated, sells for one shilling. Volumes of biographies, tales and poems, as well as miscellaneous publications, neatly and strongly bound, and very suitable for prizes, cost the same amount. A little book on Lourdes, with a carefully-selected account of some of the most remarkable miracles, and a personal narrative drawn from the author's own experience, is sold for sixpence, not to mention many other similar works to be found in the catalogues of the society.

In some churches in England the visitor will see in the porches a stand with various partitions, containing different publications of this Catholic Truth Society, suited to the season of the year, or calculated to attract for one or another reason the interest of the congregation. The publications chosen are of the uniform price of one penny, and the faithful are invited to select for themselves any of them that takes their fancy, and to drop into a money-box attached to the stand the modest coin which will satisfy for it. This plan is found in practice to answer well: the amount in the money boxes more than equals in every case the value of the publications taken, the only exception we ever heard of being one in which certain highly-coloured pictures proved too attractive for the honesty of some poor little children. If the plan is so successful in England, where there is a greater chance of some dishonest person carrying off what he has not paid for, we feel sure that in Ireland, under the direction of the parish priest, it would be found of great benefit to the people.

It only now remains to ask, What is the cause of the remarkable success of the Catholic Truth Society? First and foremost it has most certainly had God's blessing with it from the first. Those who were invited by the Bishop of Salford to help it and take part in it in its early days remember well its struggles and difficulties and several incidents in its infancy which threatened its very existence. These are hopeful signs, as they generally accompany a work that is favoured by God. There has, moreover, been a keen

and eager interest in it on the part of a little knot of priests and laymen who have formed the executive committee, under the guidance of Dr. Vaughan, and inspired by the active and efficient zeal of the Honorary Secretary, Mr. Britten. The censorship of publications has been most rigorous, and we believe that no rubbish or inferior work can be found among its lists of books. Only a small portion of the countless manuscripts offered has been accepted. Lastly, its large scope includes a wide range of subjects, not only literary, but practical as well. One of the subjects most warmly taken up at the recent conference was the housing of the Catholic poor. Those who were present will not easily forget the eloquent words of the Bishop of Salford on this vital question, or the interesting account given by Mr. Lucas, of what has been effected in Kensington by the activity and zeal of a small number of gentlemen who have interested themselves in the subject and pressed it on the attention of the public officers of the district. Anything relating directly or indirectly to the spread of Catholic truth comes under the objects of the society. In this respect it has done a splendid work by the conferences it has instituted. Last year at London, and this year at Manchester, the meetings were a complete success; the select number present at the first meeting last year grew and increased continually, until at last the hall could scarcely contain them. This year a far larger hall was filled almost from the very beginning. At each conference the average of papers and speeches was very high, and it is hard to say which of the two carried off the palm in this respect.

We must conclude with a strong hope that the Catholic Truth Society may take firm root in Ireland. It ought to have a Repository in Dublin, Limerick, Cork, and other large towns. It ought to distribute its publications through the hands of the clergy in every town and village in the country. Every priest in Ireland will find it useful alike to himself and his people. It numbers among its patrons Archbishop Walsh, Archbishop Croke, and the leading prelates of Ireland, and it only needs to be better known to receive more universal patronage alike from the priests and from the faithful laity.

R. F. CLARKE.

THEOSOPHIC ETHICS.

THIS dark and dismal creed claims to be "the old wisdom" of the East, adapted under the name of Theosophy to the requirements of modern occidental thought. Extremes meet, and Buddha has found a new birth in New York, where the Theosophical Society was founded on the 17th November, 1875.

Only for its "ways that are dark," and the nether vistas it opens up, the student of religion might be inclined to look upon this theosophic novelty as a huge transatlantic joke or riddle, seasoned with solemnity to point its oriental origin, and give it a Hindu flavour.

In a former paper we discussed the theogony of this strange creed. Here let us examine what kind of ethical system it holds up to our admiration.

The Ethics of Theosophy is not a moral, but a purely mystical system. Its professed aim is not to render mankind merely virtuous, but absolutely perfect. The individual is held responsible not only for his own deeds, but must bear the burthen of the good and evil of all humanity; or, rather, of the whole universe of spirit, of which he is a sort of commission agent. "Individuals," say the teachers, "are not distinct crystals placed side by side, but the varied manifestations of one unchanging consciousness." Nay, we individually drag a backward chain that links us with the responsibility of past ages and agents. "In the *Kali-Yuga* [man's present period of *Manvantara*, or manifestation], we are hypnotized by an immense body of images compounded of all the deeds and thoughts of our ancestors." Notwithstanding this stupendous yoke of moral responsibility thrust upon him, the individual must strain after "the absolute cultivation of the [his own] inner man." For "the Ethics of Theosophy demand not only *moral* but spiritual cultivation as our duty to ourselves, and the strictest altruism as regards our brother man." The individual must perform this personal labour of perfection because of the impersonal whole of which he is a "unit," and for which he is unhappily

responsible whether he wills or not. In fact his unfortunate position as a "unit" is the only and all sufficient law that binds him by any sort of moral obligation. Because "the harmony of the 'unit' with the whole is the only condition that can remove all pain." Instead of repudiating this overwhelming burthen, utterly unsought by him, and nowise accounted for by the "occult wisdom," he is called upon to admire and to embrace, the individual is invited to adopt it as the supreme law of his moral being, and the only motive of righteousness and lofty spirituality. He is a unit of the whole; therefore he must be good and holy! There is here no exaggeration in form or substance of statement. *"The foundation of morals, writes a Mahatma, must lie in the feeling of the universal brotherhood of man!"*

Here we are at last at the very groundwork of the Theosophic ethical system. Let us examine it by the feebleness of light that a less aspiring "wisdom" has vouchsafed to us. We ask—

1. By what right does this new, or old, system place before us its high ideal, and demand our submission to its precepts, or its conceits?

2. What aid does this religion afford to mankind whereby it may attain this ideal?

3. What rewards does it offer if we fulfil; what penalties does it inflict if we violate its lofty mandates?

A system that cannot satisfy our minds on these points will waste efforts in vain in commending itself as an ethical system, or a common sense system, to the clear-headed sons of the Western world.

showed, in last month's I. E. RECORD, that theosophy admits no personal God, no divine intelligence, the cause and creator of all things. Further conscientious investigation, since then, has only confirmed me in this position. It is true that the books of this sect abound in philosophic, and even Scriptural terms that seem to imply a Godhead. The words "divine" and "Deity," and even the word "God" are often found in their pages. But for all that the *Being* that all philosophers conceived when they uttered or wrote the word God, is expressly denied in theosophic teaching and literature.

They are tolerant, and say they will not quarrel with us over such a trifle. But, alas! we must quarrel with them upon the point which we deem no trifle, no mere sound without sense, but the central germinal idea in which all truth in Philosophy, Theosophy, and Ethics is latent, and without which it has neither root nor branch.

In vain will they cajole the mind of the West, trained to correct thinking by the stern discipline of cultured Greece, into the belief that "the metaphysical basis upon which we found our right action is of comparatively little consequence." We laugh to scorn the insolent assumption that "Theosophy satisfies a demand of many natures that mere morality can never satisfy," when, "*denying the existence of a personal God*, but recognizing the spiritual element that makes man one with the Unknown Source of all life, it satisfies the religious instinct, and opens wide the windows of the soul to admit the Light of the World!"

Man needs to know whom and what he obeys. No "unknown source" is capable of imposing on any true man the yoke of submission. No system of Ethics, much more, no system of lofty, passionless, selfless perfection, can be based upon any teaching other than that of an absolutely perfect personal Lord and Master who, as every (untheosophic) child knows, will, and must, "reward the good, and punish the wicked," and who is Himself the prototype of all good, and the antitype of all evil. In fact, moral obligation not only comes from God alone, but is the main proof to us of God's existence—a proof not enough insisted on in many of the Christian philosophic schools, where the ontological has long held position before the moral argument.

Theosophy, all along its tortuous course, deplors the co-existence of the dual law in man, "the law of the members" and the "law of the spirit" striving with each other. In fact, the aim of its teaching is to make the higher law prevail. But where does Theosophy point out a sufficient explanation of the existence of that warfare within which is "the life of man upon earth." How does it propose to strengthen and to arm us for the spiritual combat? What *motive* have we, in the mere idea of "universal brotherhood,"

without a common universal Father, for entering upon this conflict at all, or for enrolling our spiritual energies on the side which we feel to be the weakest and the least alluring? If there be no God, why should man strive to be Godlike? I simply deny that any other man is my brother, or that I am bound to be virtuous for any other man's, or all men's sake, unless we are all children of one Father. If there is no Father, no intelligent Being that mankind, one and all, must acknowledge, reverence, and obey as a Father, then I have no responsibility whatever towards the rest of mankind, or towards myself, or towards anything, for that matter. I am not bound, if there be no personal God to command to reward or punish me, to dream of any rule or law of my actions, much less to aim at perfection. Morality begins and ends in the recognition of a God. Plato understood this better than Buddha or Blavatsky, when he defined Philosophy to be "a resembling of the Deity in as far as that is competent to man." It is only a definition, but it is a whole system of intelligible and impregnable ethics. He pronounces at once man's highest duty and his noblest destiny. But then this is the clear concept of a Greek mind, not the languid dream of the lotus-eating Oriental or the wild phantasy of the neo-Theosophist.

Moreover, Plato saw the whole bearing and extent of his definition. By an inspiration of genius, scarcely distinguishable from a ray of grace, he concluded that the unhappy condition in which man is *de facto* placed, cannot be the work or will of God. If to be like God be wisdom and all good, then, he argued, God did not constitute man originally in a condition wherein the true and the good are so difficult of attainment. God did not ordain this warfare that is man's life on earth, and which is a dissonance and a disorder in man's moral system. Man himself must be the original author of this un-Godlike tumult that rages within him. He has fallen from a higher estate. He was created in the likeness of God. True philosophy consists in restoring this likeness, not in a miserable struggle, "to remove pain" or the vague hankering after "universal brotherhood."

Yet one of the chief expounders of Theosophy has the

audacity to tell us that his creed is "the only system of philosophy and religion that gives satisfactory explanation of such problems as the existence of suffering and evil which is a hopeless puzzle to the philanthropist and theologian!" The same author, speaking of what he calls "the sevenfold division of the human constitution," says that "the real division cannot be understood, and must remain esoteric." There is much more in Theosophy that cannot be understood and must ever remain esoteric. In fact, it demands a blind submission of the understanding, and a wholesale acceptance of mystery and mysticism that would revolt a Fakir or a worshipper of Voodoo.

The Theosophist will appeal to anything as a principle of moral obligation rather than to the supreme authority of a personal Creator and Ruler. Having some doubt, apparently, of the efficacy of "the feeling of universal brotherhood" as a motive of conduct and a rule of right, he has recourse at last to "consciousness," his term for conscience, as the supreme law of man's moral being binding him into moral solidarity with his kind. Mahini is quoted from the *Dublin University Review* for May, 1886, as summing up the teachings of Theosophy from the standpoint of common sense! He says "There is a principle of consciousness in man which is immortal." So far so good. But this principle is one with the universal consciousness. Yet man's spiritual development "takes place entirely within the individual himself, the *motive*, the effort, and the result proceeding from his own inner nature." Here, we may take it, and we are repeatedly told it by Theosophists, that man needs, and has, no objective law of morality but that "he is a law unto himself" in a very different sense from that in which the Apostle referred to the Gentiles. For one cannot be a law unto himself in the sense of making for himself the law. He is a law unto himself, through moral consciousness, or conscience, in as far as he perceives the force of an obligation coming from a source above himself. This consciousness is but the intellect bringing a moral principle to bear upon a moral act. It, therefore, recognizes the existence and the force of the moral principle, but it does not cause or

create that moral principle. To the consciousness the principle is an object, a moral object, which it perceives and applies. It is a law which is imposed upon the consciousness, not begotten of it. If conscience made the law which it perceives it could also unmake it. But it cannot unmake it because it is subject to it, and is conscious of the subjection. Therefore moral law, however plainly perceived and inexorably applied in and by conscience, is independent of conscience, and is objective to it.

These are elementary principles of Ethics to every neophyte in Christian Philosophy, and indeed to every reflecting mind. Theosophy, therefore, must tell us where that law has its source, and how it is proclaimed and sanctioned, to which conscience gives its assent and its submission. But Theosophy does no such thing. It assumes that moral consciousness begets moral obligation, and binds us to our own and all mankind's spiritual upraising, without reference to any objective standard of right and wrong. Again, it assumes that consciousness is a rule for a system of transcendental altruism! What has individual moral consciousness to do with the brotherhood of men, which Theosophy calls "The foundation of morals?" Who is there that regulates his individual moral actions by the sentiment of brotherhood to mankind? The whole system, from the point of view of moral obligation, is arrant nonsense, and it has no vestige of right to proclaim a high moral ideal, or demand submission of mind or will to its ridiculous code.

II. We must only briefly glance at the other two points we raised on the Ethics of Theosophy. What aids does it afford towards the accomplishment of man's destiny? A Godless system has no help for man in his warfare of life, in his final defeat or victory. All systems of Theosophy but this, however corrupt and depraved, taught mankind in his woes to look upward, and hope. Trust in something that was good for him, prayer, sacrifice, and propitiation has been the natural instinct of man in every age till Theosophy came to enlighten him. They tell us that "the process of spiritual development is entirely *within* the individual himself," yet, "it is not unaided, being possible in fact only through close

communion with the Supreme Source of Strength." But what or who "is the Supreme Source of Strength," and how does man come into "close communion with it?" To these all-important questions there is not a shadow of answer. There is no source of strength if there be no God. And there is no communion without correspondence and mutual understanding when we talk of moral and spiritual things.

"Theosophy," says another Theosophist, "like Christianity, does not consider prayer as 'a waste of time.' " That is, of course, "prayer not in the limited and concrete sense of a *petition to a personal Deity* [not the "Our Father," but something better, more Theosophic] for some personal advantage, but in the sense of abstraction from the things of sense in contemplation of things that are divine, the unfolding of those wings of the soul that enable us to soar to the heavens—those heavens, be it remembered, that are not above but within us!" Leaving out the folly of the figure that pictures the soul as soaring not above but within itself, did any sane person ever contemplate such a style of prayer as this Theosophical one. Why, even a bird must have some sort of perch before it can begin to soar. It is not always in the air, and it cannot get there at all unless it start from something solid and tangible. Let us leave this farrago of absurdity, and turn to our last point of consideration.

III. By what rewards and penalties does Theosophy sanction its moral system? Here we are led into a very abyss of hopeless darkness. The foundation error of the system confronts us still. There is no personal God; what is then to be man's condition after thousands of years, when all his incarnations are accomplished, all his *Karmas* spun out, and his individuality absorbed into the universal whole? What is the end? for without an end there is no motive, no guidance, no plan, nothing. There is one sort of heaven in the Theosophic system that is called *Devachan*, but this "is a state of spiritual but only comparative rest, and is not eternal." There is also a sort of hell, called *Avichi*, which is "second death," and implies annihilation, but this is only for "the Black Magician," whoever that may be. Then there is *Nirvana*, which "is by no means the

annihilation of consciousness, but its rest in the infinite plenitude of Being."

But after all we are but units of the all-conscious universe, and subject to its laws, and "every universal law contains within itself the means for its own accomplishment, and requires no further authority to postulate it, or to carry out its decrees." So the whole concern ends in fatalism, in which it seems, to use a vulgar expression, all will come right in the long run.

Such is the Theosophic system of Ethics. I have quoted from its own authorities, and considered it on its own merits. The system seems to waft our thoughts away to those listless climes where mankind resumes no more its worn-out energies; where thought advances not, but lingers in the contemplation of a backward vision of dreams; where there is calm without repose, dignity without power, intelligence without aim, sentiment without sense. It is the land of the lotos whose unwholesome lethargy a young and restless race has sought to convert into an antidote to its own impatient longings after ideal truth. Theosophy is an opiate absorbed through long ages into the religious system of the East. Now it is greedily fastened upon as a balsam of comfort to stay the feverish cravings of a new people, to whom it comes as a novelty, and hence as a fascination. There is no likelihood that this creed, however transformed, will become a rule of thought or of life for the strong intellects of a newer civilization. Whatever there is in it that is intelligible to us, has been intelligible in sublimer form since the era on which our social fabric was founded. Whatever is not intelligible will have no influence upon an epoch and a race for which the visionary and mystic has no attractions. Yet the practical genius of the West may yet mould this Eastern conceit into a shape of danger to the creed and morals of Christianity. The process must be watched and combated.

R. HOWLEY.

THEOLOGICAL QUESTIONS.

THE OBLIGATIONS OF PRIESTS IN REFERENCE TO CRANIOTOMY.

“DEAR REV. SIR—Kindly answer the following questions in the next issue of THE I. E. RECORD :—

“*In partu difficili et periculoso* a certain dispensary doctor, a Protestant, and the only one in the district, sometimes at least, resorts to craniotomy. What are the consequent obligations of the parish priest and his curate?

“2°. In cases of poverty, or impossibility of getting another doctor, should the priest be present at the patient’s house all the while the doctor is there?

“3°. If so, should the priest announce publicly that he should be sent for in such circumstances?

“4°. Is there any obligation on paying patients of getting a Catholic doctor from a distance; and, if so, should the priest say so publicly?

“5°. If the doctor, on being warned, says he will take the priest’s advice in future, is there any further obligation like those referred to in 2°, 3°, and 4°?

“The doctor is agreeable, and sometimes useful to the priests otherwise. With thanks for your answer,—I remain, yours very sincerely,

VICARIUS.”

The prevalence of craniotomy in a parish will require in the pastor who combats it rare prudence and strength of will. For he will have to deal with weak and wavering penitents—the patients: he will have to meet the difficulties raised by selfish friends who would sacrifice the infant to save the parent; and he will have to encounter opposition, theoretical and practical, from unscrupulous, and perhaps more, from incompetent medical practitioners.

Our correspondent, therefore, asks, “What are the duties of the parish priest and curate in a district where the doctor, sometimes at least, resorts to craniotomy?”

We may consider the obligations of the priest 1° as a confessor, and 2° as the public guardian of morals in the parish.

I.

What are the obligations of a priest, as the confessor of a penitent, where there is danger of craniotomy?

1° If the patient knows that the physician intends to kill the child, and if she knows (as she surely must know) that it is unlawful for her to permit it, then the confessor must refuse her absolution, unless she undertakes to oppose the nefarious designs of her physician.

2° If the penitent should ask her confessor, whether she may allow the destruction of her child, he must answer that she cannot lawfully save her own life by the destruction of her child.

3° If the penitent has no suspicion of what is to take place—and doctors we think do not mention it—the confessor should not disturb the *bond fides* of his penitent; he should not remind her of her obligation to prevent craniotomy, unless he believed that his admonition would be attended to.

II.

What are the obligations of a priest as the public guardian of morals when craniotomy prevails in his district?

1° If the local physician be a Catholic, the priests should remind him of the unlawfulness of his practice, and require him to discontinue it.

2° Even if he be a Protestant, who, as in our correspondent's case, would courteously receive a protest against craniotomy; or, if rude and disagreeable, whose personal interests would compel him to conform to the priest's view about the unlawfulness of craniotomy; we think the priest should privately represent to him that instances of this practice have been reported to him; that he regards the practice as immoral; that he would take it as a favour if it were discontinued; or otherwise that he should have to refer to the matter publicly before the people.

The priest might also urge that craniotomy is unnecessary, and that it has been condemned and discarded by all well-informed medical practitioners. "Craniotomy, as defined to imply a destruction of life in the *fœtus* is virtually

at least in this city [Dublin], and among all well-informed practitioners, now never performed."

Should this appeal to the local physician be successful, there would, of course, be no further obligation in reference to craniotomy. But should the appeal be unsuccessful, our correspondent would ask:—

3^o "Should the priest refer to the matter from the altar? Should he be present at the patient's house while the doctor is there? Should he announce from the altar that he should be sent for, &c.?"

(a) Having failed to eradicate this criminal practice by a private and friendly admonition to the local physician, we think the priests of the parish should refer to the matter from the altar. Perhaps it would be better not to speak directly and explicitly of craniotomy. A priest could introduce the matter sufficiently during an instruction on the necessity of baptism; when he could dwell on the extreme necessity of preserving the infant's life until it be regenerated by the waters of baptism. He might add that still-born children, at whose birth the physician would attend, should not be interred until he be communicated with. This could not fail to have its effect on the local physician, who would readily understand that the priest intended to examine whether the children died a violent or natural death.

(b) The priest is not bound to remain in the patient's house all the time, even in those dangerous cases; because it would be extremely improper for him to remain in the patient's room; and his presence in the house otherwise could not prevent craniotomy. It is, however, often desirable to be in the house; it may be a check on the attendant physician; and, moreover, craniotomy may not be thought of, and the child may be born alive, but weak, when it would be expedient to baptize it as soon as possible after birth.

(c) A priest need not specially announce that he should be sent for in the circumstances described. The people require no stimulus to call in the priests in those cases. We think that, without any special announcement, missionary

¹ I. E. RECORD, Third Series, vol. ix., No. 3, p. 263.

priests feel they are called to cases of confinement much oftener than they need be.

(d) Finally, we can scarcely conceive how there would be in this country an *obligation* of calling in a Catholic doctor from a distance; or how a priest would be bound to recommend this publicly. Of course if a Protestant doctor were so unscrupulous as to destroy the infant life frequently; if he were so irreligious that, despite even the parent's protest, infant life would be insecure, by all means a Catholic should be called in; but this is an unreal case in this country, and in ordinary cases we think that abuses can be prevented even without any very marked reference to this subject from the altar.

PARISH PRIESTS AND THE SUNDAY PAROCHIAL MASSES.

VERY REV. SIR,—Is a parish priest, strong and healthy, bound to say Mass on Sundays and holiday, not only "*pro populo*," but also "*coram populo*?"

2. Is a parish priest, who is strong and healthy, justified in saying Mass on Sundays and holidays in his *private oratory*, situated convenient to the church, whilst he obliges his curate to duplicate?

3. Should he persist in saying Mass in his private oratory in these circumstances, is the curate justified in duplicating rather than leave the people without Mass? If justified, is he bound to duplicate?—Yours faithfully,

C.C.

In reply to our correspondent's questions, we say:—

1. A parish priest, who is strong and healthy, is bound to say Mass in his church on Sundays and holidays, unless there be some other legitimate excuse, *e.g.*, absence on vacation. "*Obligatio est*," writes Lehmkuhl, "*ut (a) Missa celebretur, idque (b) ab ipso paroco, (c) in ecclesia parochiali, (d) ipso die assignato.*" (P. ii., l. i., tr. iv., n. 196.) And again: "*Missa per se dici debet in ecclesia parochiali ut populus interesse possit.*" (*Ibid.*)

2. Therefore, a parish priest cannot lawfully celebrate on Sundays, in his private oratory, without a legitimate excuse.

3. Our correspondent's third question will be best answered by asking the following two questions: Is the

curate justified and bound to duplicate in these circumstances? And may he continue to do so without referring the matter to his bishop?

4. The curate, we think, is justified and bound to duplicate when the parish priest refuses to say a public Mass, and orders the curate to say two Masses. Because it is neither the practice nor the province of curates to determine whether or not there is a necessity for duplicating; it is the business of the bishop. Moreover, the parish priest may be legitimately excused from saying a public Mass, though the curate does not know it. And, finally and principally, as long as the parish priest refuses to say Mass publicly in his church, there is as much necessity for bination as if he were absent or prostrated by serious illness.

5. May the curate continue to duplicate without reference to the bishop?

We think he may not, as there is question of repeated and unnecessary duplication. He should refer the matter to his bishop. For the Church forbids priests to say more than one Mass on the same day; and though in certain cases of necessity it is allowed by the common law of the Church to duplicate, still necessity is only an *excusing cause* from the law that forbids bination. Now we know it is neither lawful to place excusing causes, nor passively to allow their continuance, without a sufficient cause. Let me illustrate by an example: If a master sends his servant on Sunday morning on a journey incompatible with the hearing of Mass, without a sufficient cause, of course, when the servant is on his journey, he is *excused* from hearing Mass, because it is supposed to be impossible to hear Mass; but he should neither plead such an excusing cause, nor suffer it to continue for other Sundays, without a sufficient cause.

Similarly, in the curate's case, he is bound to remove the necessity for duplication, if he can do so without serious personal inconvenience. He should therefore, we think, refer the matter to his bishop, unless he is satisfied that the bishop is already aware of his circumstances, and thinks it prudent not to interfere.

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LITURGICAL QUESTIONS.

THE GOTHIC CHASUBLE.

IN a recent number of the I. E. RECORD,¹ a brief summary was given of the first part of an elaborate report drawn up by Mgr. Corazza, at the instance of the Sacred Congregation of Rites, on a petition presented to the Holy See by the Bishop of Münster, in favour of the re-introduction of the use of Gothic vestments. It is proposed to give in the present paper a similar account of the concluding portion of the author's dissertation.²

The arguments on which the advocates of the mediæval form of vestment rely are mainly these:—Its antiquity, its symbolism, its æsthetic excellence, its “irenîc” tendency. If zeal for antiquity means an anxiety for the better observance of the existing laws of the Church; for the return to customs which are falling into disuse; for the religious carrying out of sacred rites; in a word, for a restoration such as St. Charles Borromeo laboured so sedulously to effect in the Church of Milan, it is a zeal worthy of all praise. As Benedict XIV. says, “a bishop acts prudently in labouring for the restoration in his diocese of primitive discipline, which abuses have impaired.” But if it means an attempt to restore usages which for many centuries have been everywhere discontinued, and in the place of which new and legitimate customs have sprung up, the Roman Church, not merely tacitly, but by its practice actually approving—and this without any necessity, or utility, other than the gratification of the taste of certain individuals—this cannot be commended. As the same Pontiff declares:—“He acts imprudently who attempts to introduce into his diocese practices, either never received, or which for some reasonable cause have become obsolete, especially in matters in which a change may occur without loss to the Church, or prejudice to good morals.”

The appeal to antiquity against the prevailing usage of

¹ I. E. RECORD (July, 1889), Vol. X., p. 593.

² The Latin text of this lengthy document may be found in the March and April numbers of the *Analecta Juris Pontificii* for 1888.

the Church, it cannot be too constantly borne in mind, is the heretic's favourite device, and is fraught with danger. As Father Faber has admirably said:—

“The very essence of heresy and schism is constantly found in the disobedient and antiquarian worship of some pet past age of the Church, in contradistinction to the present age, in which a man's duties lies, and wherein the spirit and vigour of the living Church are in active and majestic energy. The Church of a heretic is in books or on paper; it may be the Apostolic age, or the Nicene age, or the eighth century, or the thirteenth, or the fifteenth, or among the Paulicians on the banks of the Danube, or the Albigenses of fair Toulouse. A Catholic, on the contrary, belongs to the divine, living acting, speaking, controlling, Church, and recognises nothing in past ages beyond an edifying and instructive record of a dispensation very beautiful and fit for its day, but under which God has not cast His lot, and, which, therefore, he has no business to meddle with, or endeavour to recall . . . To enthrone a past age in our affections above the one which God has given us in His Church, is, implicitly at least, to adopt the formula of heresy and schism. To do so explicitly is incompatible with orthodox belief, as well as with true Catholic obedience . . . A cheerful, reverent, submissive, admiring loyalty to the present epoch of the Church, and to the Rome of to-day—this is the health, and sinew, and heart of the real Catholic.”—*Spirit and Genius of St. Philip*, pp. 40–42.

From the words of the Pontifical it is clear that the chasuble is a symbol of charity. In the rite of ordination the bishop says to the candidate: “Receive the priestly garment, by which is signified charity, for God is able to increase thy charity and [to make it] a perfect work.” Pope Innocent III., in his treatise on the Mass, says: “The fulness of the chasuble signifies the fulness of charity, which is extended even to our enemies; and Durandus, explaining that the chasuble symbolises charity, chiefly on account of the fulness and width of its ancient form, which, *“cuncta planat et alia omnia indumenta intra se claudit et continet, sicut charitas operit multitudinem peccatorum, et omnia legis et prophetarum mandata continet.”* Hence, it is argued, the chasuble is more in accordance with the mind and spirit of the Church, and more accurately expresses her meaning, the nearer it approaches to the primitive form in fulness and breadth.

That the chasuble signifies charity we do not

attempt to question. But this is not its only meaning. Towards the end of the ordination, after conferring on the newly-ordained priest the power of forgiving sins, the bishop lets down the chasuble, which till then has been folded upon the priest's shoulders, saying: "May our Lord clothe thee with the robe of *innocence*." And if it should ever happen that a priest has to be degraded from his sacred office, taking the chasuble off him, the bishop says: "Justly do we strip thee of thy priestly garment, signifying charity, for thou hast put off both it and all *innocence*." Similarly, when putting on the chasuble for Mass, the priest prays: "O Lord who hast said my *yoke* is sweet and my burthen light, make me this so to bear that I may obtain Thy grace." These meanings of innocence, and the yoke of our Lord, do not seem to depend on the ancient form or amplitude of the chasuble. Durandus, moreover, attributes the symbolism of charity not only to the fulness of the chasuble, but also to the fact that it is put on over all the other vestments, and covers them, and, when the arms are extended, is divided into two parts, typifying the two arms of charity, love of God and of our neighbour. That the signification of charity is not restricted to the length and breadth of the chasuble is further indicated by the rite of ordination. When the bishop is investing the priest with the chasuble, and declaring it to be a symbol of charity, the vestment is, in accordance with the direction of the rubric, "gathered up upon the shoulders." But when, on the other hand, towards the end of the ceremony, he unfolds it and lets it down, he designates it "the robe of *innocence*."

But, even granting that the signification of charity was originally connected with the fulness of the primitive sacred vestment, what is there to prevent its having been transmitted through the less ample form of the middle ages to the vestment of the present day? The various rites of the Church have each their own mystical meaning. In the course of ages they undergo some variation which does not necessarily involve the loss of that meaning. Originally the biretta was not used. The priest covered his head with the amice, which he put down on his shoulders when beginning Mass, as the

mendicant orders still do. In ordaining him, the bishop puts the amice on the head of the sub-deacon, and afterwards lowers it on to his shoulders. The only vestige of the ancient practice which survives at the present day is contained in the fact that the priest "taking the amice, kisses it, and puts it on his head, and straightway lowers it on to his neck, saying, 'Put, O Lord, upon my head the helmet of salvation, &c.'" Thus, the rite has been so changed that scarcely a trace of its primitive form remains, and yet it retains its ancient signification, and the same form of words is used. Referring to some strictures of Langlet, Archbishop of Sens, upon an objection raised by a writer named de Vert, to the effect that the chasuble, which was formerly round and fell to the feet, signified charity, which, as St. Peter says, covers a multitude of sins, but now that its form has changed, can no longer be a symbol of that virtue. Benedict XIV. says : —

"This reasoning, certainly deserving of the note of irreverence, the good Archbishop rightly protests against and disposes of, showing that the symbolism does not depend upon the shape of the vestment, and that one who knowing the Church to attribute this meaning to it, however much it may be changed, ventures to deny to it this signification, merits the censure of rashness."

A third consideration upon which the mediævalists insist is the superiority of the Gothic over the modern chasuble from an esthetic point of view. "All artists and sculptors," writes the Bishop of Münster, "without exception, are unanimous in the opinion that the chasuble, as used in cis-alpine countries for some centuries, especially since the end of the last century, has lost all artistic beauty, and that a saint represented in this modern chasuble would be an impossible subject for a painter or sculptor." This may possibly be true. But, granting that it is so, is the artist's point of view the matter of primary importance in a question of sacred rites? The Church determines the vestments to be worn by her ministers from the point of view of their suitability to the functions for which they are used, rather than with an eye to appearance and effect. She has allowed them to undergo certain modifications, but she may

be safely trusted to take care that they shall not become unsuitable to the purposes for which they are intended.

If this artistic censure is directed against "modern vestments" of the most recent French type, we have not a word of defence to offer; but if it includes the genuine Roman pattern, we must beg leave to enter a protest. In proof, the artistic treatment of which the Roman chasuble is capable, one may safely appeal to the many masterpieces to be seen in the Eternal City alone; for example, the statue of St. Ignatius Loyola at the Jesu, the painting of St. Philip Neri, by Guido Reni, or of St. Andrew Avellino, by Lanfranco. But this is a matter of taste, about which it is useless to dispute.

To what is called the "irenical argument," in favour of Gothic vestments, unquestionably great weight should be given, if it could be sustained. "The reunion of the schismatical churches," writes the Bishop of Münster, "with the centre of religious unity, and the return of heretical sects to a knowledge of Catholic truth, is keenly interesting the minds of all enlightened men, and in all Christian countries pious societies are being formed to hasten by prayer the day of this return."

The use of Gothic vestments, it is contended, would go far to bring about this reunion in England, in Germany, in Sweden, and in Norway, and with the schismatics of Greece and Russia, whose chief grievance is the Church's alleged departure from ancient usages and introduction of novelties.

"Anglicans, for instance," the bishop continues, "see in their once Catholic cathedrals pictures and statues representing bishops and priests vested in the ancient ample chasuble. If they saw our bishops and priests at the present day celebrating in vestments of the same kind, they would readily conclude that they are the true successors of the bishops and priests of past ages, and belong to the same Church. But, on the contrary, if they see them celebrating the holy sacrifice in the modern chasuble, so different from the ancient one, they will be more disposed to believe that they belong to that modern Catholic Church of which heretics so often speak in order to mislead the unwary." But surely, Mgr. Corazza

argues, the cause is altogether inadequate to the effect attributed to it. Is it to be supposed that what learned writers, saintly preachers, sovereign pontiffs, and œcumenical councils have laboured in vain to effect, is to be at once brought about by the magic of the Gothic vestment? Learned Protestants have done their best to persuade the unlearned that a new Catholicism was introduced by the Council of Trent, but we have never heard them allege the altered form of our vestments as a proof of this. Many heretics have at various times made their submission to the Church, and some few Catholics have fallen away. Has it ever occurred to anyone to suppose that these changes of faith and of allegiance have been brought about by the shape of our vestments?

But assuming that heretics and schismatics regard this matter of vestments as one of great importance, and that they demand the resumption of the mediæval chasuble as a *sine qua non* condition of their submission to the Church; it does not follow that the Church would act wisely in yielding the point. Experience goes to show that such demands commonly cloak some much more deep-seated cause of disaffection, and that the yielding of them is productive of greater mischief. In the first ages the faithful receive Communion under both kinds. In course of time, for grave and just reasons, the practice of administering it under one kind came into use, and was everywhere adopted. At the beginning of the fifteenth century John Huss and Jerome of Prague branded this practice as contrary to the institution of Christ, and demanded the chalice as a right for the laity and non-celebrating clergy. The Council of Constance enacted that Communion under the form of bread alone, hitherto a custom, was henceforth to be the law; and it condemned all who attacked this practice. Yet even after this formal decision the Church was ready to yield the point for the sake of peace.

“The Church has ever intended [says Benedict XIV.] (by her prohibition of Communion under both kinds) to safeguard the most precious blood of Jesus Christ from all danger of irreverence. Concessions and dispensations, which have been granted with the hope of recalling estranged nations to Catholic unity, have either remained

inoperative, or have not produced the desired effect. For unhappily it has always become apparent that these nations have alleged the denial of the chalice to cover the true cause of their schism, or have demanded it because they did not believe that Christ was truly and entirely present under either kind, or that Communion under the form of bread alone was sufficient for salvation. . . . Many at the time of the Council of Trent were persuaded that those who were separated from the Roman Church would return to unity if the use of the chalice were granted to them."

Accordingly, after the Council, with a hope of this reunion, Pius IV. made this concession, at the instance of several influential ecclesiastics. What was the result? Benedict XIV. tells us:—

"It was constantly rumoured that, in consequence of this concession, two-thirds of the Lutherans had returned to the Church from which they had gone astray; but as in course of time this was seen to be false, and the Roman Pontiffs were made aware of daily occurring scandals, the indult of Pius IV. was revoked, first by St. Pius V. and then by Gregory XIV."

The demand for the liturgy in the vernacular is another case in point. The Church's law, forbidding the services to be read in the vulgar tongue, was declared to be "destructive of the unity of the Church and of the piety of the faithful;" and its abrogation was demanded in the interest of peace and union. The Council of Trent was not deceived by this pretext. It declared "that it has not seemed expedient to the Fathers that the Mass should be everywhere celebrated in the vulgar tongue." Mgr. Corazza ends his dissertation with the following recommendation:—

"That the Sacred Congregation of Rites, by an encyclical letter, addressed to all Apostolic Nuncios, and other representatives of the Holy See, should admonish Bishops to entirely abolish, in whatever way seems to them expedient, the new and recently introduced chasubles referred to in the letters of the Most Reverend Bishop of Münster, of June 10th, 1859; and to seriously endeavour to conform to the Roman Church, the mother and mistress of all Churches; and that each of them shall take steps that neither these [Gothic vestments] nor any other shape shall be introduced under any pretext or colour whatsoever, into the diocese committed to his care. And that the aforesaid Apostolic Nuncios and representatives shall sedulously attend to the carrying out of this Decree, and shall report upon it."

The learned prelate's arguments will be variously appreciated by different readers; but that the Sacred Congregation of Rites considered them to be of weight, may be inferred from the fact that it issued a circular substantially embodying his recommendations.

J. CONNELLY.

DOCUMENTS.

LETTER OF SYMPATHY FROM THE ARCHBISHOPS AND BISHOPS OF IRELAND TO HIS HOLINESS, POPE LEO XIII.

BEATISSIME PATER.

Nos, Archiepiscopi et Episcopi Hiberniae, in comitiis generalibus coadunati, ad sacros Beatitudinis Tuae pedes provoluti, intimos doloris nostri sensus pandimus, ob nefandas et huc usque inauditas contumelias, quibus Ipsum Christum Dominum Teque qui vices ejus in terris geris, ultimis hisce temporibus, homines sceleratissimi affecerunt. Namque sub ipsis oculis Tuis viri inimici hominem apostatam, vel ipsam Religionem Christianam abrenunciantem, omni boni specie destitutum, honoribus summis cumularunt. Quinimo, in ipsa sacra Urbe Roma inimicum teterrimum generis humani cultu sacrilego persecuti sunt. Certe cor tuum paternum, Beatissime Pater, angoribus impletur ob filiorum pervicaciam, cum Propheta dicens: "Filiis enutriti et exaltavi, ipsi autem spreverunt me." Nos vero, pro genio nostrae gentis Hibernicae, zelo zelantes pro domo Dei et Beatitudinis Tuae honore, una voce conclamamus: "Exurgat Deus, et dissipentur inimici ejus, et fugiant qui oderunt eum a facie ejus: sicut deficit fumus deficiant; sicut fluit cera a facie ignis."

Ceterum nobis, Beatissime Pater, liceat, vel nefanda ista contumelia Tibi et Religioni Christianae irrogata, argumentum sumere ad magis magisque evincendam necessitatem sartum tectum conservandi Principatum civilem Beatitudinis Tuae, et S. Sedis Apostolicae. "Nunc, reges, intelligite, erudimini qui judicatis terram." Namque si in Urbe Roma, quae duorum principum Apostolorum glorioso sanguine est consecrata, quaeque per universum mundum honoratur pro sui veneratione et sanctitate, haec sunt patrata scelera, quanto magis principes saeculares timere debent.

Cum autem Beatitudo Tua has contumelias, imo blasphemias nullo modo impedire sive coercere potuerit, licet sub oculis Tuis patratas, manifestissimum est Principatum Tuum civilem necessarium esse ad plenum et liberum Apostolici officii exercitium, et ad impiorum hominum pervicaciam coercendam.

Ad sacras pedes Beatitudinis Tuae provoluti, benedictionem Apostolicam pro nobismetipsis gregibusque curae nostrae commissis humillime efflagitamus.

Datum apud Collegium S. Crucis, Dublin.

Die 16 Octobris, 1889.

DECREE RAISING THE FEAST OF THE SACRED HEART TO A DOUBLE OF THE FIRST CLASS.

DECRETUM QUO FESTUM SS^{MI} CORDIS JESU AD RITUM DUPLICIS PRIMAE CLASSIS ELEVATUR.

URBIS ET ORBIS.

Altero nunc elabente saeculo, ex quo Redemptoris nostri praecipua caritatis beneficia, sub Ipsius Sacratissimi Cordis Symbolo, cultu peculiari, mirifica in dies adaucto, a Fidelibus recoli coepit sunt; enixas iteratasque preces Sanctissimo Domino Nostro Leoni Papae XIII. quamplurimi sacrorum Antistites, cleri etiam ac populi vota depromentes, undique porrexerunt, ut festum SS^{MI} Cordis Jesu a fe. re. Pio Papa IX. sub ritu duplici majori universae Ecclesiae praescriptum [Decr. S. R. C. 23 Augusti 1856, *Ex quo*], deinceps ad ritum duplicis primae classis, citra obligationem festivi praecepti, elevare dignaretur.

Porro Beatissimus Pater, cui nihil potius est quam ut Fideles crescant in gratia et cognitione Domini Nostri Jesu Christi Ipsiusque sciant supereminentem scientiae caritatem, hujusmodi supplicia vota libentissime excepit: eo praecipue animum Suum intendens, ut gliscentibus impietatis conatibus, Fideles in hac saluberrima devotione perfugium et munimen inveniant, et vehementiori erga amantissimum Redemptorem amore inflammati digna Ei laudis et placationis obsequia persolvant, simulque pro Fidei incremento et Christiani populi pace atque incolumitate divinas miserationes ferventius implorent. Hisce permotus Beatissimus ipse Pater, Sacrorum Rituum Congregationis audito consilio, de speciali gratia et privilegio, decernendum censuit:

Nulla facta immutatione relate ad eos, qui amplioribus ex Apostolicae Sedis indulto gaudent privilegiis, Festum Sacratissimi Cordis Jesu ritu duplicis primae classis sine Octava in universa Ecclesia

modo celebretur; absque praecepto audiendi Sacrum, et a servilibus operibus abstinendi.

Idem Festum feria VI. post Octavam Corporis Christi, tamquam in sede propria, recolatur; et nonnisi Solemnitatibus ritus duplicis primae classis universalis Ecclesiae, nempe Nativitatis S. Joannis Baptistae ac SS. Apostolorum Petri et Pauli, nec non Festis particularibus ejusdem ritus, cœu Dedicationis, ac titularis Ecclesiae, locique Patroni, quando haec sub duplici praecepto fiant, locum cedat: quibus in casibus, die immediate ea Festa insequenti, veluti in sede propria, reponatur.

In concurrentia Festi SSmi Cordis Jesu cum die octava Corporis Christi, Vesperae integræ fiant de eadem Octava, sine ulla Commemoratione, attenta indole peculiari utriusque Festi. Quoad concurrentiam vero cum duplicibus primae classis, ambæ Vesperae ordinentur ad tramitem rubricarum et decretorum Sacrae Rituum Congregationis.

Insuper ad Fidelium pietatem erga sacratissimum Cor Jesu impensius fovendam, Sanctissimus Dominus Noster libens ultro concessit, ut in cunctis ecclesiis et oratoriis, in quibus die festo, sive proprio sive translato, ipsius Sacri Cordis Jesu, coram Sanctissima Eucharistia persolventur divina Officia; clerus et populus qui hisce Officiis intererit, easdem lucretur Indulgentias quas Fidelibus, divinis Officiis per Octiduum Corporis Christi adsistentibus, Summi Pontifices elargiti sunt.

In iis vero ecclesiis et oratoriis, ubi feria VI., quae prima unoquoque in mense occurrit, peculiaria exercitia pietatis in honorem Divini Cordis, approbante loci Ordinario, mane peragentur; Beatissimus Pater indulset, ut hisce exercitiis addi valeat Missa votiva de Sacro Corde Jesu; dummodo in illam diem non incidat aliquod Festum Domini, aut Duplex primae classis, vel Feria, Vigilia, Octava ex privilegiatis; de cetero servatis rubricis.

Voluit demum Sanctitas Sua, ut super hoc Decreto expediantur Litterae Apostolicae in forma Brevis. Die 28 Junii, festo SSmi Cordis Jesu anno 1889.

CAROLUS Card. LAURENZI, S. R. C. Praefectus.

L. ✕ S.

CONGREGATION OF RITES.

AN ORATORY IN WHICH THE BLESSED SACRAMENT IS RESERVED
HAS A DORMITORY OVER IT.

SENONEN.

Superior Societatis Sacerdotum Oblatorum a Sacro Corde Jesu et

Sancto Edmundo nuncupatae atque in Senonensi Dioecesi existentis, Sacrae Ritus Congregationi duo sequentia Dubia resolvenda humilime proposuit, nimirum :

Dubium I. Super Oratorium praedictae Societatis, in quo Missae quotidie celebrantur atque asservatur SSmum Eucharistiae Sacramentum, adest locus ad ambulandum destinatus, camera tamen lapidea ac crassa ab Oratorio ipso separatus, cui loco superextructum est cubiculum pro habitatione Novitiorum. Quaeritur an talis locorum dispositio licite servari possit ?

Dubium II. In Cœmeterio Parœciæ Sacellum funebre ejusdem Societatis sic ordinatur : in crypta loculi mortuorum ita disponuntur, ut sursum in Sacello proprie dicto a crypta camera separato extet altare ubi aliquando Missa celebratur. Queritur an licitum sit in hoc altari sacrosanctum Missæ Sacrificium peragere, quamvis in linea recta sint cadavera in crypta, quæ est ab Oratorio prorsus separata ?

Sacra porro eadem Congregatio, audita relatione a subscripto Secretario facta, atque inspecto etiam locorum typo, utrique Dubio rescribendum censuit : Affirmative. Atque ita rescripsit.

Die 27 Julii 1878.

CONGREGATION OF THE HOLY OFFICE.

MATRIMONIAL DISPENSATIONS. POWER OF SUB-DELEGATING THE FACULTIES CONTAINED IN THE LETTER OF THE HOLY OFFICE, DATED 20TH OF FEBRUARY, 1888.

ILLME AC RME DOMINE,

Supremae huic Congregationi Sancti Officii propositum fuit dubium :

“ Utrum Ordinarii in casibus extremae necessitatis facultatem dispensandi super impedimentis publicis matrimonialibus in mortis periculo, literis Supremae Congregat. die 20 Febr. 1888 concessam parochis et universim confessariis approbatis modo generali subdelegare valeant, an non ? ”

Quo dubio mature perpenso, Eminentissimi Patres una mecum Generales Inquisitores, fer. IV., die 9 Januarii 1889, dixerunt : “ Supplicandum Sanctissimo ut decernere et declarare dignetur Ordinarios, quibus memorata facultas praeccitatis literis die 20 Februarii 1888 data fuit, posse illam subdelegare habitualiter parochis tantum, sed pro casibus, in quibus desit tempus ad ipsos Ordinarios recurrendi et periculum sit in mora.”

Eadem feria ac die, Sanctissimus D. N. D. Leo divina providentia PP. XIII., in solita audientia R. P. D. Adsectoris S. O. impertita, benigne annuere dignatus est juxta Eminentissimorum PP. suffragium Haec tibi dum nota facio, fausta cuncta ac felicia precor a Dno.
Datum Romae ex S. O. die 1 Martii 1889.

R. Card. MONACO.

LETTER OF THE CARDINAL VICAR, EARNESTLY REQUESTING
BISHOPS TO BEQUEATH TO THEIR SUCCESSORS THE RELIC OF
THE TRUE CROSS FOUND IN THEIR PECTORAL CROSS.

ILLME ET RME DOMINE,

Cum reliquae sanctissimae Crucis in dies rariores fiant ac merito timendum sit ne paullatim non facile suppetant quae ipsis Episcopis, veluti proprium suae dignitatis gestamen, rite tradantur; ex jussu sanctissimi D. N. Leonis XIII., Reverendissimis Episcopis enixe commendatum volumus, ut ss. ligni particulas quas thecis inclusas pectore prae se suspensas ferunt, Successoribus suis transmittendas curent, adeo ut, post ipsorum mortem [studio et opera Capituli Cathedralis, vel ejus qui, vacante Sede, Episcopi vices gesserit], ad hos perveniant legitimo haereditatis jure. Quo pacto, novis Episcopis nulla erit necessitas alias non sine difficultate aliunde quaerere, sed omnes tanquam sibi et officio suo addictas et destinatas in promptu paratas habebunt, ceteris qui sequentur suo tempore transmittendas.

Quod de Crucis dumtaxat reliquiis intelligendum est. Nam de thecis ex pretioso metallo in crucis formam affabre factis, statuent quod opportunius videbitur: quae cum demptae fuerint ss. ligni particulae, donari, legari quibus placebit ac per privatos haeredes distrahi, vendi, remota quavis indecorae aut profanae negotiationis specie, libere poterunt. Sunt enim pretio aestimabiles.

Non dubito, Illme Domine, quin huic aequissimo providentissimi Pontificis desiderio ea qua par est cura et diligentia sis obsequuturus.

Interim, omnia Tibi a Deo et a Virgine Matre fausta ex intimo corde adprecans, me tuis precibus praecipue commendo.

Amplitudinis Tuae.

Romae ex Aedibus Vicariatus, in Solemnis Annuntiationis Deiparae, die 25 Martii 1889.

Ulti Frater,
L. M. Card. VICARIUS.

INDULGENCED PRAYER FOR ECCLESIASTICS "IN SACRIS
ORDINIBUS CONSTITUTI."

BEATISSIME PATER,

Gaussens, sacerdos Dioceseos Burdigalensis, ad pedes S. V. humiliter provolutus exostulat, ut omnibus Ecclesiasticae militiae addictis et in sacris Ordinibus jam constitutis corde saltem contrito ac devote recitantibus subnexam Orationem aliquam Indulgentiam benigne concedere dignetur.

ORATIO.

"DOMINE Jesu Christe, sponse animae meae deliciae cordis mei, imo cor meum et anima mea, ante conspectum tuum genibus me provolvo, ac maximo animi adore te oro atque obtestor, ut mihi deservare fidem a me Tibi solemniter datam in receptione Subdiaconatus. Ideo, o dulcissime Jesu, abnegem omnem impietatem, sim semper alienus a carnalibus desideriis et terrenis concupiscentiis quae militant adversus animam, et castitatem, Te adjuvante, intemperate servem.

"O Sanctissima et Immaculata Maria virgo virginum et mater nostra amantissima, munda in dies cor meum et animam meam, impetra mihi timorem Domini et singularem mei diffidentiam.

"Sancte Joseph, custos virginitatis Mariae, custodi animam meam ab omni peccato.

"Omnes sanctae virgines, divinum Agnum quocumque sequentes, estote mei peccatoris semper sollicitae, ne cogitatione, verbo aut opere delinquam, et a castissimo corde Jesu unquam discedam. Amen."

SS. D. N. Leo Papa XIII., in audientia habita die 16 Martii 1889 ab infrascripto Secretario S. Congregationis Indulgentiis Sacrisque Reliquiis praepositae, omnibus, de quibus in precibus, corde saltem contrito ac devote recitantibus, propositam orationem, Indulgentiam centum dierum, defunctis quoque applicabilem, semel in die lucranda, benigne concessit. Praesenti in *perpetuum* valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae, ex Secretaria ejus S. C. die 16 Martii 1889.

C. Card. CHRISTOPORI, *Praefectus*.

✠ ALEXANDER, Episcopus Oensis, *Secretarius*.

NOTICES OF BOOKS.

MORES CATHOLICI, OR AGES OF FAITH. By Kenelm Digby.
Vol. II. New York: P. O'Shea, Publisher.

MR. O'SHEA has sent us the second volume of his New York edition of *Mores Catholici*, and both publisher and city may well be proud of it. We repeat what we said when reviewing the first volume of this work, that it is a most hopeful sign of times that have not in them much of spiritual hope, to see such a work in demand, and to see that demand so splendidly supplied. Seven hundred pages are here devoted to the blessed Thirst after Justice as it was found among mediæval Catholics. Alas! where shall we find that Thirst for Justice now? Not assuredly where this devout chronicler has found it, in the contempt of Catholics for earthly possessions, and in the earnest and practical recognition of their vanity. Not in their love for the eloquence of Catholic song, or for the glory of Catholic ritual; nor, alas, in the devout spirit and holy practice of the laity. Or if we find such evidences of the Thirst for Justice in these times of many thirsts, we find them in the hidden places of Christendom, in the inner life rather than in the outward bearing of nineteenth century Catholicity.

But we must not be pessimists. This glorious record of mediæval Justice might easily make us so, did we not remember that much injustice then enacted and even sanctioned by large communities of men has found no place within these pages: that the Catholic Church is holy now even as in the middle ages; and that perchance some Kenelm Digby living far down the stream of time, and writing centuries hence of these our days, may find even here much that is glorious to record, great justice prevailing even amid greater injustices, and outliving these because of the life eternal that is the sap of whatever is truly just. We can fancy how such a future scribe would paint in glowing language the figure of a nineteenth century cardinal, striving in his eighty-second year for justice towards the labouring poor, and with an energy outshining far the efforts of young spirits round him in the pursuit of wealth, or of pleasure, or of fame. How gloriously from those far-off pages—shall they ever be written?—seems to shine that white-haired man, as in the midst of stormful faces, and above the voices of desperation and revenge, he

tells the tale of Catholic sympathy, and shows the strength with which the Church of God can strike in the cause of Justice, even when the victims of oppression are not children of her own! Still nearer home, too, in the *Mores Catholici* of the nineteenth century, will this far-off historian find the Thirst for Justice such as no previous age could rival. Bishops, rising superior to the threats and allurements of the great, stand forth to defy, even at the peril of their mitres, if not of their mitred heads, the armed injustice that would filch from the poor man his earnings, and from the weak nation her rights. And written on that page, though lower down, would be the names of less illustrious, though not less ardent, thirsters after justice—Catholic priests of all degrees who sacrificed as though it were no sacrifice, the quiet of their lives to enter on the weary unrest of political struggles for justice towards their flocks. Nor would that page be fairly filled were no mention made thereon of Catholic laymen, staunch in their love of Holy Church, yet seeming even to choose to bear her passing frown rather than abandon the cause of justice on which they knew in God's good time, she would surely come to smile. True as it is that much evil might be recorded, and will surely be recorded, of our days and of our Catholics, it is not less true that much may also be written—and will, we trust, be written by some unborn Kenelm Digby—of those who now, God be praised for it, hunger and thirst after justice.

The Fifth Book, which this volume opens, treats of the various ways in which the Catholic Thirst for Justice was displayed in ages of faith—and first in the public offices and ceremonial of the Church. Priests and laymen loved the sanctuary in those days, loved the House of God as their own home, the refuge of the "sparrow" and the "turtle," of the man of action and the man of thought. They not only built up the sanctuary, but within its restful shadows they lingered lovingly, loth to leave it while the chant of the sacred hours, or the incense of the sacred rite ascended into the vaulted roof. We have never read a more touching or inspiring history of the offices, the ceremonies, the music of the Catholic Sanctuary, than in this book. It is as full of information as it is of beauty: of information accurate, authenticated by ample references and accumulated with a lavishness that fills us with amazement. When the index that is promised us by the publishers makes this mine of ecclesiastical lore available for easy reference, it will be found that not even the pages of the "Liturgical Year" give more varied or interesting details of the festivals and observances of the Catholic Church. The chapter on the

music of the middle ages is quite equal to the chapters on ceremonial, and increases one's wonder at the scope of the author's researches and at the soundness of his erudition. Another feature of this section, and indeed of all this great work, is the charm with which the Master teaches us. Snatches from old songs and sequences, the music of Homer and of Æschylus, of Virgil and of Donizo, of Dante and of Tasso, of Spenser and of Shakspeare, relieve the more austere voices of Greek and Latin sage, of Christian Father and Philosopher. None can call *Mores Catholici* heavy reading, save those whose ears are deaf to the music of poetry, or whose hearts are proof against the charms of eloquence. But there is yet another way in which Kenelm Digby has lightened the pages of his mediæval history. It is the way of Macaulay and Carlyle and John Richard Green, the way so well written of in the October number of the *New Review*. In that article Mr. T. P. O'Connor, in words deserving of insertion here, describes the method of the new historians :—"Macaulay devoted a considerable portion of his writings to destroying what was called 'the dignity of history.' He did not scorn any detail—however trifling apparently—which threw a light on the habits or character of the historical personages with whom he had to deal. It is for this reason that his portraits are life-like and immortal, and that we read his history of dead-and-gone personages with the same breathless attention as though they were beings of still living flesh and blood with whom we ourselves were acquainted." But it is of Green more than Macaulay that Kenelm Digby reminds us, and those who have felt the fascination of the "Short History of the English People," or of "The Making of England," will, we can promise them, be scarcely less charmed by the pleasant personal flavour of *Mores Catholici*, and the way in which the antique records of those far-off ages are quickened into life by a dash of Nineteenth Century subjectivity.

For the Sixth Book, the second of this volume, we have left ourselves no room to speak. Here the pure historian enters "the passage perilous" of the morals of the middle ages, in so far as they illustrated the mediæval Thirst for Justice. He passes on, as he says, with downward looks by matters dangerous to pause before, and what he touches he touches with delicacy and refinement. Woman's position in the Christian community he proves against the slanders of many tongues. She is on the pinnacle to which Christian reverence has raised her, and her shrine is guarded round with her prudence and her purity. Of a more modern woman of letters it was beautifully written : "To know her was a liberal education."

To the woman of Christian ages the author has applied words less terse, but not less honourable :—

“ All higher knowledge in her presence falls
Degraded ; wisdom in discourse with her
Loses discountenanced, and like folly shows.”

How touchingly beautiful is the page (402) where the character of his holy mother is lovingly described by Abbot Guibert de Nogent, who died some eight hundred years ago, but whose heart seems to live again as we read his glowing words of her for whom his reverence was equal to his love :—“ Happy ages when God gave men holy mothers,” exclaims Kenelm Digby. But then his heart smites him, and he adds : “ This was the mother of the middle ages ; on beholding which I feel a tear spring up by pious memory waked, though time steals even sorrows from the heart, doubtless because they were sweeter than any joy.”

But our review must end. To the reader, with our promise that he will be richly and beyond his expectation rewarded, we leave the pleasant task of studying the evidences of mediæval justice in the institutions both ecclesiastical and civil of the ages of faith. And, once more, we wish to express our sense of the obligation we all are under to the publishers of this glorious work, and the hope with which we look forward to the volume which will complete it, and to the index which we are promised with it, and which will double its present value by bringing its varied erudition within easy reach of those students who may have no time—alas ! how few now-a-days have time—to peruse in leisure this record of the ages of faith.

ARTHUR RYAN.

SONGS OF REMEMBRANCE. By Margaret Ryan [“ Alice Esmond ”]. Dublin : Gill and Son.

THIS is another of those interesting volumes of which the *Irish Monthly* is the fruitful mother, and of which the Editor of that pleasant magazine is so justly proud. To a great many Irish priests it will be sufficient recommendation of these “ Songs ” to say that they are in “ Remembrance ” of the author’s brother, the late Dr. Ryan, of Ballingarry. Those who knew him well feel an interest in anything connected with his name. His early friends are fast passing away ; but they have told of his genius, his retiring disposition, his gentleness ; so that we, of a younger generation, who knew not his face, can almost count him among our best friends, and find in these songs the expression of a sorrow that is personal to ourselves.

Even though a book like this deserved severe criticism, it would be impossible to deal with it severely. From the song of the "Bereaven," with which the volume opens, through all the various poems, there is a tone, or at least an undertone, of sorrow, too genuine and even sacred not to melt the critic's heart. Was it previous loss or the shadow of the coming bereavement that call forth this undertone in the poems that were written before Dr. Ryan's death? For Miss Ryan had presentiments of what was coming, and gave expression to them in a touching sonnet, entitled "My Prayer." Indeed her sonnets are all very good, conveying in choicest words thoughts which we all feel deeply in our own way, and which she felt so that she should sing. As the two following refer to Dr. Ryan, they will be of interest to those who have known or heard of him:—

"He made no flowery pathway for his feet,
 He tarried not in any pleasant place;
 Yet was he happy with a native grace,
 God and long self-control made strangely sweet.
 A frightened lamb or little child would greet
 His steps, instinctive trusting to his face,
 And thinking out your thoughts, you could not trace
 Where love for him would highest reverence meet.
 Of all you loved, you'd love him far the best,
 And grieve the most for loss of his esteem—
 The rare unconscious greatness of his mind
 So won all hearts, all hearts in God to bind;
 Broad, common-size was his, to weigh and test
 The gold from clay, the duty from the dream.

In that fine soul no room for little things
 Was found—envy, or vain display, or pride;
 The splendour of his gifts he strove to hide,
 Smiling at fame and the frail crown it brings.
 He had that gentleness in strength which flings
 Round manhood such rare charm. As ebb'd the tide
 Of his rich life, I knelt his bed beside,
 (The room that night had stir of angels' wings).
 "'Tis sweet to die as live," he softly said,
 So sweet, though few were ever loved like him,
 So sweet, though few could ever love as true,
 So sweet, as all earth's sights were waning dim,
 And Heaven had burst on his enraptured view:
 Ah! Death indeed grows sweet since he is dead."

As might be expected, the sorrows of others enlist the keen sympathies of our poetess, and the lines in which she expresses these feelings are particularly beautiful. Most sorrows are begotten of partings; and partings come from sin, sickness, and want. Exile is one of the most grievous of all, and so, like her countryman, Charles Kickham, she touches on this theme in several poems, each of

which is very pathetic. So, too, is "A Presentiment," in blank verse of sweetest rhythm. So, also, are the passages, and they are many, that express her sympathies for the poor. Of a former friend she soliloquizes :—

"You broke your promise, yet the thought is sweet,
You loved me well enough to make it then."

Her religious poems are simple, yet full of truth and warmth. As this notice is to appear at the beginning of November, many readers will thank me for quoting the following :—

CRY OF THE SOULS.

In the morning,
When the pure air comes unbreathed, and the fresh fields lie untrod,
When the lark's song rises upward, and the wet flowers deck the sod ;
In the time of earnest praying, in the hushed and holy morn,
Hear those voices softly pleading, hear those low words interceding,
From the green graves lonesome lying,
Evermore in sad tones crying :

"Have pity! you at least, have pity, you my friends."

In the noontide,
When the hot earth almost slumbers and the tree-tops scarcely stir,
When the bee sleeps on the lily, and the hare pants by the fir ;
When the stream-breeze softly cools you, and the grateful shade invites ;
While the hot skies far are glowing, think of pain no respite knowing,
And those prisoned fires appalling,
And those piteous wails still calling,

"Have pity! you at least, have pity, you my friends."

In the evening,
When the long day's cares are ended, and the home-group soon shall meet,
When the silent twilight deepens, and comes rest for wearied feet ;
In the time of sad remembrance give a prayer to old friends gone,
Some regret, some feelings tender, to past days and scenes surrender ;
Let your heart with mournful greeting
Hear the sad refrain repeating,

"Have pity! you at least, have pity, you my friends."

In the night-time,
When the stars are set in ether, and the white moon in a cloud ;
When the children's hands are folded, and the golden heads are bowed ;
Tell them of that fearful burning, of those souls in torture dire :
Let their sinless hearts adoring reach Christ's throne in sweet imploring
By those faces lost for ever,
By those smiles to greet thee never,
By the memories of past days,
And the kindness of old ways ;
By the love in life you bore them,
And the tears in death shed o'er them,
By their words and looks in dying,
Oh! hear these plaintive voices crying,

"Have pity! you at least, have pity, you my friends."

W. McDONALD.

MANUAL OF THE CONFRATERNITY OF THE MOST HOLY CROSS AND PASSION OF OUR LORD JESUS CHRIST. By the Author of the Seven Dolours of the Blessed Virgin Mary. Dublin: James Duffy & Co., Limited, 14 & 15, Wellington-quay.

DEVOTION to the Passion of Jesus Christ is good and useful for all persons, for all conditions of men. It has power to tear away sinners from a wicked life; it imparts vigour, and offers a most perfect example to those who are making progress in virtue, while for the more advanced it supplies the strongest incentive to love. To co-operate in promoting a devotion of this kind is assuredly a most laudable object, and heartily do we congratulate the author of the "Seven Dolours" on the manual he now presents to the Catholic world. Though intended, as its name implies, for those who are members of the Confraternity of the Passion, it will prove useful to all; the meditations which it proposes, the explanations it sets forth, are not merely calculated to excite pious affections, but will be found highly instructive from a doctrinal point of view; they will have the effect of drawing the devout reader into closer union with Christ crucified; they will teach him to recognize in His Sacred Passion and Death the power and wisdom of God, and to realize with what sincerity the Apostle of the Gentiles might boast that he knew only Christ and Him crucified.

LEABHAR SGEULAIGHEACHTA. Collected and Edited by Douglas Hyde, LL.D. Dublin: Gill & Son.

By the publication of his *Leabhar Sgeulaigheachta*, Mr. Hyde has made a notable addition to that list of works printed in the Irish language, which, as the desultory fruit of almost individual effort, issued from the press at uncertain intervals during the past century. Undismayed by the lukewarm reception accorded his predecessors by a public culpably blind to the fact that the possession of their native tongue conduces most powerfully to the maintenance of their national integrity, he comes forward to assert once more that the Irish language is still worthy of our attention, and adduces as proof this little book of folk-lore, written in a simple narrative style, that cannot fail to be intelligible to the youngest student. The whole of the tales comprised in this volume are hitherto unpublished gems reported from the living voice of contemporary *Shanachies*, and savour to the full of that rich Celtic fancy of which they are the immediate

offspring. An exception must be made, however, in the case of the story of Goillis of the Black Feet, and we cannot help deploring with the editor that the peculiar exigencies of the scene in the brigand's cave, demanded an appeal to a source so foreign to the genius of Irish story-telling as the works of the modern American writer, E. A. Poe.

A few misprints, under present circumstances, must be pardoned; but these linguistic defects occasionally met with, particularly such evidences of internal decay as the almost exclusive use of the analytic form of the verb, are merely the inevitable concomitants of a neglected tongue in process of dissolution, and by no means call for emendation at the hands of one who undertook solely to transcribe those stories as now spoken. Readers of Mr. Hyde's book will recognise how faithfully and creditably he has acquitted himself of his task within the limits embraced by his labours; the pity is, that some of our competent scholars do not perform a like service for the southern counties before the gathering glory of nineteenth centuryism shall have completely dispelled the last mists of Gaelic thought and feeling, that still linger in the mountain fastnesses of Kerry, Tipperary, and Waterford.

Even if Mr. Hyde's name were not in itself a sufficient warranty for the excellence of his book, the want would be more than supplied by the weight of authority carried by the names he couples with his own in his short, plain-speaking preface. In acknowledging his obligations to such disinterested workers as the Rev. F. Cleaver and Mr. John Fleming, he proclaims to lovers of Irish, that they are under a further indebtedness to those men, whose earnest solicitude for the dissemination of a knowledge of the old tongue has so often prompted them to spare neither brain nor purse in its behalf.

THE CREDENTIALS OF THE CATHOLIC CHURCH. By Rev. J. B. Bagshawe. Paternoster-row: Washbourne. 1s. nett.

THIS book is unquestionably a useful contribution to the vast mass of literature that the religious controversies of the day have evoked. It is solid in argument, lucid in style, orderly in treatment, and dispassionate in tone.

The author tells us in the preface that he calls his book the *Credentials of the Catholic Church*, because "it treats of the grounds, and proofs, and tokens, which the Church exhibits to the world to establish her claim to be considered an ambassador from God." In his treatment of this fundamental question Father Bagshawe displays solid learning and sound judgment. We fear, however, that his work

would prove somewhat formidable and heavy for the generality of the readers of the present day. In his efforts to be logical, calm, and unrheterical, the author has, perhaps, rendered his book a little *over-weighted*, if we may use the term. *Sunt delicta tamen, quibus ignovisse velimus*. The book has a great many merits and few faults, and may be confidently recommended as a closely-reasoned and practical exposition of the grounds of the claim of the Catholic Church to be considered a living teacher whose voice all men are bound, by divine law, to obey.

T. A. M.

DUSCOMBE HALL; OR, BASIL'S LITTLE BROTHERS. Dublin :
M. H. Gill & Son. 1s. 6d.

ALMOST the only fault we have to find with *Duscombe Hall; or Basil's Little Brothers*, is that it is too short. It is a charming little story, and without being aggressively pious, is full of religious lessons. Such a book could not fail to interest and to benefit boys, and even grown-up young men—"big brothers" especially—might read it with great pleasure and profit. The authoress evidently knows boys' ways, and boys' likings and dislikings very well, and she has succeeded in making little "Eddie" and "Reggie" thoroughly life-like.

The book is brought out with excellent taste by the publishers, Messrs. M. H. Gill & Son.

T. A. M.

A THOUGHT FROM THE BENEDICTINE SAINTS, FOR EVERY DAY IN THE YEAR. Translated from the French. By Helen O'Donnell. Benziger Brothers, New York, Cincinnati, and Chicago.

EUCCHARISTIC GEMS. A Thought about the Blessed Sacrament, for Every Day in the Year. By L. C. Coelenbier, O.S.F. Same Publishers.

No one can find fault with the manner in which these little books have been brought out by their eminent publishers. With their frontispieces, artistic borders, superb paper, and beautiful type, they are veritable *editions de luxe*. About their contents, however, there will not, we believe, be the same unanimity of opinion. For our own part, we have never been able to see the utility of such publications. Many of the *Thoughts* are, and we suppose must necessarily be, commonplace, but even the best *Thoughts*, detached from their context and put together without order, as these are, can hardly ever produce much effect. Such at least is our own experience.

THE IRISH ECCLESIASTICAL RECORD.

DECEMBER, 1839.

KILLALOE'S PATRON AND TITULAR SAINTS.

WHOEVER passes in review the names of Irish sees shall not fail being struck by their strangeness. A few of them are connected with some memorials of an unmentioned saint or with some pagan celebrity; but most of them are derived either from the character of the soil or some physical accessory. Some sees take their names either from a height, a plain, a ridge, a slope, a rock, a ford, or a river; while others owe their origin either to a hut, a cave, an earthen fort, a church, a wood, or to some of the *flora* of the country. This is all the stranger, as, on the one hand, many sees in other countries have been called after the names of their saintly founders, and as, on the other hand, the Irish language, more than any European one has Christianized the pagan nomenclature, among other objects, of the days of the week. Out of upwards of fifty independent Irish sees mentioned in some Roman provincials of the twelfth century, only twenty-six exist at present; and, from amongst these sees only one derives its name from its saintly founder, and that is Killaloe.

The limits of Killaloe, as sketched at the Synod of Rathbresail in the first quarter of the twelfth century, stretched from Slieve Dala, in Ossory, to Slieve Oighid-an-rig—Cratloe Mountains—and from Cuchulin's Leap—Loop Head—to Glenkeen, near Borrisokane. These broad and deep landmarks of nature are still unchanged; substantially unchanged

in extent, and entirely in name, is the diocese which these landmarks defined; and a cursory glance at its nomenclature and founders may prove interesting to the general reader.

Killaloe is not quite an Irish or English word. It owes its origin to a saint Lughaidh or Lughad, pronounced as Luah. Killaloe, though written in early English Killalo, is intended to express the Irish pronunciation. The Latin "Lives" of our saint give the several forms of Luo-cus, Lua-nus, and Lugi-dus. This diversity arises from the fact that some viewed the Irish word Lughadh literally, while others viewed it phonetically. The diocese is described in Roman provincials as Laonensis, rather than Luanensis; but this happened, I suspect, from a corruption of the two first vowels in the hands of copyists. It may not be amiss to state that St. Lua appears in the compound form, Molua, "my Lua," and even in the doubly compounded form of Moluoc, "my tender Lua." Such prefixes and suffixes to the names of Irish saints were common; and hence out of saints Kee, Senan, Colman, and Aed, we have had formed Mochaoi, Moshenog, Mocholmog, and Moedog.

It is not unworthy of notice that the usual and most ancient form for Killaloe in Irish MSS. is *Cill-da-lua*. Harris, Ware, and Lanigan take for granted that this means the "Church of Lua;" but as the word *da* can mean "two," it is possible the phrase means "Church of the two Luas." The supposition of two Luas is not wild when we consider there were twenty-seven Luas, and some of them were contemporaneous. But, on the other hand, it may be said that the form *da Lua* appears in no manuscript earlier than the tenth century, and that between this time and the days of St. Lua, the name may have undergone a change agreeably to the possible notions of the transcriber as to the dual origin of the word; so that what may have been originally *do Lua*, "thy Lua," became, in process of transcription, *da Lua* "two Luas."

But however strong may be the intrinsic reasons for tracing Killaloe to a dual origin, there is still stronger authority for tracing it to a single St. Lua. The learned O'Donovan, treating of Dachelloc, under the year 1412 of his *Annals of*

the *Four Masters*, states that *mo*, "my," and *do*, "thy," were generally prefixed to the names of Irish saints. Very true, indeed; but, while we are led by this statement to infer that *da* is intended for *do*, "thy" the original, gives, as in the instances of Dabeoc and Dalua, not Dochelloc but Dachelloc. The general statement made by O'Donovan, if well-founded, would favour the opinion of a single St. Lua being the founder of Killaloe, and this opinion is confirmed by the express authority of St. Flannan's biographer. The writer, without deciding whether or not Dalua was the original reading, states that Killaloe was so called from an individual Lua, commonly called Molua.¹ In our inquiry about St. Lua, and the age in which he lived, we naturally look for light to Lanigan; but, unfortunately, he is neither clear nor satisfactory, for he states that the "whole subject is so obscure that I cannot form any decisive opinion on it." But while, in the face of the bewildering difficulties that beset him, he dared not positively insist on his views as to the founder of Killaloe, he ventured to assert that it owed its origin to a St. Molua, at the beginning of the seventh century, and that St. Flannan was its first bishop, at the beginning of the eighth century.²

Lanigan and those who follow him, assert that a century elapsed between the founder and its patron, St. Flannan. The learned Sir James Ware (*Antiq.*, p. 144) merely says Killaloe was founded by an abbot at the end of the sixth century, who was succeeded by his disciple, St. Flann. For this statement Dr. Lanigan desiderates some authority, which I hasten to supply from a life of St. Flannan. The "Life" was written by one well acquainted with the history and traditions of Killaloe, and one to whom St. Flannan was patron.³ The biographer describes St. Flannan as having served a saintly apprenticeship to the renowned St. Blathmac;⁴

¹ "A.A. SS. *Hiberniac*, ex codice Salman. Edita Carolo de Smedt et Josepo de Backer, S.J. Col. 650."

² Killaloe may have come from *Cill-ath-Lua* church of the ford of Lua, and such it has been called by Irish-speaking people.

³ *Ibid.* Col. 644.

⁴ St. Flannan was first disciple to Fedlimid, abbot or *rex* (Col. 761). This meaning of *rex* bears out the views advanced in the *L. E. Record* (Oct. 1887), Vol. VII., p. 886, as to the character of St. Patrick's consecrator.

subsequently as having, with the permission of Blathmac, returned to his parental city, Killaloe, and as having there subjected himself to the rule of the most holy Molua, from whom the city took its name. The writer proceeds to state that St. Molua was held in the highest esteem by the principal prelates in Ireland; but particularly those in the Orcades and in foreign islands (Gallorum). St. Flann was obedient to the austere rule of Molua; for he discharged the most menial offices, he worked at the mill, winnowed the corn, and baked the bread of the community. The most painful tasks were assigned to Brother Flann, who discharged them cheerfully in the presence of his royal parents and acquaintances. And passing by the several miracles attributed to St. Flann by the biographer, we come to the resignation of Molua. He called together the prelates of the surrounding churches, and told them that, in obedience to a heavenly intimation, he resigned the abbotship to St. Flannan, as the fittest to succeed him. Molua, in taking this step, added that he was anxious to visit and regulate other houses in England as well as Ireland, and to take a last farewell of the brethren before his death. After the departure of Molua, it was agreed on, with the consent of St. Flannan, his father, King Theodoric, of the priests and people of the country, that the church should be called from Molua or Lua.

In order to fix the age of St. Flannan we turn to the *Neamsenchus*, which informs us that he was sixth in descent from Carthann Finn, King of Thomond, who was converted by St. Patrick. By allowing thirty-three years to each generation, our saint would belong to the middle of the seventh century. So, too, following the pedigree established by the family papers of the O'Briens, we find that Mahon, brother to St. Flannan, flourished about the seventh century. This would harmonize with a statement in reference to Theodoric, that he began to reign in the year 625; and, as he resigned the sovereignty some years after the consecration of St. Flannan, the consecration must have taken place about the year 640. His biographer tells us that St. Flannan was consecrated by Pope John. Pope John IV. reigned

in 640-42. Now, he must have been the consecrator of our saint, as Pope John III. was too early, and John V. too late, for his consecration.

Lismore was founded about the year 631 by the famous Carthach, or Mochudda, and there King Theodoric assumed the monk's cowl, after he saw his son, St. Flannan, consecrated bishop; therefore, we may assume that he was not consecrated by Pope John III., who reigned 560-574. Secondly, we may presume that had such a royal saint as Flannan lived in the sixth century, he would have been mentioned in the Stowe Missal, which comes down, in its commemorations, to the year 623. Thirdly, it is stated in the oldest authorities that St. Flannan succeeded St. Lua, who lived to the end of the sixth century, and could not accordingly have been consecrated by Pope John III.

Nor can the consecration of St. Flannan be well placed so late as the time of John V., much less of John VI., as stated by Lanigan and others. None of his relatives, not even his father, was more opposed to St. Flannan's journey to Rome than Breccan. Now, if this Breccan were, as is probable, uncle to Aod Coem, as represented by the *Neamsenchus*, he could not have lived till the time of John V. Breccan consented to our saint's journey to Rome on condition that on his return he would call first on himself. St. Breccan, patron of Arran and the mainland of Clare opposite to it, where he gives a name to a parish and the barony of Ibrickan, flourished at the beginning of the seventh century. The biographer states that Breccan was old and decrepit, and that he walked to the shore whence St. Flannan set sail for Rome. If St. Breccan be the same as he mentioned in the *Neamsenchus*, he must have been 100 years old in 640, and consequently cannot well be supposed alive in the time of John V., who began to reign in 684. Secondly, we know that St. Flannan, before being a disciple of Molua, was a disciple of St. Blathmac. The *Lives* state that Blathmac was held in veneration for his virtues and miracles, so that the children of the nobility were sent to him from afar (*de longinquo*) for a sound religious education. Now this circumstance, coupled with the fact

that the Irish annals give no Blathmac corresponding in character and age with the described tutor of St. Flannan, tends to the belief that the tutor Blathmac was brother-in-law to King Aidan, whom St. Columba crowned, and maternal uncle and first tutor to the famous St. Laserian, Bishop of Leighlin.¹ Now as St. Flannan and Laserian had the same teacher we may regard them as contemporaries; and as Bishop Laserian died in 639 we could not reasonably place the consecration of St. Flannan so late as the reign of Pope John V. in 684. Furthermore, the Life of St. Alban informs us that he was on terms of intimacy with St. Flannan and Fintan Munnu; and, as the latter died in the year 635, we could not place St. Flannan's consecration so late as the year 684. Fourthly, in the Life of St. Mochallan, King Guaire is spoken of in connection with an incident in the life of Theodoric, which occurred before the year 662, and after the consecration of St. Flannan. Fifthly, King Theodoric is stated to have begun to reign in 625; to have joined the monks of Lismore after the son's consecration, and done more in a short time in clearing away the rocky forest there than a multitude of the brethern. Nay, more; after spending some time as monk in Lismore, he was directed by the abbot to leave, in order to assert the rights of his surviving son against encroaching rivals; and having established him on the throne, he resolved to return to his monastery, and with the pilgrim's staff in hand, bounding (*transiliens*) across the bridge of Killaloe, he began to scale the overhanging mountain. These feats of youthful vigour and activity on the part of a man who began to reign in the year 625, could never be referred to a period subsequent to the year 685. If then the Pope who consecrated St. Flannan

¹ Dr. Lanigan (*Eccles. History*, vol. ii., p. 403) wildly conjectures that St. Murin, the second tutor, after Blathmac, to Laserian, was Murgenius of Glean Ussen. The *Acta SS.* already cited (col. 792) state that Laserian, after returning from Scotland, was given up to St. Munnu for education. The name is given, as in Ware's *Antiquities* (p. 138) sometimes as Munu. But this name, clearly given in the *Acta*, is stated by Ware mistakenly to be Murin, on which Lanigan builds his wild conjecture. By a like process, we saw in the May number of the *I. E. RECORD*, Vol. X., p. 385, the *Burrii* of St. Patrick's birth place (*Bona Venta Burrii*) was transformed into Burni, as Munu was changed to Murin.

was neither John III. nor John V., it is fair to presume that he was John IV. (640-642.)

But Dr. Lanigan and others insist on a later consecration of St. Flannan from the fact that his father received the monastic habit from Bishop Colman of Lismore, who was said to be bishop from the year 698 to 702. For the purpose of our argument it is well to bear in mind that St. Carthach settled with some 847 brethren in Lismore in 631. Great as was the renown acquired for Rathin under the famous rule of St. Carthach, it was eclipsed by the establishment of Lismore. The scenes amid which King Theodoric worked at Lismore harmonize more with its foundation than with its further development. For the Life of St. Flannan states that the spot chosen by St. Colman for his establishment lay on the banks of a river. It was necessary to open a passage for man and beast through a narrow valley, surrounded on the south by gross dense woods, and on the north by precipitous mountains and projecting cliffs. We are told that Theodoric, by dint of labour, now plying the crow-bar, and again the wedge and sledge, opened up a passage through the narrow defile. Does not this description suit rather the year 642 than 702? For how could we suppose that the brethren, who, numbering 847, came to work in the year 631, and who were recruited by fresh hands day after day,¹ who threw all their energies into the labour of love, had not been able to open up a passage till the year 702? Lismore, to which King Theodoric retired, is said to have been chosen by St. Colman. Does not this imply that he was amongst its first founders? Now, the Life of St. Carthach or Mochudda informs us that a St. Colman was one of the most remarkable companions of the saint. When St. Carthach came to take possession of Lismore he was stopped by the great river, Avonmore, much swollen by the tidal waters of the neighbouring sea. No boat was at hand; the saint and his religious stood for a moment perplexed; he singled out two from amongst his companions, and knelt with them in

¹ "Catervatim multitudo—totis nisibus in sudore." Op. cit. col. 658-788-9.

prayer. During the prayer the waters of the swollen river parted to its very bottom, and afforded a dry passage to the religious brethren. Molua and Colman were the instruments chosen for working the miracle. Now this Colman could have succeeded St. Cathach in the year 637, and could be the Colman of Lismore, from whom, it is alleged, King Theodoric received the religious habit. We should rather suppose the probability of error as to the name of Carthach or the alleged episcopacy of a late Colman, if we had not a first Colman to fall back on, than the possibility of mistake either as to the life-like sketch given of Lismore, or to the circumstantial allusions to King Guaire, St. Fintan Munu, Lasarian, Blathmac, and to Breccan.

Who was the St. Lua to whom St. Flannan succeeded in Killaloe? Of the many Luas who flourished in the sixth and seventh centuries very little is known save of one who, owing to the splendour of his miracles, threw the others into the shade. He was Molua of Clonfert Mulloc, in the Queen's County. He was born before the middle of the sixth century, and died between the years 604 and 609. The learned Lanigan probably attributes the foundation of Killaloe to this saint, either because he lived there for some time, or had a church there dedicated to him. But it is very questionable whether, in those days when saints were so numerous, the mere dedication of a church would have been sufficient for becoming a titular of a diocese; on the other hand there is strong presumption against the presence of Molua of Kyle in Killaloe at any time. For, while his biographers minutely detail his religious settlements in Dromsneachta, Rosbilech, and in Kyle, they are silent as to Killaloe.

But while Dr. Lanigan deems it probable (*Eccles. Hist.*, vol. ii, p. 206) that the founder of Killaloe was Molua of Kyle, with unusual inconsistency he states (*Ibid.*, p. 211), on the strength of provincial histories referred to by Vallancey, there is "*every reason*" to judge that the founder was Molua Leper. The two Moluas were contemporaneous. Molua Leper, described as brother to Aod Caemh, King of Cashel, is represented by Archdeacon Lynch as both abbot and bishop. Lynch,

referring to the Martyrology of Usuard, assigns his festival to the 24th of October.¹ Now, if this Lua, whom the Irish annals describe merely as abbot, had been a bishop, it is strange that the diocese should not have had him as a patron as well as a founder. For though it may be said that Theodoric, St. Flannan's father, was in a position, as King of Thomond, to endow the see and thus obtain patronage for his son, the same may be said of Aod Caemh, who was King of Munster, and brother to Lua the Leper. Again, it is strange that if the prince-abbot, Molua, were the founder of Killaloe, his festival had not been more certainly fixed; the more so, as that of his less noble namesake, Molua of Clonfert Mulloe, has been always certainly preserved. So, too, in the "Life" of St. Flannan there is not the slightest statement or hint that Molua, who resigned his abbotsip to him, was closely connected with royalty: a rather different impression is conveyed. These inferences, then, reduce to a probability what might otherwise have been a certainty—the truth of the statement in the "Life" of St. Molua Leper, that he was founder of Killaloe and brother to Aod Caomh. In this connection Dr. Lanigan falls into a mistake. A statement made by him interrogatively as possibly true, and by Dr. Kelly as probable (*Martyrology of Tallaght*, p. 133), that Killaloe owes its origin to Lugair Leper, commemorated on the 11th of May, is without foundation. For Lugair (Lugarus) is a different name from Lua; and hence, in the "Life" of St. Lua of Clonfert Mulloe his brother's name is given as Lugair.²

The biographer of St. Lua of Killaloe represents him as suffering from leprosy, which Dr. Lanigan groundlessly explains by a mere scorbutic affection. It is remarkable that St. Flannan, too, is represented as having been a leper. Could it be that the more modern "Life" of Molua appropriated to him the leprosy as well as the episcopate of St. Flannan? St. Flannan's leprosy and its cure were supernatural in character. His biographer relates that the

¹ *MS. History of the Irish Bishops*, Bodleian Library. "Hibernia, Daluaith, Episcopi et Confessoris."

² *AA. SS. ex cod. Salm.* Col. 250.

saint feared for his humility because of the admiration, even in foreign countries, drawn on him by his miracles; that in proportion to the frequency and splendour of his miracles he fasted, read the divine office, plunged in a cold stream during the sharp spring-season, and, with many tears, earnestly besought God to visit him with some disgusting and disfiguring illness. As the result of his prayer, he was struck with "morphea," the sixth stage of elephantiasis;" so that his countenance, once so lovely, became suddenly an object of horror to the beholders. But the neighbouring prelates, having seen the unsightly change caused by swellings, blotches, and imposthumes, urged the saint, if only in respect for the adorable Sacrifice and the feelings of the faithful, to consent to his cure. He reluctantly consented; they prayed; and his countenance, after years of deformity, recovered its former beauty.

If time or space permitted, there are many incidents in the "Life" of St. Flannan on which a person would be tempted to dwell. However, in hurrying to a close, the dying wish of St. Flannan in regard to the choice of his successor, as in keeping with an apostolic life and saintly death, deserves a passing notice. His wish and advice to any Church, and at any time, were a rich legacy; but they were inestimably precious to a Church of the seventh century, and partaking of the character of the clannish system.

SYLVESTER MALONE.

¹ The sixth genus of *Exanthemata*, called *Miliaria*, "develops a symptomatic eruption of small red pimples about the neck and face, which in two days become white pustules and desquamate."

SAVONAROLA.¹—II.

THE news of the French invasion reached Florence on a day on which Savonarola was to preach in the Duomo; and naturally in this crisis of vital, probably painful, interest to them, the citizens crowded to hear what the great prophet had to say. He had already foretold the deaths of Lorenzo and of Pope Innocent, and both were dead. He had, three years since, foretold the French invasion, and now it was a reality. He had reminded the Florentines of the sword hanging over them; and may it not be that now this prophesy also was about to be verified, and that Florence, with the rest of Italy, was about to pay, in its people's blood, the penalty of its crimes. He had been for some time lecturing on Noah's ark, which, in the allegorical sense, meant the only place of refuge for those who were to escape the wrath to come. It was the 21st of September, A.D. 1494, and from early dawn the Duomo was filled to its utmost capacity by an anxious, excited multitude. Savonarola entered the pulpit, and, after casting a glance around on the audience, he said: "Behold, I will bring the waters of a great flood upon the earth to destroy all flesh." The effect of the bare text on the audience was electric. The words seemed to fill each one with a feeling of alarm—a sense of personal danger. Pico Della Mirandolo, who was present, said that he felt a cold shiver run through him, and that his hair stood on end as he listened. And Cerretani says, that after the sermon "every one went about the city bewildered, speechless, and as it were, half-dead." In this extreme crisis whither were they to turn for advice or succour? Piero, their ruler, was hostile to the French, and yet powerless to resist them. He was neither wise nor brave, and the soldiers, who had done great things for the republic in days gone by, were gone also. Piero, seeing his own helplessness, proceeded to meet the French king, hoping to secure by

¹ In Part I. of this essay, p. 961, line 18, the words "with the approbation of *more than one Pope*," should be "*with more than the approbation of one Pope*."

diplomacy, terms which he could not secure by force ; but his diplomacy ended in the unconditional surrender of his frontier fortresses, and a promise of a large money tribute in addition. The news of this base surrender reached Florence on the 1st of November, and drove the people into a state of frenzy, bordering on despair. Here was the key of their whole territory in the hands of a victorious enemy, who was now marching on, it may be, to wreak vengeance on defenceless citizens. Piero had left no soldiers behind to preserve order, or to save the lives and properties of the citizens from the mob, who might at any moment turn out, and indulge in the worst excesses. Crowds of excited, angry men thronged the streets. Many of them were seen carrying rusty weapons, and casting wistful glances at the houses of the rich ; and the rich, as a rule, were partisans of the Medici, and might now suffer for the vices of their patrons. It was one of those critical moments when no one could foresee what might come next. In their bewilderment the people again turned to Savonarola, and flocked to the Duomo to receive his advice. Never, we are told, had such a mass of people been gathered within the old cathedral walls. Here was the one man in whom all confided—whom all respected ; the one man who would tell them, without fear or favour, the whole bitter truth, and nothing but the truth. At one word from him, the entire manhood of Florence would have dashed against the French lines with the courage of despair. One hasty word from him would have brought vengeance swift and terrible on the betrayer of Florence, and on all the instruments of his misrule. But it was no time for unguarded rhetoric. It was a great, an extraordinary crisis, and Savonarola was fully equal to it. Had he been the turbulent, selfish demagogue that some people paint him, now was his time to make himself dictator, and to clear away effectually anything that might be an obstacle to the carrying out of his designs. But, no ; his action in this crisis stamps him as a genuine, unselfish patriot, and gives the lie directly to some of the worst calumnies that have been levelled at him. He entered the pulpit, and, bending forward with outstretched arms, he cried out, with manifest feelings of emotion, and in

a tone solemn and impressive, that echoed throughout the Duomo, "Do ye penance, for the Kingdom of Heaven is at hand. To Thee, O Lord, to Thee do we turn. Forgive, O Lord, the people of Florence, that would fain be Thy people." Such was the burden of his sermons for three consecutive days, till he sank down exhausted, strength and voice failing him. But he had done a heroic work for his country—what no army could have done; he had kept the people calm; had prevented even the semblance of outrage while the Signory was deliberating as to the best means to ensure the public safety. It was resolved to send ambassadors to the French king, and Savonarola was to be one of them. It was also resolved that "Piero was no longer fit to rule the State, and that the moment had come to shake off his baby government." Before starting on his embassy, Savonarola again addressed the people from the pulpit, exhorting them to peace and charity, and concluding as follows:—

"The Lord hath granted thy prayer, O Florentine people, and hath wrought a great revolution by peaceful means. He alone came to rescue the city when it was forsaken by all. Wait, and thou shalt see the disasters that will happen elsewhere. Therefore, O people, be steadfast in good works, be steadfast in peace. If thou wouldst have the Lord steadfast in mercy, be thou merciful towards thy brethren, thy friends and thy enemies; otherwise, thou, too, shalt be smitten by the scourge prepared for the rest of Italy. *Misericordiam volo*, crieth the Lord unto ye. Woe to him that obeyeth not His commands."

He next requested his brethren of St. Mark's to confine themselves to the convent in his absence, and to be earnest and constant in prayer to God for the success of his mission.

The lay ambassadors, who had left Florence some days before Savonarola could depart, had an interview with the king before the friar's arrival; and to no purpose. The king was inexorable; he would state his terms at Florence, and nowhere else. Savonarola came, and with very little ceremony appeared before the king. Charles and his advisers were curious to see the extraordinary man who had foretold their coming, and had laid down for them so exalted a mission; and they were, therefore, predisposed in his favour. But

they soon found that the friar was no flatterer, much less a suppliant begging for crumbs of royal favour or mercy :—

“O most Christian king [he said], thou art an instrument in the hand of the Lord, Who sendeth thee to relieve the woes of Italy. . . But if thou be not just and merciful ; if thou shouldst fail to respect the City of Florence, its women, its citizens and its liberty ; if thou shouldst forget the task the Lord hath sent thee to perform—then will He choose another to fulfil it : His hand shall smite thee with terrible scourges. These things I say to thee, in the name of the Lord.”

The king was so impressed by these words, that Savonarola was able to return, not with an express promise, but certainly with a clear understanding that Florence would be treated with honourable consideration. Savonarola was received by the people with enthusiastic welcome as their sole deliverer. He found that in his absence the citizens had been preparing for the worst. Piero had returned to the city ; but was ignominiously expelled, with every member of his family, and a price was set upon their heads. Every available fighting man had been drafted into the city, arms and missiles of every sort were accumulated, and preparations made to barricade the streets, so as to give the French a warm reception if they came as enemies.

On the 17th of November they did come. A public reception was given them ; professions of mutual friendship were made—a hollow mockery, in which neither side believed—and the king was lodged in the palace of the Medici. The most trusted citizens were appointed to confer with him, and, after a good deal of diplomacy, terms were arranged. But even then the king showed no disposition to depart, and every moment of his stay was dangerous to Florence. Again Savonarola appeared before the king, and urged him—in fact, commanded him—to leave ; and the king did leave : not, however, before his most Christian majesty had robbed of its most valuable treasures the palace in which he had been so hospitably entertained. And now that he was gone, and the Florentines could breathe freely, they all professed that Savonarola's prophecies had been fulfilled. The scourge had come, and had passed lightly over them ; and, one and

all, they gratefully acknowledged that, under God, they owed their deliverance to the great Prior of St. Mark's.

The first care of the citizens was to determine their future form of government. A provisional government was established, consisting of twenty members who were to hold office for one year. It did not work. Its members were inexperienced, divided, drawn from hostile factions, and while they were wrangling over the corpse of a constitution, business stood still, shops were closed, the people were idle, and numbers suffering of hunger. Pisa, and other outlying cities were in open revolt, and even within Florence itself, order was preserved solely by the influence of Savonarola. Hitherto he had not directly interfered in political matters, but now in the general confusion, every one felt that he was the one man whom all trusted and respected, and the course of events seemed to render it impossible for him any longer to hold aloof from the political arena. Villari says truly:—

“The grandest lesson taught us by history is that of seeing how, in terrible moments such as these, when the world seems to be at the mercy of brute force . . . when rank and power, and science and wealth are alike impotent, when courage itself is vanquished by the unbridled audacity of the mob, help is only to be obtained from virtue, generous resolve, and unselfish love of goodness. Thus Friar Girolamo Savonarola was fated to be the saviour of Florence. The hour had struck for his appearance in the arena of politics, and notwithstanding the firm determination with which he had hitherto held aloof, he was now compelled to obey the summons by the pressure of events.” (Vol. i., p. 259.)

The Signory sought his advice and assistance, and after much hesitation he invited them, and all the adult male population to meet him in the Duomo. He entered the pulpit, and striving in vain to suppress his emotion, he exhorted his hearers, now, in the hour of their triumph, to be merciful to their fallen foe.

“Now [he said] a new era begins for your city. In your own hands lies your future lot. It will be that which you choose—great, noble, firm, respected, envied, or weak, divided, abject, unhappy, enslaved. You have now learned how freedom is trampled on, and how it is regained and preserved. . . . Use, then, your judgment, gather wisdom out of misfortune, and so-use your power in the future,

that liberty shall not be the privileges of the few, for the oppression of the many, but that it shall be the universal birthright of all citizens whose age and good character entitle them to possess it."

He went on to explain from St. Thomas the nature of government, the obligations and rights of citizens, and he exhorted them, above all things, to hold the following points as fundamental to their new constitution :—(1) It should be founded on religion, based on the fear of God ; (2) The citizens should be animated by a zeal for popular government, a spirit of sacrifice for the common good ; (3) There should be a general amnesty, a general reconciliation of all citizens who were to be henceforward as brothers ; (4) There should be a great council on the model of that of Venice, with such modification as the circumstances of Florence may require. This council should embrace all eligible citizens, so as to exclude jealousies and factions, and the consequent rise of any individual into a position dangerous to the welfare of the general body. This Savonarola assured them was the form of government which God wished them to adopt, which He would bless, and under which they would prosper. In a few days the constitution thus suggested was unanimously adopted, and thus the democratic principle became the basis of the new government of Florence.

And now the die was cast. Hitherto he had kept within the shelter of his cloister, except on a few occasions, when his country demanded from him services which no one else could render. But now he had openly embraced politics, openly and publicly advocated a political system, and thus exposed himself to the dangers that are inseparable from a politician's career. As long as he denounced vice, called men to repentance, and threatened God's vengeance on the wicked, he stood on ground that was immovable, and his influence was unbounded, for no one could defend the vices which he assailed. But politics formed then, as they form now, debatable ground, on which passion, prejudice, self-interest, or party feeling often bear down the very highest characters and the best intentions, and sometimes make an unprincipled adventurer look the idol of the hour. Thus in going out from his quiet cell he embarked on a tempestuous

sea, thick set with rocks and shoals, where false lights lure men to destruction, the purest motives, the best intentions, notwithstanding. The necessity must be great that would warrant one like him in risking himself on so perilous a sea. To steer safely through it one requires great caution, great prudence. He must look well to it that he take no false step, and that no temptation shall carry him into channels of doubtful safety. There were then men who were jealous of Savonarola's interference in political matters. But he did not interfere until circumstances sternly demanded that he should, and if he had not done so the French soldiers would have made short work of the grumblers. And it is worthy of notice that the murmurs came from the well-known enemies of Florentine freedom—from men who for their own selfish ends would rivet the chains on their countrymen for all time. Savonarola aptly described them when he said, "Those who would ravage the sheepfold sought first to muzzle the dogs." And it is from men of the same unprincipled class that we ourselves are every day hearing the parrot-cry of "no priest in politics." They are, indeed, so solicitous for the purity of religion, and for the dignity of its ministers, that they would confine the one and the others within the purely spiritual sphere. In this world there is no such sphere. In whatever sphere one moves his acts must be guided by his conscience, and conscience must be influenced and directed by religion, and therefore by its ministers. It is sinful to enact bad laws, or to administer even good laws cruelly and unjustly. It is sinful to impose unjust, unequal burdens on one class of citizens, or to use the resources of the state for the maintenance of unjust monopolies. Tyranny, usurpation, extortion, oppression—these are sins, whether committed by individuals or by a community. To censure such sinful acts, and by every lawful means to hinder their commission, is the clear duty of ministers of religion, and that duty every good priest will discharge, no matter whether the sinner be the denizen of a cabin or the occupant of a throne. And to deny to religion and its ministers a right to interfere for the prevention of such acts, on the ground that such action is political, is an absurdity—and worse even—for it is handing over the

government of the world, which is God's, to satan and his satellites. A priest pays taxes, he is an intelligent, educated man, he has an interest in the welfare of his country. Why, then, should he alone of all its citizens have no voice in political affairs? The Pharisees of our day have had their prototypes of old. When a priest stands between the tyrant and his victim, stands up to vindicate the rights and liberties of his people, he is no doubt often denounced as a politician—perhaps punished as a criminal, just as his Master was condemned for eating with publicans and sinners, and for having preached the Gospel to the poor.

But it must be admitted that when Savonarola consented to interfere actively in Florentine politics, he did so altogether in the interest of religion. In his mind religion and true freedom were inseparable, and the political regeneration of Florence should be founded on, and grow out of, its religious reformation. In the sermon which inaugurated his political career, he said :—

“Your reform must begin with spiritual things. . . . If perchance ye have heard that ‘States cannot be governed by Pater Nosters,’ remember that this is the maxim of tyrants, of men hostile to God, and to the common welfare—a rule for the oppression, not for the liberation of the city. For if, on the contrary, ye desire a good government, ye must submit to God. Certainly, I would take no concern for a State that should not be subject to Him.”

Savonarola then sought to make politics subservient to religion, and thus to build up a really Christian State; but strange to say, it is just this which ought to have been to him a source of strength, that was also the source of his fall. He had, it is true, a number of devoted followers, who had fully imbibed his spirit, and were ready to second all his views. But there was also a very large and influential class who cared very little for religion, but who admired Savonarola as the founder of the republic, the author of their freedom, who clung to him and defended him for his splendid public services. To this class belonged those who had grown up in religious indifference under the sway of the Medici—sincere lovers of liberty who took it ill to be told that they should “purify their hearts, rectify their aims, condemn and renounce

gambling, sensuality and blasphemy" before they could be regarded as true patriots. They would use him, and they did, for the consolidation of the republic, but they wanted none of his exhortations to penance; and it was their jealously breaking out at a time when they fancied they needed him no longer, that ultimately led to his disastrous fate. For the present, however, his influence bore down every obstacle, and for two years we have the extraordinary, unprecedented spectacle of the friar propounding from his pulpit, what the civil authority would, within a few days, as a matter of course, pass into law. And these laws bear the highest testimony to Savonarola's political wisdom, as well as to the kindness of his heart. His first measure was a revision of the taxes, and this done, he secured the passing of an amnesty for the supporters of the former government. "Florence," he said, "forgive, make peace, and cry not again, flesh, and more flesh, blood, and more blood." His advice was followed, and all offences were pardoned, and all fines remitted to the supporters of the Medici. This law is of itself a sufficient answer to the calumnies of writers like Roscoe, who say that Savonarola was actuated by hatred of the Medici. The thinly-veiled paganism of which they were the patrons, if not the authors, he hated, and laboured to overthrow, but he made no attempt to subvert their civil authority. He was absent at the French camp when Piero was expelled; and on that occasion Cardinal de Medici was allowed to conceal his treasures in the Convent of St. Mark's, a concession that would not be made to him if it were believed that the Prior was unfriendly to his family. The next, and most important of Savonarola's reforms was the establishment of a Court of Appeal. Hitherto, political and criminal offences were tried by the "Tribunal of the Eight," and in some cases by the Signory. Either tribunal might pass sentence of exile, confiscation, or death, and from the decision there was no appeal. And in the case of "the Eight," six votes would carry the sentence. These were magistrates chosen from the dominant party; they were frequently changed, and they used their time of power rather to wreak vengeance on their personal enemies than to secure the ends of justice, with the result

that judicial murders, the exile, and ruin of innocent persons had become of every-day occurrence. This scandal Savonarola determined to remove, by establishing a Court of Appeal to consist of eighty or a hundred members, all citizens of good character, of legal knowledge and experience, whose decisions would ensure confidence in the law, and would prevent the shocks to public justice and private rights, hitherto so common. The grievance was so glaring that no one could argue against the necessity of a remedy. But difficulties immediately arose as to the composition of the new tribunal. What may be called the Radical party, among Savonarola's followers, insisted on the appeal being made to the "Great Council," a body consisting of about seven hundred members. To this Savonarola was opposed. He felt that if the Court were so constituted, the cure would be worse than the disease, for in so large a body passion and prejudice would work much evil, and the ignorance of the many would outweigh the wisdom of the few. The Conservatives, who had hitherto all the power in their own hands, and who would, if they could help it, make no concession to the people, were totally opposed to any appeal. But seeing that they could not hinder the passing of the measure, they resolved to vote for the extreme measure already stated, in the well-founded hope that the confusion and disorder certain to spring out of the action of such a Court, would discredit with the people the original authors of the "appeal."

Thus, by a combination of the imprudent friends and bitter enemies of popular liberty, the extreme measure was carried against the protests of Savonarola's real, confidential friends. His enemies triumphed, and even now, Savonarola gets from some writers the discredit of having established this revolutionary tribunal, when, in reality, he did all he could to prevent its erection. He wanted a Court of Appeal, but not such a one. He asked for bread, and he was handed a stone. That this truly represents Savonarola's action in the matter is proved by documents found in the Florentine archives by Villari. This was in reality the first check to Savonarola's influence, and it showed that Florence had still to reckon with domestic enemies. For the time, however, Savonarola's

influence was apparently supreme. Every popular grievance had his earnest attention. He saw the poor suffering from the cruel exactions of usurers, and he established Monte di Pietà, from which the needy could procure loans at little more than a nominal interest—merely so much as was required to meet the working expenses of the institution. He had purified the magistracy, had established respect for the laws on the solid basis of popular liberty, had infused a Christian spirit into every department of the public service: and all this in the space of little more than a year. But the moral reformation was more astounding still. The obscene exhibitions, hitherto so common in the public streets, were now nowhere to be seen. The *Cantus Carnascialeschi* of young libertines gave way to pious hymns, chanted by white-robed children marching in procession from one Church to another. Men and women, too, hitherto steeped in sin, began to realize the vision of judgment, and became chaste and sober. Ladies of fashion gave up voluntarily their costly ornaments to relieve the wants of the poor; crowds flocked to confession; Sacraments were frequented; ill-gotten goods restored; old enmities forgotten; and all good Florentines were taught to regard themselves as members of a community of which Christ alone was King.

This state of things was too good to last. The libertines still remaining in Florence were weary of the yoke of Savonarola's influence, and were anxiously looking out for an excuse to break the spell. The occasion soon arose. The expulsion of the Medici carried to Rome many bitter and determined enemies of Savonarola—men who regarded him as mainly responsible for the change so disastrous to them. Again, the French invasion was regarded by most Italians as a gross outrage on all law; and the cruelty and bad faith of the French wherever they passed, made them universally detested. Accordingly, the Italian states formed themselves into a league to repel the invasion. At the head of this league was the Pope Alexander VI., who called on all Italians, as a patriotic duty, to make common cause against the invader. Florence alone refused to join the league --nay more, held on loyally to France; and it was well

known that in this matter Florence was guided by Savonarola. For some years he had been prophesying the advent of the French king, to whom he assigned the role of reformer of Church and State in Italy ; and thus a quasi-religious sanction was given to the invasion by the one man whose influence was greatest, and whose honesty no one could question. Again, in denouncing the vices of the clergy, Savonarola was no respecter of persons ; and he condemned repeatedly, and in the plainest and most forcible terms, the scandals of the Papal Court. Then letters were daily coming from Florence, giving distorted versions of the friar's sermons (which were, indeed, sufficiently pointed in their genuine form), and these letters were so backed up by the whisperings of Savonarola's enemies in Rome, that the Pope resolved to take decisive action against him. But Alexander proceeded cautiously ; and the whole history of the quarrel shows that he was altogether an over-match for Savonarola.

It has been frequently said that Alexander was actuated by personal hatred of the man who denounced his scandalous life and frustrated his political schemes. This may be true ; but there is no reliable evidence to prove it so. Whatever there is in the shape of evidence, comes from well-known enemies of the Pope. Savonarola himself attributes his persecution to men who misrepresented him to the Pope ; but he says nothing of personal hostility on the part of the Pope. We have nothing to warrant us in going beyond the official documents, which are all accessible ; and they show clearly that, at the outset of the quarrel, Savonarola put himself hopelessly in the wrong, and that Alexander had both law and logic on his side. No Catholic is called upon to undertake the hopeless task of defending the moral character of Alexander VI. He is indefensible. No doubt, much has been said against him that is demonstrably false ; but the simple truth is more than sufficient to condemn him. It has been held by grave historians that, after his elevation to the Papacy, no act of his was unbecoming his sacred character. The plea is untenable ; and to set up, without necessity, a defence which must, of necessity, break down, is to create a damaging prejudice against the Catholic cause. The Catholic

Church has no dread of even unpleasant truth; and the unpleasant truth is this, in the words of authorities whose loyalty to Rome is above all suspicion. A writer in the *Civiltà Cattolica*, March 13th, 1873, says:—

“E indubitato che Rodrigo ebbe più figli . . . rimane dimostrato che de sei figli di Rodrigo Borgia quattro almeno nacquero quand' egli era già da molti anni Vescovo e Cardinale, l' ultimo venne alla luce, quando Rodrigo era già da alcuni anni Pontefice.”

Cardinal Hergenroether, in his *Eccl. Hist.*, vol. iv., p. 661, says of Alexander:—

“Il avait un passé absolument souillé; et il lui restait plusieurs enfants d'une union adultère; il n'avait reçu que pour contenter ses passions, enrichir, et elever sa famille, et il continua, longtemps encore sur le trône pontifical son premier genre de vie.”

To us it is a humiliation that such a man should have occupied the Papal chair; but we are concerned only to defend his public official action, and that is easily defended. And in his quarrel with Savonarola, the Pope could not have acted otherwise than he did, without abdicating his authority. It is impossible to withhold one's sympathy from the pure-souled and high-minded man, rash and impetuous though he was, whose soul burned within him on seeing the abomination of desolation standing in the holy place; and this circumstance entitles him to be judged with forbearance, even when his remedies were ill-chosen and his methods unwise. But no amount of sentiment should obscure the fact that his language was often imprudent and violent, and that he disobeyed the Pope in circumstances in which obedience, though an unpleasant, was certainly a plain duty. For some years Savonarola had been announcing, in prophetic tones, the evils that were to come upon Italy. It is difficult to determine what estimate to form of these announcements. Were they clever conjectures, or was there any real revelation underlying them? A careful observation of political events may have enabled him to foresee the French invasion; and his study of the Old Testament, with his fervent faith in a God of justice and purity, would warrant him in affirming that sinners, in his day, would be punished as they had been

in days gone by. *A priori*, there is no difficulty in admitting that the prophetic spirit was granted to him. And while he was labouring for the extirpation of vice, it is easy to admit that he might have been supernaturally enlightened; but his claim stands on very different ground when he appears as a political reformer. And it is not easy to determine even his own views on the question. Sometimes he appears openly in the role of a prophet; at other times he seems to disclaim any such character. Now, it was clearly the right of the Pope to test the grounds of these extraordinary pretensions; and on the 21st of July, 1495, he addressed his *first* Brief to Savonarola. After praising the zeal of Savonarola, the Pope says:—

“We have likewise heard that thou dost assert that thy predictions of the future proceed, not from thee, but from God; and we desire, as becomes our pastoral office, to speak with thee on these things, so that being, by thy means, better informed of God’s will, we may be better able to fulfil it. Wherefore, by thy vow of holy obedience, we command thee to wait on us without delay, and we shall welcome thee with loving kindness.”

To this Savonarola replied, acknowledging, in the most respectful language, the authority of the Pope; but requesting that his journey to Rome may, for the present, be deferred. He gave his reasons for this request; and he added, that he would soon send a copy of a book, at the time passing through the press, from which His Holiness could learn the nature and extent of his alleged prophecies. The Pope accepted his reasons, and the citation was allowed to lapse. On the 8th of September a second Brief was issued, re-connecting the Tuscan with the Lombard congregation, commanding Savonarola to submit to the Vicar-General of the Lombard province, and, for the present, to abstain from preaching. Savonarola addressed to the Pope a respectful remonstrance against this Brief, complaining of the way in which he was maligned, and urging the canonical privileges of his brethren; but concluding thus: “I now repeat what I always said, *i.e.*, that I submit myself and all my writings to the correction of the holy Roman Church.” The Pope replied in a Brief of October 16th, 1495, tacitly withdrawing the project

of annexation to Lombardy ; but reiterating the command to "abstain from all sermons in public and in private . . . until such time as thou shalt be able to seek our presence with greater safety and with honour." Savonarola wisely submitted, and, for the remainder of that year, his voice was heard no more in the pulpit. The humiliation of Savonarola infused life into his enemies ; and the wickedness that had been crushed for a time, began again to re-assert itself. Florentine society gradually resolved itself into two parties : the friends of Savonarola, known as the *Piagnoni* ; and his enemies, known as the *Arrabiati*. And, for the few years left to him, the friar's fortune varied according as the supreme power passed from one party to the other. Early in 1496, the Signory obtained the withdrawal of the prohibition to preach, and Savonarola again appeared in the pulpit. The anxiety to hear him was intense, and he spoke with manifest emotion. He referred briefly to his long silence, and made a most explicit profession of his belief in the divine mission of the Church, and of his submission to the Pope. He then passed on to the difficult, and for him dangerous, subject of the right of superiors to command, and the obligation of subjects to obey.

"Whenever [he said] it be clearly seen that the commands of superiors are contrary to God's commandments . . . No one is in such case bound to obedience ; for it is written '*We must obey God rather than man.*' But if the case were not clear, or there were the slightest doubt, then we must always obey."

Had he properly applied this principle in his own case, it would have been well for him. For the remainder of the Lent he continued his denunciations of sin, and made frequent and pointed reference to the sins of the clergy, both in Rome and throughout Italy. Again, his enemies were up against him, strengthened now, as they were, by the accession of such priests as felt themselves included in his denunciations. Troubles were springing up everywhere around him. Florence was torn by factions, and was actually threatened with famine. Pisa was still in revolt, and he saw with dismay the influence of bad men gradually gaining the ascendant. Then a new Brief appeared on the 7th of November, 1496, erecting a new

Dominican Province, to be called the Tusco-Roman, to consist of the houses hitherto under Savonarola, with some others detached from the Roman province, and all concerned in the new arrangement were commanded to submit to it under pain of excommunication. Now, whatever may be said of Alexander's motive in issuing this Brief, there can be no question of Savonarola's obligation of submitting to it. Unfortunately for himself he did not submit. He wrote *An Apology for the Congregation of St. Mark*, in which, after giving some frivolous reasons for his disobedience, he said, "When our conscience revolts from some command of our superiors, we must first resist, and humbly protest [as we have already done], but should this fail we must then follow the example of St. Paul, *qui coram omnibus restitit in faciem Petri*." The issue was now clearly set. The Pope had commanded, and the friar refused to obey.

The year 1497 opened rather favourably for him. His friends were in power, and the Pope showed no disposition to precipitate matters. Lent was approaching, and the Arrabiati boasted that they would restore the carnival with all its obscene orgies. Savonarola's answer to them was the celebrated *Burning of the Vanities*. He continued his preaching, and more than once referred in tones of contemptuous defiance to the threatened excommunication. Thus, through his own imprudence, the chance of reconciliation with Rome was gradually vanishing, and the Arrabiati, seeing this, and the Signory being now of their party, grew every day more and more menacing. Insulting lampoons were written on the convent walls; Savonarola could not venture out without an armed escort, and even attempts were made upon his life. All this was the work of a band of miscreants led by a dissolute young man, Doffo Spini. They held nightly meetings, and pledged themselves over their wine cups to remove the friar. It was known that Savonarola was to preach on Ascension Day in the Duomo, and friends and enemies flocked thither. Scarcely had he quoted his text, when shouts and clamours were raised by Doffo Spini's band. The congregation rose in confusion and fright, swords were drawn and brandished furiously, the voice of the preacher was drowned in the tumult; he left the

pulpit, and returned with an armed escort to St. Mark's. This scandalous scene was reported at Rome, and immediately the excommunication was formally fulminated against Savonarola. It was duly published in the churches of Florence on the 19th of June, 1497. He met it by a series of letters addressed "to all Christians," in which he argued that it was against charity, and against the rules of his order, that it was obtained by calumny and fraud, unjust, invalid, and in no sense binding on him. He argued, moreover, that Alexander was not true Pope—since his election was procured by simony, and consequently invalid. A change of government brought Savonarola's friends into power, and envoys were sent to Rome to ask the withdrawal of the excommunication. Some time passed in negotiation, but with no result. The Pope persisted in his demand that Savonarola should submit, and a document published by Gherardi shows that the demand was not unreasonable. The Pope said to the envoys, "If Fra Girolamo will obey for a time, and then ask for absolution I will willingly give it, and give him liberty to preach. I do not condemn his doctrine, but only his preaching without absolution, his evil speaking of us, and his contempt of our censures. If we endured such things there would be an end of the apostolic authority." Quite true.

Savonarola kept within his convent for some months, communicating with his friends, and, as is now known, endeavouring to bring about the convocation of a general council to consider the validity of Alexander's election. The negotiations of the Signory with the Pope produced no effect, and Savonarola, weary of waiting, sang High Mass in St. Mark's, and gave Holy Communion to a number of his friends on Christmas Day, 1497. In open defiance of the excommunication he began a series of Lenten sermons, in which he openly defied the censure, and his enemies one and all. On one occasion he went into a pulpit, erected in the public square of St. Mark, and, holding aloft the Blessed Sacrament, he prayed that lightning may fall to consume him if he had prophesied aught that was untrue. For half an hour he continued in this position, and then returned to the convent chanting a *Te Deum* with his monks. The kneeling

multitude arose and dispersed, some joining in the hymn, others showering curses on the "false prophet;" thus exhibiting that strange mixture of piety and profanity that enters so largely into the Italian character even in our own time.

The Pope, seeing now that Savonarola would not submit, threatened Florence with interdict if he were allowed to continue his preaching. The Signory yielded, and a decree was published commanding him to preach no more. And thus, by the irony of fate, the father of Florentine liberty was forced to yield to a lay tribunal of his own creation, and that in an ecclesiastical cause, the obedience which he refused to his ecclesiastical superior. The triumph of his enemies was now complete. Friars, whom he had denounced, and justly, as "*tiepidi*," were now seized with paroxysms of severe orthodoxy, and their pulpits rang with fierce execrations of their fallen foe. Fra Francesco Di Puglia, a Franciscan, challenged him to test, by the "ordeal of fire," his prophetic gifts. Savonarola took no notice of the challenge; but it was immediately accepted by his colleague Fra Domenico. After some difficulties, the ordeal was arranged; and Doffo Spini and his band, with their friends of the Signory, entered into a conspiracy to make it fatal to Savonarola. The Franciscans were assured that there would be no ordeal, and that steps would be taken to convince the spectators that Savonarola was responsible for the failure. The trial day came. The Dominicans were early at their post. The Franciscans raised various objections; and so time passed, while the emissaries of the Signory were dispersed among the crowd whispering that the Dominicans had yielded. Evening came, and no ordeal was witnessed. The crowd became impatient, clamorous, furious. Menacing cries arose against Savonarola and his companions; and it was with difficulty and danger that they escaped to St. Mark's, escorted by soldiers. The plot of the Arrabiati produced the desired effect. It was commonly believed that the Dominicans had declined the "ordeal;" and this was taken as a confession of deception on the part of Savonarola. Next evening—Palm Sunday, April 8th—while the monks

were at vespers in St. Mark's, an infuriated mob attacked the convent. The gate was forced; doors and windows broken. The monks, and a few of their friends, seized whatever arms could be found, and met their assailants bravely in a hand-to-hand fight. At length the soldiers of the Signory arrived, not to quell the riot or protect the convent, but to carry off Savonarola, Fra Domenico, and Fra Silvestro, prisoners, as they did, amidst the insulting shouts of the mob. Savonarola's enemies were now in power, and he was at their mercy. He was brought to trial; and such a trial! From the reports handed down to us it is scarcely possible to know of what precisely he was accused, or for what he was condemned. His public services and private virtues availed nothing to shield him from the savage rage of his enemies. Though broken down by hardships and austerities, he was repeatedly subjected to the barbarous process of torture, in the hope of forcing from him some damaging admission. Whatever his real answers were, we can place no reliance on the versions that have come down to us, for there is evidence amounting to demonstration that they have been falsified by the notary, Cececone. The mockery ended on the 22nd of May, 1498, with a sentence, dooming Savonarola, Fra Domenico, and Fra Silvestro to a barbarous death—to be hanged, and their bodies to be burned. Late on that day they were allowed an interview. The time was precious, and they spent it in prayer. Savonarola heard the confessions of his companions, and made his own to Fra Domenico. Next morning, by special concession, Savonarola said Mass, and gave Holy Communion to his companions. He exhorted them to suffer in silence, and all three made conjointly a profession of faith. The ceremony of degradation was performed by the Bishop of Vasona; the Papal Commissioners, Turriano and Romolino, pronounced on them their sentence as "schismatics and contemners of the Holy See;" and the civil authority formally sentenced them to death. In silent prayer they moved on towards the scaffold, and in a few moments their lifeless bodies were hanging in mid-air, and the hissing flames were fast doing their work of destruction. Thus at the early age of forty-five, died this extra-

ordinary man, in that Piazza, that was the scene of so many of his triumphs, and at the hands of a people whom he had rescued from slavery, and to whose welfare he had devoted all the energies of his great soul. He aimed at establishing a Utopia, another Paradise, which sin should not enter, where Christ alone should reign—a noble aim, but foredoomed to failure. In his fight with the powers of darkness he exhibited heroic, unselfish zeal, faith that would move mountains, and he rescued numberless souls from the yoke of sin. In his own private life he was a pure-minded, mortified, holy man; and, had he not been wanting in the spirit of obedience, he would have left behind him one of the grandest records in the history of the Catholic Church. But he saw around him evils of a most lamentable kind, and in condemning them an impetuous temper carried him far beyond the limits of prudence, and led him on to that act of disobedience which is the one blot on his otherwise splendid career. But his brilliant virtues go far to counterbalance, though they do not condone his faults, and remembering that his lot fell on evil times, and bearing in mind also his noble resignation to death, we should judge leniently of the faults which he certainly did commit. There can be no questioning his orthodoxy. His writings and sermons remain to prove it, and they have passed the ordeal of the Inquisition without a suspicion of heresy being noted against them. Saints have honoured him; learned men have vindicated him; Popes have thought seriously of canonizing him; and the universal verdict of mankind reprobates the cruel crime which closed his eventful and extraordinary career.

J. MURPHY, C.C.

THE STATIONS OF THE CROSS: THEIR CANONICAL ERECTION.

OUR Divine Lord is the Author of the Way of the Cross. Mary, His afflicted Mother, is, according to a pious tradition, the author of the Devotion to the Cross. For, we are told that she, in her sorrow, revisited the scenes of the passion, and meditated, at each stage of that mysterious tragedy, on the bitter sufferings of her Son, the God-Man.

It is no wonder that such a devotion should become popular among Christians; it arises spontaneously from the foundation of Christianity—the great central fact of Christendom—the Cross of Christ.

It is not intended at present to trace, in detail, the history of the development of the devotion to the Way of the Cross. We know, from the letters of St. Jerome, that it was well developed in his time, and the history of the Crusades furnishes ample testimony of the faith and devotion with which Christians of the Middle Ages rightly regarded the way which was sanctified by the sacred footprints of the Saviour of the world.

The fall of Constantinople changed the aspect of affairs; and, after that, it was difficult, if not impossible, for the faithful to visit the holy places, and consequently to follow in the footsteps of Jesus and Mary along the *Via Dolorosa*.

But the Franciscans, who from the fourteenth century had been entrusted with the care of the holy places, devised a remedy. They erected stations, representing the scenes of the passion, as they had been at Jerusalem, in places similar in appearance to Calvary and its surroundings. Several of these still remain; such as the one at Varello, where St. Charles Borromeo wished to retire with his confessor at the hour of death.

This is the origin of the Way of the Cross, as we now understand it. Afterwards the stations were erected in churches and oratories of the Franciscans; and finally, at the request of the Minister-General of the same Order, they were allowed to be erected in all churches.

It is, then, to the sons of St. Francis we owe the devotion to the Way of the Cross. They are the accredited guardians of the holy places, and to them the Church has likewise granted the exclusive privilege of erecting the Stations of the Cross. How far that privilege extends, and how far those who have got delegated faculties to erect the stations are to regard it, will, it is hoped, be made sufficiently clear from the Briefs of the Sovereign Pontiffs, and the Decrees of the Congregation of Indulgences, to which reference shall be made.

Having lately had occasion to note these Briefs and Decrees, I am convinced that informalities may very easily arise which invalidate the erection of the stations, and consequently deprive the faithful of the indulgences attached to the Way of the Cross. Such a deprivation cannot be regarded lightly; for it is equivalent to the loss of all the indulgences which a person would gain by visiting personally the Holy Land, and there, at the actual scenes of the passion, performing, as Mary did, the Way of the Cross.

It may, therefore, be of use to the readers of the I. E. RECORD, if I comply with the request of the editor, and set down the few notes I have taken on this subject.

The sources of information are chiefly: (1) The Briefs of the Sovereign Pontiffs from Innocent XI. to Leo XIII., many of which may be found in Ferraris (*Verb. Indulgentia*, art. v.). (2) The Decrees of the Congregation of Indulgences. These decrees have been published in the Ratisbon edition of the *Decreta Authentica*, edited by order of Leo XIII., and containing, in a note prefixed to the edition, a declaration of the Pontiff that the decrees contained therein are authentic:—

“Sanctissimus auctoritate Sua Apostolica approbavit, et ut authenticam ab omnibus retinendam esse *praecepit*.”

There are some decrees omitted in this collection which are found in the collection of Prinzivalli, even in reference to the Stations of the Cross. But, as the Ratisbon edition is the one which is ordered to be retained, the other collection, in so far at least as it differs from the authentic one, must be regarded as non-existent. (3) The *Acta Minorum* of the year 1883, and an Instruction regarding the

stations, edited by order of the Minister-General of the Friars-Minor, and declared by the Congregation of Indulgences to be *Tuta norma ad licite et valide S. Viæ Crucis stationes erigendas.*

Two questions require to be answered in order to clearly understand how to erect the stations canonically. The first is: Who has authority to erect the stations? The second is: What are the conditions to be fulfilled by the person who has got authority to erect them?

Before either of these questions can be satisfactorily answered, it is necessary to have before our minds the principal documents of the Holy See regarding the Way of the Cross; for these constitute the law of the case.

Innocent XI. is the first Pope who has left us formal documents in favour of this pious exercise. In the Brief *Exponi nobis*, 11th September, 1686, he granted the communication of privileges to all the subjects of the Minister-General of Friars Minor, and in this was included¹ the privileges granted to the Calvaries, or Ways of the Cross, erected by the Franciscans. In the Brief *Ad ea* of the same Pope, special favours were granted to the Way of the Cross, and Innocent XII., by Letters Apostolic, 24th December, 1692, renewed these favours, and declared them to be perpetual.

The privilege of having the stations, and of gaining the indulgences attached to them was, therefore, directly granted to the Franciscans.

The next Brief is that of Benedict XIII., *Inter plurima*, 3rd March, 1727. In it the concessions of Innocent XI. and Innocent XII. were confirmed, as well as the privileges and indulgences—

“Quæ Romani Pontifices locis sanctis, ac illorum stationibus, intra et extra Hierusalem largiti fuerunt, perinde ac exercitium prædictum ibidem peragerent.”

It was also decreed that these indulgences were applicable to the poor souls in purgatory, and they were likewise extended to all the faithful. The restriction of performing the

¹ *Sua nobis.* Innocent XII.

way of the Cross in places subject to the Franciscans was not, however, as yet removed :

“ Ad quoscumque Christi fideles . . . qui exercitium Viae Crucis . . . pie ac devote *penes fratres dicti ordinis*, privative quoad alios quoscumque, peragunt et implebunt, perpetuo extendimus et ampliamus.”

But the restriction as to place was removed by Clement XII., at the request of the Franciscans. This necessitated the erection of the stations in places not subject to the Franciscans, and, accordingly, conditions had to be laid down for this new order of things. These are plainly set forth in the Brief *Exponi nobis*, 16th January, 1731, in which it is granted anew—

“ Quod praedicta loca Viae Crucis seu Calvarii in ecclesiis, oratoriis, monasteriis, hospitalibus, et aliis itidem piis locis ipsi Ministro Generali non subjectis, nec ab eo dependentibus, *per fratres dicti Ordinis nunc erecta, et in posterum erigenda*, iisdem indulgentiis ac privilegiis fruuntur et gaudeant, quibus fruuntur, et gaudent erecta in ecclesiis et in locis Ordinis praefati.”

Then we have these important conditions :

“ Ut quoad illa sic deinceps erigenda modus et forma servantur, quibus ejusmodi erectiones in ecclesiis et locis Ordinis praefati hactenus fieri consueverunt, et *accedat licentia Ordinarii, ac consensus parochi et Superiorum ecclesiae, monasterii, hospitalis, et loci pii*, ubi de eis pro tempore erigendis agi contigerit.”

It would appear from this Brief that the conditions mentioned are required for the erection of the stations in any place not subject to the Franciscans, even in the churches or oratories of those orders which have the privilege of exemption from the jurisdiction of the Ordinary. However, there is a decree of the Congregation of Indulgences¹ which does not require the consent of the parish priest for the erection of the stations in the hospitals or churches of these sisters, who, although subject *de jure* to the parish priest, are yet *de facto* exempt, such as in France. From this it would appear that the same may be said in regard to all other places, either *de jure*, or *de facto* exempt from parochial jurisdiction; and very probably the conditions mentioned by Clement XII. are not required

¹ *Decr. Auth.*, n. 445, ad 1.

to erect the stations in places which are exempt from *all* episcopal jurisdiction and visitation.

In the Brief *Cum tanto* of Benedict XIV., the conditions were more explicitly stated. The permission of the Ordinary must be obtained *in writing*

“ *Ut praevia proprii Ordinarii seu Antistitis in scriptis obtinenda licentia.*”

Moreover, the stations were not to be erected in cities, towns, or districts where they had been already in the churches of the Franciscans, unless the faithful could not avail themselves of these stations without very great inconvenience. To determine the inconvenience which would warrant the erecting of the stations in other places than those subject to the Franciscans, was left to the Ordinary to decide.

But even this restriction was removed by Pius IX., *urbis et orbis*, 14th May, 1871.¹

“ *Sanctitas sua animadvertens summam esse vim meditationis Passionis, et mortis Redemptoris nostri, ad confirmandam in animo fidem, ad curanda conscientiae vulnera, Apostolicâ auctoritate indulisit, ut stationes Viae Crucis cum annexis indulgentiis etiam in locis ubi conventus praefati Ordinis Minorum existunt nulla habita superius expressae limitationis, ac distantiae ratione, servatis tamen aliis jure servandis, erigi possent et valeant.*”

This, however, did not extend the authority of *erecting* the stations, and lest there should be any confusion, it is expressly stated :

“ *Caeterum sanctitas sua per presens decretum minime intendit derogare privativae facultati, quam idem ordo in peragenda erectione stationum Viae Crucis habet.*”

One may easily infer from these documents that the Franciscan Order has faculties *de jure ordinario* to erect the stations, and that the Order accordingly can *delegate* these faculties. That, however, the matter may be absolutely certain, the late Minister-General of the Friars Minor asked to have the practice of the Order confirmed, viz., that the Minister-General (1) may delegate faculties to those outside his own Order; and (2) that he may give authority to Ordinaries and

¹ *Decr. Auth.* n. 430.

Vicars Apostolic to sub-delegate; (3) that the Order has faculties to erect stations in private oratories, which have the privilege, by reason of a Papal Indult, of having Mass said there. These requests were granted by Leo XIII., 15th March, 1884, and also a *sanatio* in these matters with regard to the past.

From these documents the answers to the two questions proposed, will be easily understood.

In answer to the first question, viz., *Who has authority to erect the Stations of the Cross*, we can easily see that the *supreme* authority belongs to the Sovereign Pontiff, and to the Congregations to which he has granted this authority, such as the Congregation of Indulgences, and the Congregation *de Propaganda fide*. The authority *subordinate* to this is either *de jure ordinario*, or *delegated*. Faculties *de jure ordinario* belong to the Franciscan Order; they belong primarily to the superiors of the order; secondarily to the rest of the members, who must, however, be approved preachers, or confessors, and must have the consent of a superior.¹

But all the superiors in the Order have not the same authority in this matter. Superiors-General may delegate faculties to those outside the Order to erect the stations,² and they may also grant powers of sub-delegation to Ordinaries and Vicars-Apostolic. The rest of the superiors cannot do either of these things. None of these faculties can be given by word of mouth, whether it be the permission of a Superior to one of his Order, or the delegation granted by a Superior-General. They must be *in writing*. Otherwise they are invalid.

The faculties of the Franciscan Order do not extend to oratories of private houses which have not a Papal Indult permitting the celebration of Mass. For that purpose special faculties must be had from the Holy See.

Anybody, not a Franciscan, who wishes to erect the stations, must have *delegated* faculties, either (1) from the Sovereign Pontiff, or one of his Congregations; or (2) from the Superior-General of the Franciscans. These faculties

¹ *Decr. Auth.* n. 100, *Monitum*, ii.

² *Decr. Auth.* n. 175.

are limited by the conditions which are *de jure*, and by the restrictive clauses of the rescript, since they are altogether founded in the terms of delegation, and must be conformable to the law of the case. Hence if one has got faculties to erect the stations in churches, public oratories and private oratories, one cannot erect them except in these places; and if there is a condition, that the Order of St. Francis be not in the place where the stations are to be erected, then one cannot erect them in such a place if the Order of St. Francis has got a house there.¹ One cannot sub-delegate the faculties unless special power be given for that purpose, and then only to those specified. And, moreover, faculties granted to the Ordinary, are not available for the Vicar-General,² although he forms one court with the Ordinary, and one moral person, since such faculties are not necessary for the right-ordering and government of the diocese.

A very important condition in regard to the granting of authority to erect the Stations of the Cross is, that it must be granted *in writing*, and the consent of the Ordinary and parish priest, and the superior of the place where the stations are to be erected must be had also *in writing*. There can be no doubt about this condition. The following is the decree:—

“Cum diversis non obstantibus regulis a Sacra Congregatione Indulgentiis Sacrisque Reliquiis praeposita . . . ad varia explicanda dubia circum modum erigendi stationes . . . non semel controversiae ad ipsammet Sacram Congregationem delatae fuerint . . . Eadem Congregatio ad quascumque in futurum eliminandas in hac re difficultates, die Julii, 1748, censuit praescribendum esse, quod in erigendo in posterum ejusmodi stationibus, tam sacerdotis erigentis deputatio ac superioris localis consensus, quam respectivi ordinarii, vel antistitis, et parochi, necnon superiorum Ecclesiae, monasterii, hospitalis, et pii loci ubi ejusmodi erectio fieri contingeret, *deputatio, consensus et licentia*, ut praefertur, *in scriptis* et non aliter expediri, et quandocumque opus fuerit, exhiberi deberat *sub poena nullitatis* ipsiusmet erectionis ipso facto incurrendae.”

¹ *Decr. Auth.* n. 382, ad 3. Sometimes one finds a more restrictive clause, *v.g.* “Volumus autem, ut haec facultas pro eis dumtaxat locis valeat, ubi conventus nostri Seraphici Ordinis desunt, Aut fratres nostri, eo commode vocari non possunt.”

² *Decr. Auth.* n. 321.

³ *Decr. Auth.*, n. 175.

One, therefore, cannot be said to have authority to erect the stations, whether the faculties be *de jure ordinario*, or *delegated*, unless one has also got the necessary consent, and got it in the manner so clearly stated as essential, viz., *in writing*. Precautions are laid down by which it can be known in an individual case, whether the conditions which are essential have been complied with or not, or which will at least leave the matter doubtful. What these precautions are will appear from the answer to the second question proposed above, to which I shall again return.

J. CROWE.

THE REASONABLENESS OF THE DOCTRINE OF PURGATORY.

“Sicut aurum quod ex aliis permixtionibus sordidum efficitur, per ignem purgatur: ita et defuncti a sordibus, quas ex mundanis actibus contraxerunt, per ignem purgatorii mundantur.”

ST. AMBROS.: *Super. Apocal.*: Cap. xxi.

WHEN a mariner has lost his chart and compass, and finds himself the sport of wind and wave, he is glad to direct his barque across the troubled waters by the faint and flickering gleam of the distant stars: so, too, men who have lost the Faith, and who know nothing of the Infallible authority of the Church, are glad to appeal to mere human reason to pilot them over the dangerous and turgid ocean of life.

Indeed, a non-Catholic possesses no other authority to which he can appeal; and is therefore perfectly justified in satisfying himself of the Church's claims before submitting to her teaching. But when once he *has* satisfied himself of her claims, when once he is reasonably convinced of her divine commission to teach all nations, from that moment reason ceases to be the supreme arbiter of right and wrong, of truth and falsehood, of justice and injustice. He possesses a surer, a higher, a more trustworthy guide. One whose voice is infallible, and whose words, though uttered in human

accents, are no other than the words of God Himself. "Who heareth you, heareth me, and who despiseth you, despiseth me."

One who believes a doctrine merely because it is reasonable, because it satisfies his mind, or because it sounds plausible, may be a most excellent Protestant, and may act fully up to the principle of private judgment, but he is no Catholic. The faith of a Catholic rests upon much higher grounds than mere reason. Whatever the Church teaches will of course be reasonable, because it is true, but whereas with a Catholic a doctrine is *reasonable because it is true*, with a Protestant *it is true because it is reasonable*. As an instance in point we may refer to the doctrine of Purgatory. Though it has been scoffed at, and derided, and turned out of doors, and misrepresented and caricatured, we know it to be true, because we have the Church's warrant for it, and the Church is "the pillar and ground of truth." But, on the other hand, if it be true, it must of necessity be reasonable likewise; and the task before us now is to make this fact clear—to show even according to unaided human reason and common sense that it is a necessary postulate; that, in short, to deny Purgatory is impossible, without doing violence to reason.

If we look out upon the world and examine the lives of different men, we shall find that they fall naturally into three distinct groups. The first is but a small one. It consists of those highly-favoured souls, few and rare, who spring up perfect creations of divine grace and power; souls around whom an altogether special providence seems to keep guard: whom God never seems to let out of His hands, even for an instant; but whom He shields from every danger, and saves from every fall; souls indeed who almost seem out of place in this dark, sinful, woe-begotten world of ours, so pure, so spotless and so unspeakable bright do they appear! They are, as it were the picked fruit, the choice specimens of earth; made, one might almost fancy, for the express purpose of exhibiting the power and omnipotence of God's protective love and fostering care. Such was St. John the Baptist, sanctified in his mother's womb; and St. John, "the disciple whom Jesus loved" and

who laid his head on his Master's breast; such also was the chaste and gentle St. Joseph, the foster-father of Christ; and such, above all and before all and beyond all, was the Virgin immaculate and all pure, whose very name carries with it an aroma of sweetness and perfection, inspiring joy and gladness. Souls upon whom the shadow of sin had never fallen; who were ever faithful to grace and loyal to God; who grew in years only to grow in sanctity and perfection. These form the first division of the human family. What becomes of them? Where is their dwelling place, and their home? Ah! with them to die is to go to God. To die is to be set free. Death is but the passage from earth to Heaven; but the rending of the veil that shuts out the beauteous vision of eternal peace. No earthly tie detains them, no human bond holds them back. The hour of their demise registers the hour of their triumph: they quit the earth only to enter at once into the joy of the Lord. Or rather, they had never *really* been parted from God. All their lives long they had been nestling on His breast, and reposing securely in His arms, and death to them was only as the gentle shock with which we awaken a sleeping child—they opened their eyes only to gaze entranced and enraptured full on the beauteous face of Him they loved.

II. Then there is another class who form a marked contrast to these. A class consisting of men without religion and without love: men who make up what the Scripture calls the world when it says:—"The world is the enemy of God. If any man love the world, the love of the Father is not in him," etc. These are persons who may be honoured, esteemed, and made much of by men. They may dwell in rich houses and sumptuous palaces, and may have many friends and a wide acquaintance and considerable influence; they may be much spoken of, and flattered and sought after, but their souls are steeped in iniquity. Men who know not God, and do not care to know Him, but who pass their lives in sin, and spend their years in forging for themselves chains, which eternity will not wear through, and fetters which will hold them fast in the dungeons of hell for ever.

Those who die at enmity with God, who depart hence with mortal sin unrepented and unconfessed in their heart, sink at once into the lake of fire, to begin a term of suffering which knows no end; and to be living witnesses throughout all future ages of God's irresistible power and His undying hatred of sin.

Were these two the only classes, there would be little difficulty in dispensing with a Purgatory. Just as the first class of mankind that we have considered rise at once to Heaven, so this last sinks at once to hell. There is no difficulty so far.

III. But, in addition to the absolutely spotless and the manifestly reprobate, is there not another, and a larger class of Christians who come under neither of these categories? Who have neither the perfection of the first, nor the diabolical wickedness of the last. Persons who are neither strikingly virtuous, nor strikingly vicious; who do not arrest our attention, or make us pause to marvel either at their piety on the one hand, or their depravity on the other. Men of ordinary virtue; of decent regular lives; honest, sober, truthful, modest; men who have their faults and their failings, and who are striving with a greater or less earnestness against them; men who fall, and perhaps occasionally fall grievously, but who struggle up again, and go on their way resolved to do better. What is to become of such as these when they come to die? Suppose death were suddenly to overtake them, into what invisible region would their souls wing their flight? Would they ascend at once, all stained and bespattered with the slime of earthly imperfection into the very bosom of God? or must we perforce consign them straight away to the land of eternal darkness and to the pool of quenchless fire. Is there no third alternative?

We will take a typical case. Suppose a man living in the great dreary city of London, or Liverpool, or Manchester—a married man, of mature age. He is a lawyer, or a doctor, or a man of business. He spends the greater part of the day in the exercise of his profession or trade. He enjoys life; he shares its amusements and its recreations; he is respected and trusted, and has many friends. His business will not permit

him much time for religious practices, though it must be confessed that he gives less even than he might. He goes to Mass at least on Sundays, though he studiously avoids the sermon; he says his morning and evening prayers, but he would rather we did not inquire too nicely into the fervour and earnestness that accompanies them; he confesses his sins, but his purposes of amendment are not very firm, and he takes no great trouble to atone for sin by any self-imposed penance.

He has his faults, and he is not altogether unconscious of them; nay, he regrets them, though he may not make any sustained effort to overcome them. Then he is irritable, or quarrelsome, or harsh to his subordinates, or uncharitable and censorious in his conversation, or he is too unmeasured and unrestrained with his tongue. He falls into many imperfections, he commits many venial sins. Then he is much engrossed with things of time; much preoccupied with the affairs of daily life. In a word, he is a man of ordinary virtue—one of the masses; an average Catholic, living for God, but not at all indifferent to the opinions of men; determined to please God, yet not by any means inclined to despise the favour and the smile of the world; resolved to walk to God, yet always taking a circuitous route. He is one who dreads mortal sin, and stands in fear of its consequences, but who is not likely to distress himself much about lesser faults.

Such a man is no saint: indeed, he makes no pretensions to sanctity; he does not profess to be a model; he is a traveller wending his way along the dusty road of life; his feet are bruised with many a stone, and torn and gashed with many a brier. At last he reaches the end of his journey; sickness comes, and his term of trial is nearly over. He lies on the bed of death, his end approaches; at last he dies . . . he dies—as men generally die—that is to say, *as he lived*. His death is, in fact, what deaths almost invariably are, an abridgment, an epitomy of life: it is good, not perfect. We rejoice that it is no worse, we might wish it were better: it inspires us with confidence and hope, but it is not the death of a saint. Nor can it be! The soul does not undergo a sudden transformation during its last hours: there is no sudden leap from

a state of incipient love to a state of perfect charity. Imperfections and faults of character, the growth possibly of years, still cling by a thousand invisible tendrils to the soul: nor are they shaken off in a moment. There is no sudden change, or, if there be, the mere approach of death, or the weariness of pain is not enough to produce it. And so his earthly course draws to a close.

Here I have sketched, as though with a few hasty strokes of the pencil, a typical man. One who may be said to represent a considerable number. In fact (if we confine our thoughts to Catholics), it probably covers the majority of cases. We ourselves must surely come under the number, for if we dare not aspire to the innocence of a St. John the Baptist, so neither shall we consent to take our stand among the reprobate. Indeed, we may say that this class is made up of myriads. But now the question arises: What is to become of these myriads? Where are we to place men such as the one whose character I have roughly drawn?

Were we Protestants, we would be sorely perplexed, for they permit only heaven and hell, and for neither the one place nor the other is he in any way fitted. They place us in a most awkward dilemma so long as they allow us but the two alternatives.

Is he then to be borne straight to heaven, without any previous purification, without any cleansing or preparation? Is this soul, the abode of a thousand imperfections and small vices and failings, to take its stand at once among the glorious citizens of the city of God? Is heaven, the abode of "the just made perfect," to harbour a creature who has that within him which is odious and revolting in the sight of the Most High? which savours of weakness and infirmity, of disobedience and self-will? Evidently not! The words of the Holy Spirit Himself are eminently explicit upon this point. He declares, in unmistakable language, that "Nothing defiled shall enter heaven."¹ *Nothing* defiled, no! not a stain nor a blot, be it but of a sin of thought, or a hasty word, however passing, however momentary; if but a particle of earthly

¹ (*Apoc.* xxi., 27.)

dust or defilement still adhered to it, it may not, it cannot enter.

However slight the defilement may be, it holds it back ; it stands as a lion in its path ; it rises up before it as a wall of brass ; it checks its passage, like a deep angry torrent, roaring defiance, as it rushes down its rocky bed. Though the soul presses forward ; though it trembles in its love and eager haste to fling itself into the arms of God—yea ! though it would die of very anguish, were it mortal, to find itself thrust back, and impeded from plunging, and losing itself in the ocean of God's inexpressible delights. It is, nevertheless, withheld by its sins—possibly by a single sin, and that a small, a light, a trifling one. How the soul is wrung with anguish ; how its heart is pierced with pain ; how its whole mind and innermost being is burning and writhing in the flames of unsatisfied desires, to be united with the end for which it was created—for God, whose inexpressible Beauty and infinite Love it is beginning, for the first time, to know something about. But no ! It cannot enter yet. It is still a debtor to God's justice, and it may not go from hence till it has satisfied its entire debt. "Amen, amen, I say to you, you shall not go out from hence until you have paid the last farthing."

No ; as a venial offence, *i.e.*, a little impatience, kept Moses from the promised land, so will any small fault debar a soul from heaven. Nothing else could check Moses, the great leader of God's people ; nothing but sin could prevail over him, or detain him on his way. He prevailed triumphantly over all other obstacles. The long journey, the arid desert, the fiery serpents, could not hinder his onward march. Even the sea itself—the great sea before which the mightiest pause and rein-up, receded at his approach, and stood up like a wall on either side to let him pass. Yet he, whom neither Pharaoh, nor his army, nor the arid desert, nor the deep sea, could stay in his onward course, was held fast and kept in bondage by a single venial fault, and prevented from entering the promised land.

And so it is, with the Eden of the future, the Heaven above, the least offence will check our immediate entry.

No one who reflects upon what Heaven is would allow for a moment that an ordinary average Christian can enter at once into its possession. For what *is* Heaven in its essence and substance? What constitutes the ecstatic joys of Heaven? What do we mean by Heaven?

Heaven is the inseparable union of God the infinite Creator, with man, His fragile and lowly creature. It is the union between God and the soul. A union so close and intimate that the world has nothing to which we can compare it. It is without example and without parallel: unique and *sui generis*—(a) The soul loses itself in God without forfeiting its identity; (b) it becomes all God-like and divine without ceasing to be human; (c) it shares in the knowledge and the power and the beauty and the holiness of God, and is made in a wholly inexpressible and sublime sense, “a participator in the divine nature,” to use the bold expression of the apostle. What this union is we can neither imagine nor describe. “Eye hath not seen it, ear hath not heard it, the heart cannot fathom it, words cannot picture it, the mind cannot conceive it.” All we know is, that in it consists the essential bliss of Heaven, a bliss so excessive, so overpowering, that without it all other joys are empty, illusory and unsatisfying.

Now, who will dare to say that God would so unite with Himself any soul not perfectly spotless? Who will assert that Infinite Purity and Holiness would extend His arms and draw to His side, and press to His bosom, aught that is defiled or stained, or sinful, or impure? He knows little of God, who imagines that there can be any such union between light and darkness, between truth and falsehood, beauty and deformity. No! whatever else may be said of such imperfect and sin-stained souls, one thing at least is clear and patent and beyond dispute, and that is, till cleansed they can never enter Heaven; never lose themselves in God; nor enjoy the society of the saints. Never while God continues to be what He is; never while He is the infinite sanctity, and the uncreated Goodness.

Then, must we say that all these souls are to be condemned to the quenchless flames of hell? Are all but the very highest

of the canonised saints to pass their eternity in the prison-house of God's wrath? Are the ordinary painstaking, honest, God-fearing members of the Church to be eternally lost because they are not heroes of sanctity, and mirrors of innocence and holiness? Are those who fill our churches and frequent the Sacraments and obey, at least in the main, all the commandments, to be damned? Are all, but a solitary saint here and there to be cast away utterly? This would seem to be the logical consequence if we accept the teaching of those who deny Purgatory. This is the awful conclusion to which a rejection of Purgatory must inevitably lead us. For reason itself rebels at the notion of the imperfect being admitted to the embraces of God; our whole sense of God's inaccessible purity and holiness is shocked at the very suggestion of such a union. We may not, we cannot entertain it: the notion is insupportable. So that if Hell be the only alternative, to Hell they must go: if the bottomless pit is the only other abode, *then* there must be their dwelling-place for ever and ever.

Ah! what a doctrine! a doctrine to freeze up the blood in one's veins; a doctrine without reason as it is without love. The fruit of the tree of heresy is indeed bitter; it is as gall and wormwood, and the breath of dragons; it can satisfy neither head nor heart.

How different is the sound Catholic doctrine! It neither outrages God's holiness on the one hand, by sending sinners directly into His presence, nor His mercy, on the other hand, by ejecting them directly into Hell.

It declares that souls who depart this life with the stain of venial sin, or forgiven mortal sins not fully atoned for, are detained for a season—for a longer or shorter period—according to their guilt, in the flames of Purgatory, where they are cleansed from every defilement and every spot, and prepared for Heaven. There they suffer the pangs of ungratified desire: there they are desolate with grief, because their sojourn is prolonged; there they are grievously afflicted because He who is to be their "reward exceeding great" is far from them, and they are shut out and deprived for a time of their inheritance and portion in the land of the living.

They thirst after Him, whom their souls love, as the parched land thirsts for the autumn rains; they long for Him as the weary traveller longs for refreshment and shade; they pine for His possession as a mother pines for her lost, her only son; they are sick with pain as the bride when the bridegroom tarries. Ah! who will describe their anguish, who will express their bitterness? **THEIR LOVE IS THE MEASURE OF THEIR DISTRESS; AND THEIR LOVE IS PROPORTIONED TO ITS OBJECT; AND ITS OBJECT IS THE INFINITE GOD.** God the unlimited, the boundless, the only absolute beauty. To measure their grief, then, we must measure God's loveliness; to gauge the depth of their pain we must sound the bottomless abyss of God's perfections. But who can do this? Let it suffice, then, to say that their pains are beyond all computation, and exceed all thought and power of utterance. Such, then, is the doctrine of the Church of Christ.

What a perfect flood of light it casts over the being of God. Into what startling relief it brings out the dazzling brightness of His purity which cannot suffer a sin-stained soul to approach it. How wondrously it reveals His hatred of sin, and His abhorrence of all defilement. How it lights up, in a word, the whole position of God, and points to Him as the centre and circumference, the beginning and end, the Alpha and Omega of all things. All things become desirable or undesirable, pleasant or unpleasant, good or bad, merely as related to Him. His attitude determines and regulates all things, gives to them their fairness and attractions, clothes them with grace and beauty, and makes them what they are.

What is Heaven itself but God securely possessed? What is Hell but God eternally lost? And what is Purgatory but God hidden: hidden for a time, as the sun is hidden by the passing clouds. When God is thus hidden, then the soul is deprived of light and warmth and beauty and comeliness, as the earth is deprived of beauty when night lies thick o'er mountain, plain, and valley.

We may aid our suffering brethren by our prayers and sacrifices. These imprisoned souls are no strangers to us, but most dear and honoured friends. Heresy, thank God, has built up no impassible barrier between us and those we once

knew and loved, and who have now passed away. They are still our friends, and we may still extend towards them a helping hand, in the hour of their trial. Let us hearken to their cry, "have pity on me at least you my friends."

JOHN S. VAUGHAN.

THE SUPPRESSION OF INTEMPERANCE.—III.

REFERRING to our second paper¹ on this subject, we conclude that intemperance in Ireland may be suppressed, and this by means which are ready to every earnest will. Whatever has been can be; so by willing it, Catholic Ireland may deliver herself from the intolerable evils we have already detailed. The explanation of the means suggested, and, as may be required, their recommendation is our present purpose, and shall complete our task. These means are five in number—three general, and two special. The general means are:

I. Unanimous counsel and harmonious action on the part of our priesthood.

II. Assiduous preaching against intemperate customs.

III. Prayer, with frequent confession and communion.

The special means are:

IV. Abstinence in accord with the spirit of the Church, not only for drunkards, but also, and *chiefly*, for the young, and for all to whose example the young look up.

V. Convenient organization, always religious, or closely allied to religion.

I. UNANIMOUS COUNSEL AND HARMONIOUS ACTION ON THE PART OF OUR PRIESTHOOD.—The salvation of the flock depends upon its pastor. If the ravages of intemperance upon the Irish fold are to be stayed, its pastors, and all who work with them, must devote their best efforts to this duty. Great efforts have been made by legislators and philanthropists, but to

¹ I. E. RECORD, vol. x., No. 7 (July, 1889), p. 6:3.

this hour the plague holds its own, and is even spreading dangerously. Ireland shall not be healed till she is led to seek this grace from religion, and not till the present representatives of Christ give forth the healing virtue.

Intemperance is a moral vice, and the parent of innumerable vices and sins. The mission of the Church is "to redeem us from all iniquity, and cleanse [to our Lord] a people acceptable, a pursuer of good works." What is the position of the Church in Ireland? She is organized in twenty-eight diocesan, and over one thousand parochial districts; she has more than three thousand priests, about fifty seminaries and colleges, above two thousand churches, beyond five thousand schools, and nearly five hundred religious communities. The people, who count little more than five millions, are deeply devoted to religion. Sundays and holy days are sanctified, feasts are solemnized, sermons are attended, sacraments frequented, stations and missions are availed of to the very point of perfection, confraternities and associations are multiplied. Now can anyone entertain a doubt either about the power of Ireland's pastors to deliver her from intemperance, or about their vocation—to spend themselves and be spent in the endeavour?

Civil legislation is inadequate to deal with moral vices. It can punish evil doers; it can deal with external agencies. In this sphere it can afford valuable assistance; but it cannot reform. The charge of social as of private virtue rests mainly with the Church; and for all moral reformation we must look to her.

"But greatest of all in this matter [writes the Holy Father] should be the zeal of priests, who, as they are called to instruct the people in the Word of Life, and to mould them to Christian morality, should also, and above all, walk before them in the practice of virtue. Let pastors, therefore, do their best to drive the plague of intemperance from the fold of Christ, by assiduous preaching and exhortation, and to shine before all as models of abstinence, that so the many calamities with which this vice threatens both Church and State may, by their strenuous endeavours, be averted."

Having been engaged full seventeen years at "missions"

and "retreats" in various parts of Ireland, and sometimes in England and Scotland, I believe that the glory of God and the salvation of souls urgently claims from us all more determined and combined action for the suppression of intemperance.

Practical men may think that this time of political excitement is inopportune, and fatally so, for the crusade proposed. Well, let our prelates judge. We, their subjects, feel no undisciplined impatience in awaiting and abiding by their word. Yet, anyone whose ideas of intemperance are not merely speculative, will see that the favourable settlement of the most important political questions, and the successful use of the chief political agencies, must be promoted, and even ensured by the suppression of intemperance. I would instance in this respect the *registration of voters, the maintenance of public peace, the revival of trades and industries, education itself, &c., &c.* Even were it otherwise I should submit the query: What cause more urgent than to arrest our self-destruction?

II. ASSIDUOUS PREACHING AGAINST INTEMPERATE CUSTOMS.—We are taught that the extirpation of all vices and the increase of all virtues have their beginning in the Word of God delivered by the pastor. "Faith is the root of all justification, and Faith *"comes by hearing."* So must it be in our case. Our people can never hate and shun intemperance till they see its wickedness in the light of Faith, and till they are made conscious of the immorality of its excesses, and of all that leads thereto. Now, counting on the excellent dispositions of our people, we may hope for great results from this means. It may, indeed, be said that here we are furnished with excellent ammunition and arms, an unassailable position, and the enemy within range.

Let us explain our view in its application to ordinary Sunday sermons. The subject will be, according to the Catechism of the Council of Trent, some article of the Creed, one of the Commandments or Precepts, a petition of the Lord's Prayer, or a Sacrament. Now, any priest who knows the people will find ever-ready opportunities for applying the doctrine of these points to intemperance—sometimes to the vice itself, sometimes to its fruits, sometimes to its

occasions, sometimes to its remedies. It is not supposed that such applications should take up such a part of the ordinary sermons as to exclude any other important topic. The reference ought to be proportioned to the needs of the people, and prudently calculated to lead them to repentance or perfection in this matter.

Can it be questioned that intemperance is the deadliest sin and most baneful woe of Catholic Ireland? Must we not confess that repentance and "fruits worthy of penance" are scarcely to be found. In this "we have erred from the way of truth," and, through our traditional love of strong drink and many social customs—cherished, though scandalous—regarding it, we have made to ourselves "a broad gate and a wide way leading to destruction." I shall notice some instances of popular traditions and customs which are inexcusably opposed to sound doctrine.

Even from childhood, not a few are made accustomed to take daily wine or porter. Young men claim habits of drinking deeply as a right and proof of emancipation. Tradesmen and workmen thirst for "pints" and "glasses" at all times. Persons of "the better class" drink systematically at home and abroad. Evenings are often spent in surfeiting, after a day passed in tippling, to be followed by mornings of brandy and soda, or spirits in tea. On our journeys we take a drink at starting; drink at every stop; and drink at the journey's end. At every visit there is a drink. At parties there is drink on arrival, drink now and then all the time, a parting glass, and finally "something to keep out the cold." Our holidays and our wedding days are all "full days" of drinking. Above all, our wakes and funerals scarcely pass without prodigal extravagance, and indecent excess.

No one dare oppose these customs! They who, for whatever reason, will not drink are pressed and compelled to it. They who insist on abstaining are treated as unsocial and odd. And they who in providing entertainments would not conform to customs, however baneful, offend public opinion, and incur the penalty of severe censure at the hands of their guests and acquaintances. Though ruin and sudden death may mark God's anger against some neighbour's

excess—extinguishing the light and hope of an entire family, and inspiring a locality with fear—yet these customs must be upheld as if sacred. Son must follow father to the same ruin; daughter, mother; brother, brother; sister, sister; and drunken or half-drunken men will carry the drunkard to his untimely and dishonoured grave. Of each of these statements I could give instances, from personal experience, and from the lips of priests on the home and foreign mission. Yes, and so well patronized are these drink customs that when a victim, after an heroic struggle, has secured himself by abstinence, or has resolved to do so, he is opposed, aye, assaulted by the counsel, entreaty, and even *treachery* of some would-be friends. This might be taken as high water mark in the deluge of intemperance which overspreads our land. No! it goes higher still. Children, sometimes ragged and famished, and often orphans, *because of the intemperance of their parents*, are forbidden “to take the pledge” with the other children of their school or parish, by their own mothers. This is certainly a higher point of ruin. Yet, perhaps there is one higher still. If so, it would be the contradiction and misrepresentation which awaits every one—cardinal or bishop, priest or layman—who makes an *earnest* effort against intemperance.

Now this iniquity should be laid open to our people in the light of God's word. The multiplied occasions and excuses for drinking, the excessive strength and quantities of drink, the waste of means, the numerous woes, the scandal committed by those who “treat,” by those who give drink to children, and by those who sell without scruple to all comers, the ruin of womanhood, the scandals of wakes, fairs, races, &c., arising from intemperance; all these, and other particulars of sad experience in pastoral duty must be condemned from the altar and pulpit till our people come “to consider in their heart,” and cut off the occasion of so great destruction. Yes; and besides this our people are to be taught the means of self-deliverance, and exhorted thereto by every motive good before God. There has been too much acquiescence in—I had almost written sympathy with—the drift of public custom in this respect. A cloak has been kept covering the baneful sources of intemperance. Even the excesses of the

evil have found frequent apologists! A necessary means, then, for the suppression of intemperance, I would submit, is "*assiduous preaching and exhortation*," adopting the phrase of the Holy Father; or, in the words of the Apostle of the Gentiles, "*Preach the word; be instant in season and out of season; reprove, entreat, rebuke, in all patience and doctrine.*"

III. PRAYER, WITH FREQUENT CONFESSION AND COMMUNION.—This means, being obvious and simple, needs but little comment. From Maynooth, in 1875, the Bishops wrote:—

"We would remind all, that however valuable other helps may be, there exists but one unfailing source whence human weakness can draw strength to resist temptation, and break the bonds of evil habits. That source is the Sacred Heart of Jesus, the everflowing fountain of mercy from which through prayer and the sacraments we receive grace in seasonable aid."

Two years previous to the Synod of Maynooth, Ireland solemnly consecrated herself to the Sacred Heart. Why is she still infirm? Either she has not yet asked this grace, or she "has asked amiss." The woman of the Gospel (*St. Matt. ix.*) who was cured of her loathsome and wasting disease, had to do more than believe in Christ, and long for His mercy. She had to rouse herself to earnest action, to press herself irresistibly into contact with Him, and "to touch Him so as to draw virtue out of Him." Let Catholic Ireland do likewise. Let her preachers and teachers lay open to her "iniquity." Let the cry of prayer go forth from the nation's heart through the lips of all her children; and let this prayer be continued, with earnestness ever increasing, until it is heard, and entirely granted.

As a further practical suggestion, I would praise the Association of Prayer in honour of the Sacred Agony and Thirst, established as an arch-confraternity in the Church of St. Francis Xavier, Gardiner-street, Dublin. This may be introduced as an independent confraternity, or affiliated to another. Diplomas are obtained from the director of the arch-confraternity. I would, moreover, recommend that the suppression of intemperance should be taken up as a special intention by the members of the Apostleship of Prayer of the Living Rosary, &c. Finally, I would say (that till an

adequate and hopeful reform has taken place, there should be special prayers—however short—offered up in the churches and in the schools, yes, and even in family and in private devotions, and above all in the Divine Office. All should ponder upon the words: “This kind can go out by nothing but by prayer and fasting.”—(*Matt. ix.*)

IV. ABSTINENCE IN ACCORD WITH THE SPIRIT OF THE CHURCH, NOT ONLY FOR DRUNKARDS, BUT ALSO, AND CHIEFLY, FOR THE YOUNG, AND FOR ALL TO WHOSE EXAMPLE THE YOUNG LOOK UP.—As a means for the suppression of intemperance abstinence is necessary. “This kind [of demon] can go out by nothing but by prayer and fasting;” again, “With bit and bridle bind fast their jaws, who come not near unto Thee.—(*Ps. xxxi., 9.*) Yet hereon Irish opinion has been divided. Omitting the opposition grounded on trade-interests, as too closely similar to the protests of the possessed described in eighth chapter of *St. Matthew*, we know that the total abstinence pledge is decried on the ground that it is opposed to the usages of society, to legitimate enjoyment, to the purposes of God, and, indirectly, to the cardinal virtue of temperance itself. The doctrine of *St. Thomas—De Eutrapelia, &c.*—is seriously adduced in censure of total abstinensers.

Besides, many say that stimulants are indispensable, and by persons of this opinion the practice of abstinence is considered imprudent, if not impossible, and calculated to defeat its purpose by an inevitable reaction.

Finally, some place the abstinence pledge, even as approved by the Church, so near heresy as to be “on the border line,” and they speak strongly against promoters of the League of the Cross and similar associations, just as the Apostle did in confounding the false teachers of the Colossians.—(*Coloss. ch. ii.*),¹

We, in proposing abstinence as a most important means

¹The I. E. RECORD has already published valuable contributions on these questions. (See *Temperance in the “Summa,”* I. E. R., 3rd ser., vol. vi., p. 30; *The League of the Cross*, 3rd ser., vol. ix., p. 1113, and vol. x. p. 710; *Drunkenness v. Teetotalism*, 3rd ser., vol. x., p. 865).

for the suppression of intemperance, shall simply submit what our opportunities have taught, viz. :—

1. That total abstinence is necessary for all who may be habitually or frequently intemperate, and for all who are in danger of becoming intemperate. Fancied injury to health must not be regarded. The number in these classes is large. The proportion varies with different conditions of life, and with localities. Generally, it would, I believe, range among our adult population between fifteen and thirty per cent. in the country, and between twenty and fifty per cent. in towns and cities. We could name places in Ireland and Great Britain where the proportion would be much larger.

2. That a modified abstinence, reaching to certain places, and times, and occasions, on the part of the great majority of every class is necessary for the reformation of our drinking customs. These are often truly scandalous—causing “surfeiting and drunkenness” directly, and indirectly every form of misery and crime. Our custom of treating, that of giving out drink at wakes and funerals, that of frequenting public houses, the multiplication of public houses, with the customs enumerated above, and many others too well known, are plainly rank scandals. These are the roots of our intemperance. Society should cut them off, else, there is no hope of general or lasting reformation.

3. Total abstinence, although not imperative for those who are safely and securely temperate, is to be recommended with all earnestness to all classes of our people. Clearly, in circumstances such as ours, it is a counsel of prudence and charity, and, when, as we suppose, practised according to the mind of the Church, it is an exceedingly admirable work of penance, of reparation, and devotion to the Sacred Agony and Thirst of our Blessed Redeemer. Nothing is more highly warranted by medical testimony. The cases wherein even “a little wine” or strong drink is necessary, as a drug, are the exception. Then trial—the surest test—superabundantly vindicates total abstinence to be an advantage to health and happiness.

The very Vicar of Christ and Pastor of all the Faithful wrote to the Most Rev. Dr. Ireland:—

“We esteem worthy of all commendation the noble resolve of your pious associations by which they pledge themselves to abstain totally from every kind of intoxicating drink. Nor can it at all be doubted that this determination is a proper and truly efficacious remedy for this very great evil; and that so much the more strongly will all be induced to put this bridle upon appetite, by how much the greater are the dignity and influence of those who give the example.”

When speaking recently on the great temperance movement, which he is about to inaugurate, and referring to this letter of the Pope, his Grace the Archbishop of Dublin said:—

“In that letter his Holiness has approved of the pledge of total abstinence. He has spoken of it as a useful, a suitable, an appropriate, and moreover as an efficacious means of combating the evil of intemperance.

“Now, I trust that without danger of irreverence I may venture to go even a step further, and to say of it that, so far at all events as our people are concerned, it is not only a suitable and efficacious means, but that *it is beyond question, one of the most suitable and efficacious that could be devised.* And, in a large class of cases, I would even go the length of saying that it is *the only efficacious means*, the only means that can be tried with *any possible hope of success.*”

I shall not add more on this point than a word to point out, first, the special advantage of total abstinence for children and young persons; and, secondly, the strong advisability, if I may not call it duty, on the part of parents, guardians teachers and others, of setting an example of total abstinence in their own lives before the eyes and hearts of their children. Parents and those mentioned should, in effect, say to their youthful charge:—

“Be followers of me [children] and observe them who walk so as you have our model; for many walk, of whom I have told you often, and now tell you weeping, that they are enemies of the cross of Christ; whose end is destruction: whose God is their belly and whose glory is in their shame.”—(*Philip. iii.*)

4. I submit, in fine, that the prominent leading of the priesthood, and of pastors especially, in the practice of total

abstinence, is sure to be followed by commensurate success with the people. This no one need doubt. Here, indeed, protests naturally agreeable, and, therefore, highly plausible, are made in the name of *Eutrapelia* and social exigencies. But "the good Shepherd giveth His life for His sheep" (*John* x.) and is "a pattern of the flock from the heart."—(*1 Pet.* v.)

The Holy Father writes:—

"But greatest of all in this matter should be the zeal of priests, who, as they are called to instruct the people in the Word of Life, and to mould them to Christian morality, should also, and above all, walk before them in the practice of virtue. Let pastors, therefore, do their best . . . to shine before all as models of abstinence, &c."

With these reasons and authorities before us, in addition to facts and names adduced in our second article, there can be but little difficulty regarding the objections which divide ecclesiastical opinion among us. The chief objections are:—(a) personal health and enjoyment; (b) social exigencies, confirmed by the example of our Lord Himself; (c) impossibility and inevitable reaction.

(a) To the first objection we would say:—The principle of temperance on this subject is given by St. Thomas as follows:—

"In view of the necessity of maintaining one's present state, we are required to use the means by which life itself is preserved, *e.g.*, food, &c.; and also the means without which we could not live in a reasonably becoming manner. But not the comfort or good estate of the body alone is to be weighed; we must attend also to non-personal circumstances—our means, our duties, and, above all, our good name."—(*Summa* 2^{da}, 2^{dæ}, Q. 141, A. vi., ad 2^{dum}, et 3^{um}.)

Again:—

"Notwithstanding [that it is wrong to be insensible or indifferent to the gratification afforded by nature in the exercise and use of necessary means] it is laudable, and necessary sometimes, to abstain from certain natural pleasures when such abstinence is directed to or required for a particular end, *e.g.*, health, penance, devotion, &c."—(*Summa* 2^{da}, 2^{dæ}, Q. 142, A. 1, c.)

Our rendering of the Latin text will, I believe, be found fair; then, we may surely conclude that since nearly all shall

find in the practice of total abstinence at least equal health, and since the solace of creature comforts very much depends on mere habit, there is no valid reason against total abstinence in a priest on personal grounds.

(b) Next, as to social exigencies. Certainly, "it becometh us to fulfil all justice," and "to be without offence," and "to think on whatsoever things are lovely and of good fame," in hospitality and in all conversation and social intercourse. But genuine hospitality and Christian propriety suffer nothing by the "abstinence" of host or of guest. For the guests—whether at private visits or social parties—I think that customs like ours are "more honoured in the breach than the observance." There is often undeniable excess in frequency, quality, quantity, and expense of drinks. Mirth and amusement will never be wanting wherever the spirit of charity—cordial sympathy—animates our Irish hearts. Lively conversation and polite discussion, the friendly play of wit and humour, pleasant games, music, singing, &c., are at their best when, if the heart be warm, the head is cool. Would it be untrue were we to say that only in these, or like conditions, is the priestly character as such, safe in society?

(c) Thirdly, let us look into the alleged impossibility of total abstinence, and its ensuing reaction. What is meant by impossibility and reaction? Most likely it is that steadfastness in total abstinence cannot be achieved: and, perhaps, it may be asked what of those who took the pledge from Father Mathew, &c., &c.; or what of those who take the pledge at the meetings of the League of the Cross? Well, with due respect, I have to ask, in reply, where has there been a unanimous and energetic co-operation of the clergy? Where the "assiduous preaching" against the scandals of our drinking customs? Where the enrolment of all classes, especially the young, in a crusade against intemperance—a crusade that would "lay the axe to the root of the tree?" What is to be expected except that "an evil tree will bring forth evil fruit" till it is cut down and cast into the fire? Can we "sow sparingly," and reap abundantly? or rather, can we sow in the flesh and not reap corruption?

The words of the Apostle to the Galatians are here to be noted :—

“Let every man prove his own work. . . . Be not deceived . . . for what things a man shall sow those also shall he reap.”—(Ch. vi.)

With the charge of “reaction” we shall deal by admitting that, owing to personal weakness, and to the prevalence of exterior temptation, too many relapse into intemperance, and “their last state” may be “worse than the first.” But, then, it is not to be admitted that the people do not in wonderful numbers keep the pledge. Here is the testimony of Cardinal Manning on this point. Speaking to the Rev. Presidents of the League of the Cross in London, January, 1880, six years after its formation :—

“I desire to thank you, Rev. Fathers, by whose patience and zeal the League of the Cross has been built up and kept together. . . . When we first began, our people prayed me to ask of you to lead them in this work. . . . Fathew Mathew’s work in London¹ . . . having no organisation to perpetuate it, gradually diminished, until only a few whom he had enrolled remained. But upon that living root the League had been grafted. . . . Under God, with your zeal and perseverance, and of those who come after you, Father Mathew’s work will live on in the League of the Cross.”

“After thanking you as leaders of the League, I must thank our people as its founders. Total abstinence, as I have said, still lived on among our people. It was they who kept it alive. It was they who called me once more to revive the work of Father Mathew. It is they who have laboured and spoken for these six years among their friends and companions in all parts of London. They have spread the net far and wide, where and when we could not have cast it. I cannot venture to say how many thousands of men, women, and children are enrolled in the League of the Cross. It is a spontaneous rising of our people to save themselves and others from the sin and shame of intemperance. In the midst of their hard life of labour, surrounded by every kind of temptation, they have set in every part of London an example of self-denial, of resistance to allurements, and of avoidance of the occasions of sin which has in it a heroic aspiration and constancy.”

Another view of the “impossibility” in question might be, that those who are revered among us in positions like to that of the illustrious prelate of Westminster, find their

¹ In this connection, I. E. RECORD of July last, page 635, line 19 puts “committees” for communities.

hands too full, and the situation too complicated for the initiation of an adequate organization. If this be so, we have but to wait, watching and praying the while, that God may come to our assistance. But, is it so? Have we not seen, to the great joy of the whole country, his Grace the Archbishop of Dublin, upon whose time there are many urgent calls, coming forward within the last month to lead a crusade against the intemperate habits of our people. Here are some extracts from the writings or speeches of his Grace:—

“[To do honour to Father Mathew’s memory] let us, in the first instance, make some vigorous effort to perpetuate his work. . . The lesson taught by certain statistics recently published is that one of the most urgent needs of our day in Ireland is the establishment of a great national organisation for the suppression of intemperance. Why, then, cannot this practical work be taken in hand at once? This day twelvemonth, the centenary of Father Mathew’s birth, we shall celebrate, let us hope, a great national festival in Ireland. . . . But at the same time, if it is to be worthy of Father Mathew and of his work, it should be a celebration in which none should be deemed qualified to take part whose devotion to the cause of temperance is not attested by an effective pledge to the personal observance of that cardinal virtue, and to the promotion, as far as possible, of the general observance of that virtue amongst all classes of our people.”

And again:—

“You know that I am pledged, with God’s help, to do my part, at all events, to make those twelve months memorable in the religious annals of this diocese—memorable for the impulse which the celebration of that coming national festival (the Centenary of Father Mathew) must give to the advancement of the cause of temperance, and especially of the cause of total abstinence, amongst our people. . . .

“That now is all I wish to say to you to-day, except only this, that if the Catholics of Dublin stand together, as I have not a shadow of a doubt they will stand together, united in this matter with me, their Bishop, at their head, we shall succeed, please God, in soon placing the cause of temperance, and not only the cause of temperance, but the cause of total abstinence as well, on a broad and firm footing in this diocese, secure and immovable as the Irish Catholic faith of our people.”—(*Speech delivered in Dublin, 17th Nov.*)

In leaving this particular part of our proposed plan, we must express our lively sense of joy, in having available

for its final word such a pronouncement from such an authority.

V. CONVENIENT ORGANIZATION, ALWAYS RELIGIOUS OR CLOSELY ALLIED TO RELIGION.—In the suppression of intemperance the beginning is hardly half the work; even when the beginning is made in down right earnestness. Perseverance, always difficult because of individual weakness, will herein be contested by the full force of all our spiritual enemies. The aid of organisation and of counter attractions is therefore indispensable. The mutual encouragement derivable from association with others “of the same mind,” the influence upon public opinion and customs that is exercised by an organised society, and the edification of a public undertaking on the part of respectable persons to abstain from all intoxicating drinks, in the spirit of religion and with the strongest commendation of the Church, are needed most urgently in this matter. In cities and towns it is likewise necessary to provide halls, libraries, and amusements to save our boys and men from the occasions of sin. Happily these are undisputed points. Then, there is no difficulty about starting, for approved associations with well-tried rules are everywhere known.

There is the League of the Cross, established on the foundation laid by Father Mathew, blessed by two popes, and enriched with singular indulgences. It may be founded canonically in any diocese of Ireland simply by obtaining the sanction of the ordinary and adopting its *four fundamental rules*, viz. : (1) That the pledge shall be Total Abstinence; and this pledge taken without limit as to time. (2) That only Catholics can be Members of the League. (3) That all Members shall live as good practical Catholics. (4) That no one who is not a practical Catholic shall hold any office in the League.

The Catholic Total Abstinence Union of America is worthy of its originators. It is distinguished, among other excellencies, by its rules for assisting members in cases of migration, illness, &c. There are also Diocesan Associations of Total Abstinence, *e.g.* Derry, Down and Connor, Ossory, Ferns, &c. And there are some simple

organisations accommodated to country parishes, or to parishes already possessing organisations for *religious purposes*. These are worked by (1) enrolment of members, and (2) by four general communions each year, on feasts like St. Patrick's, the Assumption, All Saints, &c.; they succeed admirably if fairly attended to.

In these things, as in every question of means, circumstances are to be considered; but, especial attention may be called to a few points of general experience.

(a) A total abstinence pledge and a partial pledge in the same association are incompatible; but a pledge of total abstinence, taken for a limited time, in the first instance, and subsequently for a longer term, or for life is often opportune.

(b) Pledges for a certain quantity, as they do not remove the temptation, are almost invariably broken, at least, by those who have a liking for drink. Even cordials, liqueurs, imported cider, &c., are to be included in the pledge.

(c) Pledges against treating in public houses, and against pressing others, especially children, to drink are very useful.

(d) A pledge of total abstinence for Christmas Day and Patrick's Day, with their preceding and following days—called a three days' truce—is well calculated to obviate the usual excess on these occasions, and is taken rather readily by the people. The Holy Father has granted a plenary indulgence, each time, for the observances of the truce, which is available for all persons where the League of the Cross is established, and for all persons in those dioceses which have sought and obtained this favour from the Holy See.

(e) If bands, public processions, and excursions can be dispensed with, so much the better; but halls, furnished with libraries and attractive amusements of unexceptional character, are highly desirable if not necessary in all cities of population. However these halls must be worked as auxiliaries to the Church, and should be self-supporting.

(f) In country districts where the homes are scattered, or grouped in small villages, and where the people attend their religious duties, the exclusively religious agencies will be found sufficient, and the most satisfactory. Of course, a

well-stocked and carefully supervised parochial library will be always a great assistance.

In concluding, we beg a fair and kindly acceptance of what has been put forward in the present and former papers. Our plea is: "Quae sine fictione didici, sine invidia communico." May Catholic Ireland soon decree that INTemperance MUST BE DESTROYED.

MICHAEL KELLY, M.SS.

THEOLOGICAL QUESTIONS.

A QUESTION IN CLANDESTINITY.

"VERY REV. SIR,—A young couple come to the curate and say—we are going to America; we wish to get married before we leave Ireland; will you kindly come and marry us in Waterford? The Catholic curate got full faculties and permission from his parish priest, and set out for Waterford. A doubt came into his mind on the way that, perhaps, the couple were *vagi*, having left their homes for ever, and, to be sure about the validity of the marriage, asked the parish priest of Waterford to assist, and be present with him at the marriage?

"*Question*.—Was there any necessity for the presence of the parish priest of the place? Were the couple *vagi*? Would not the Catholic curate, armed with the power of the parish priest, be justified in marrying the couple without the presence of the parish priest of the place where they were married?

"The couple to be married were from another parish.

"C.C."

We think that the couple described by our correspondent were *vagi*, for "they had left their homes for ever"—the *factum* and *animus* by which their former domicile was established and continued had ceased before they were married in Waterford. Consequently the curate could not validly assist at their marriage in Waterford without the permission of the parish priest of the place.

The presence of the local parish priest at the ceremony was, however, not necessary. It was sufficient for the curate to get permission from him to assist at the marriage.

PARISH PRIESTS AND RETRENCHED HOLIDAYS.

“REV. DEAR SIR,—Will you kindly say whether parish priests are bound on retrenched holidays to say Mass, *coram populo* as well as *pro populo*, in the church. I have heard it argued that they are as much bound to this as before these holidays were suppressed, because Pius VI. dispensed only from the *obligation of hearing Mass*, leaving intact the *privilege* or right of the people to hear Mass on these days in the church, and that the parish priest is bound to give them this opportunity, as it is said in the notice prefixed to the list of retrenched holidays at page iv. of the Ordo, “*Circa functiones vero ecclesiasticas nihil innovetur.*”

“But may it be said, on the other side, that this regards rather the substance of these functions, and that in substance they are carried out when Mass is said *pro populo*. Furthermore, that when the people are freed from the obligation of going to the church on these days, so also is the obligation of going there taken from the parish priest?—Yours,
AN INQUIRER.”

Parish priests are bound by the common law of the Church not only to offer Mass for their parishioners on retrenched holidays, but also to offer the Mass in their church. For when theologians treat of the obligation of parish priests to offer Mass for their people, they teach us, first, that the obligation extends to Sundays, holidays of obligation, and retrenched holidays; and secondly, they draw no distinction between the *manner* of fulfilling the obligation on holidays of obligation, and retrenched holidays. They teach, therefore, in relation even to retrenched holidays, that the obligation is *real*, “*Ut Missa celebretur;*” that it is *personal*, “*Ut ab ipso parrocho celebretur;*” and that it is *local*, “*In ecclesia parochiali.*”

Again, our proposition may be proved from the Encyclical *Amantissimi Redemptoris* of Pius the Ninth. When referring to the concessions made by his predecessors in removing from the faithful the obligation of hearing Mass and abstain-

ing from servile works on certain festivals, the Pontiff wrote :
 "Tamen iidem prædecessores Nostri in hisce indultis tribu-
 endis integram, inviolatamque legem esse voluerunt, ut
 scilicet prædictis diebus nihil in Ecclesiis unquam innovaretur
 quoad consuetum divinorum officiorum ordinem et ritum,
 utque *omnia eo prorsus modo* peragerentur quo ante peragi
 solebant."

CRANIOTOMY.

"REV. AND DEAR SIR,—In your reply to one of the questions put by "Vicarius," regarding the obligations of a priest in reference to Craniotomy, you say that, 'if the penitent should ask her confessor whether she may allow the destruction of her child, he must answer that she cannot lawfully save her own life by the destruction of her child.' Arising out of that reply, I would like to ask you how is a confessor to act when two respectable Catholic doctors, after a careful examination of the patient, tell him that, unless they destroy the child, both lives will be lost?—Faithfully yours,

"C.C."

In the last number of the I. E. RECORD we discussed the obligations of priests as confessors, and as the public guardians of morals, when Craniotomy prevails in their districts. Our present correspondent puts a supplementary question on the duties of priests, as *confessors*, in those circumstances. He asks, "How is a confessor to act when two respectable Catholic doctors, after a careful examination of the patient, tell him that, unless they destroy the child, both lives will be lost?"

The obligations are the same that we described in the last number of the I. E. RECORD:—

(a) If the penitent (the patient) knows that the doctor intends to kill her child, and if she knows that it is unlawful for her to permit it, she cannot be absolved unless she undertakes to prevent the destruction of her child.

(b) If she asks the priest, may she permit the destruction of her child, he must answer that she may not.

(c) Finally, if she is unaware of the criminal intentions of her physician, the confessor should not admonish her, unless he is certain that she will attend to his admonition.

The duties of the confessor, therefore, are not altered because Catholic doctors may tell him that both lives will be lost unless they destroy the child.

For the rules laid down represent the teaching of theologians on the duty of admonishing dying penitents whenever there is question of a grave obligation, which—as in the present case—does not affect the public good. Now, mothers are forbidden, under pain of grievous sin, to co-operate in the commission of Craniotomy; nor will it excuse them that even Catholic doctors may think it necessary; for in no circumstances is Craniotomy—the destruction of a living *foetus* in the womb—lawful: “Non vero licita est unquam operatio quam Craniotomiam, cephalotripsiam vocant qua foetus in utero conciditur, antequam de ejus morte constet.” (Lehmkuhl, p. i., l. ii., n. 841, iv.) Consequently, the ordinary rules of admonition should govern even those cases where, according to medical testimony, the lives of both mother and child would be lost, unless the child be destroyed in the womb.

D. COGHLAN.

LITURGICAL QUESTIONS.

WHEN SHOULD CANDLES OF UNBLEACHED WAX BE USED?

“Alban Butler, *Moveable Feasts and Fasts*, p. 96, Dublin Edition, 1835 (Sundays between Epiphany and Lent) writes: ‘On the altars the candles are of yellow; not of blanché or white wax. . . .’

“Is any such custom observed or lawful now?

“Last September, at the time of the Sunday’s Requiem, commanded by Leo XIII., the *Tablet* had a letter stating that unbleached candles are only lawful at funerals of princes, nobles, cardinals, bishops:

“What is really the case?

“P.P.”

The Rubrics do not distinguish between candles of bleached and candles of unbleached wax. They simply prescribe the material of which the candles lighted on the altar

during divine worship are to be composed, and leave their shape and colour altogether free. The *Ceremonial of Bishops*, however, says that candles of yellow or unbleached wax should be used at the *Tenebrae* in Holy Week, on Good Friday at Mass, and in Masses and Offices for the Dead. Outside these occasions, it would not seem to make any matter whether the wax is bleached or not. There is, however, a kind of congruity in using unbleached wax in the Masses *de tempore* in Advent and Lent. "Convenire potest," says De Herdt,¹ "ut in officio de tempore adventus et quadragesimae cerei flavi adhibeantur." The words quoted by our correspondent from Alban Butler have reference to this congruity. He is speaking, we take it, of the Sundays from Septuagesima until Lent; and as these Sundays partake of the character of the Sundays in Lent, and have the same colour and the same rite, what is congruous for Lent, is congruous for them also. Alban Butler cannot, therefore, mean that there is an obligation of using unbleached wax on the occasions to which he refers; but merely, that it would be more or less becoming to use it. We cannot say whether it is now customary in any place to adopt the practice recommended by Alban Butler; but, from what we have said, it follows that such practice is quite lawful.

We have not seen the letter in the *Tablet* to which our correspondent refers, nor do we know on what authority the writer made the statement with which he is credited. The *Ceremonial*, as we have said, is the authority for the use of unbleached wax at Requiem Masses and Offices, and it certainly does not distinguish between the funerals of princes and plebeians. Neither is there a trace of this distinction in any commentary on the *Ceremonial*, nor in any work on the general rubrics of Requiem Masses which we have seen. Moreover, the universal practice, in Ireland at least, is opposed to any distinction, as far as the colour of the candles used is concerned, between the funerals of bishops and priests, nobles and common people. Our correspondent need not, therefore, be disturbed by the authority of the writer in the *Tablet*; but may use unbleached wax at the funerals as well

¹ Tom. i., n. 183, Resp. 2.

of the poorest and lowliest of his parishioners, as of the wealthiest and most exalted.

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1. THE BLESSED SACRAMENT IN THE CHAPELS OF RELIGIOUS.
 2. THE MANNER OF RECEIVING THE RENOVATION OF THE VOWS OF NUNS.

I.

“The particular custom or customs I had before my mind when I said you would oblige many readers of the *I. E. RECORD*, if you kindly stated, in the next number of it, whether religious orders or congregations, which have been approved of and established in Ireland within the present century, and in the memory of persons still living, can claim for any usage or practice, observed in their houses or convents, the weight and authority of an immemorial custom, was that of the Christian Brothers and Sisters of Mercy, and other communities of nuns, who keep in their chapels, or oratories, the Blessed Sacrament without an Apostolic Indult. Benedict XIV., *Const. Quamvis Justo*, 30th April, 1749, asserts that in no churches, except parochial, cathedral, and the churches of regulars, is it allowed to retain the Blessed Eucharist, except it be permitted by an Apostolic Indult or immemorial custom, which custom is always presumed to have been based on an Apostolic Indult. In the absence of any record of such indult having been obtained by the communities or congregations I have mentioned, am I justified in presuming that it was never obtained, and, in the absence of it, the Blessed Sacrament should not be retained in the chapels or oratories referred to? The *Synod of Maynooth*, p. 78, cap. xiii., ‘*De Eucharistia*,’ sec. 48, says: ‘*In reliquis ecclesiis, nisi adsit privilegium Apostolicum servari non potest.*’ How am I to act if in my parish there are houses or convents (not exempted) in which the Blessed Sacrament is so kept?

II.

“With regard to the mode of assisting at the renovation of the vows of nuns, I beg to call your attention to the following case and queries proposed to the Sacred Congregation of Rites by a priest of the city of Colorado, in North America, and the answers of the Sacred Congregation, as reported in the twenty-first volume of *Acta S. Sedis*, appendix ii., p. 444, and beg you will kindly say, in the next number of the *I. E. RECORD*, whether, notwithstanding the replies of the Sacred Congregation to the queries proposed on the subject, you still consider the mode recommended by you in the *I. E. RECORD* for October, the proper one to follow.

P. P.”

"AMERICA—SEPTENTRIONALIS.

"Sacerdos Joseph Maria Finotti in civitate vulgo Colorado Americae, Septentrionalis degens exposuit S. R. C. quod invitatus ad excipiendam votorum religiosorum renovationem Sororum a S. Josepho nuncupatarum invenerit in ejusmodi functione obtinere morem quo, scilicet, antequam singulae Sorores SSam. Eucharistiam recipiant, votorum formulam emittant, ita tamen ut unaquaeque prius formulam ipsam recitet, deinde SS. Sacramentum statim sumat; stando interea sacerdote sacram hostiam in manibus tenente ante altaris septa. Quum hic mos irregularis sibi visus fuerit, satius putavit illum sequi qui alibi servatur juxta quem Sacerdos dicto *Misereatur* et *Indulgentiam* ad altare conversus, expectat usque dum omnes Religiosae votorum formulam protulerint: hoc autem actu expleto et dicto *Domine non sum dignus* SS. Eucharistiam distribuit. Jamvero praedictus sacerdos scire cupiens quid hac in re tenendum sit, eandem S. R. C. adiit solutionem sequentium dubiorum humillime expostulans, nimirum :

"I. An liceat accipere renovationem votorum primo modo?

"II. An propria ratio sit ea quam ipse sequutus est?

"III. Et quatenus nulla sit propria quaenam sit admissa approbata ratio recipiendi emissionem aut renovationem votorum?

"Sacra vero Rituum Congregatio ad relationem subscripti Secretarii audita sententia in scriptis alterius ex Apostolicarum Cereemoniarum Magistris propositis dubiis sic respondendum censuit :

"Ad I. *Non licere, et modus in casu prorsus eliminandus.*

"Ad II. *Convenientius extra Missam, et tantum in Missa tolerari, quatenus formula renovationis votorum elata voce pronuncietur ab una ex Monialibus ratihabita mentaliter a caeteris.*

"Ad III. *Provisum in praecedenti.* Atque ita respondit ac servari mandavit. Die 10 Januarii, 1879."

I.

In a recent issue of the I. E. RECORD we gave a general answer to a general question asked by our correspondent regarding the matter of his present inquiry. In that reply we stated the rules regulating customs *praeter et contra Rubricas*. But as the scope of our correspondent's question was not made known to us, we hinted that the reply might not cover the case or cases he had before his mind. We now find that our apprehension was well founded.

Our correspondent's difficulty is this: An Apostolic Indult or immemorial custom is required to justify religious communities, whose members have only simple vows, in keeping the Blessed Sacrament in their oratories or private chapels. But there are in Ireland many such communities, whose recent origin prevent their laying claim to immemorial custom. The right, therefore, of these communities to keep the Blessed Sacrament must come directly from an Apostolic Indult. Now, when there is no trace of such indult, in a particular case, is a parish priest, in whose parish is a convent of one of these recently founded communities, justified in permitting them to keep the Blessed Sacrament in their oratory? We may at once reply to this question in the affirmative. It is our opinion not only that the parish priest is justified in acting thus; but that he would be acting altogether *ultra vires* if he attempted to disturb what is the settled custom throughout the whole country.

The words of Benedict XIV., to which our correspondent refers, are no doubt very precise. The learned Pontiff says: "Sacramenta Eucharistiae in ecclesiis quae parochiales non sunt, retineri non potest absque praesidio Apostolici Indulti vel immemorabilis consuetudinis, quae hujusmodi Indulti praesumptionem inducit." There are several replies to the difficulty raised by these words. In the first place, there are not wanting eminent canonists who contend that, notwithstanding these words of Benedict XIV., bishops can still give permission to communities, having only simple vows, to keep the Blessed Sacrament in their oratories. This is the opinion of the Abbé Craisson, who thus reasons: "The chaplain of a convent can administer the Holy Viaticum to the inmates with the sole permission of the bishop of the place. Neither indult nor immemorial custom is necessary for this. But if the bishop cannot give permission to keep the Blessed Sacrament in the convent, the chaplain—supposing him to be neither the parish priest nor the curate—cannot have the Blessed Sacrament at hand for the purpose of giving the Viaticum. Therefore [concludes this author], it is at least probable that bishops can permit religious, with merely

simple vows, to keep the Blessed Sacrament."¹ Moreover, this same author² quotes Ferraris for a decree of the Congregation of Rites, in which it is stated that bishops can, for any reasonable cause, permit communities, such as we are speaking of, to retain the Blessed Sacrament. Finally, Craisson assures us that the bishops of France act on this opinion, and give the requisite permission to communities—not, he adds, from immemorial custom, since this custom was abrogated by the Concordat of 1801.³

We do not, however, rely solely on this opinion of Craisson and other canonists for a justification of the custom in this country. Indeed, we may go further, and say that we do not rely on it at all; but have merely brought it forward to show that the words of Benedict XIV., can, and do bear, an interpretation differing considerably from that which our correspondent seems inclined to adopt. The words of our National Synod, to which our correspondent refers, oblige us to seek a reason for this custom not founded in the ordinary powers of our bishops. For, in the decree mentioned, the bishops themselves seem to reject this reason, and to adhere to the strict interpretation of the words of Benedict XIV. "In omnibus indiscriminatum sacris aedibus [they say], nequaquam permittitur asservare SS. Eucharistiam. Ecclesiae Cathedralis, Parochiales et si quae sint in quibus, ex consuetudine immemorabili assidue hactenus asservata fuerit, hoc jure fruuntur. In reliquis Ecclesiis, nisi adsit privilegium Apostolicum, servari non potest."

From these words it is clear that the Irish bishops do not claim *ordinary* power to permit the keeping of the Blessed Sacrament in any church or chapel. But there is nothing in the words to hinder us presuming that they may grant this permission by virtue of *quasi-ordinary* or *extraordinary* power. They may, in a word, have delegated power from the Holy See to grant what is equivalent to an Apostolic Indult in

¹ "Cette opinion nous paraît au moins probable."—Craisson, *Des Communautés Religieuses*, n. 725.

² *Manuale*, n. 3585.

³ . . . Et revera apud nos Episcopi hoc solent concedere, sed non ex consuetudine centenaria cum in hoc consuetudo fuerit abrogata tempore Concordati, 1801.—*Manuale*, *ibid.*

this matter. It is a well-known fact that, both from long-established custom, and from special delegation, the Irish bishops possess many extraordinary powers. Moreover, they are aware that the Blessed Sacrament is kept in the convents of religious who are not bound by solemn vows. If, therefore, immemorial custom do not suffice, we must presume that the bishops have power to dispense with an Apostolic Indult, or, in other words, that their own permission in this case is equivalent to such an Indult.

But does custom not justify the keeping of the Blessed Sacrament in the chapels of communities, such as our correspondent mentions in his inquiry? A custom of a hundred years' standing is regarded as *immemorial*. Now, we are of opinion that it is not necessary for each community, congregation, or confraternity in any country to be in actual existence, and in the actual practice of a certain custom for a period of a hundred years, in order that they may lay claim to *immemorial* custom. It will suffice, we believe, if among any similar communities, congregations, or confraternities in the same country this custom has existed for the required period. If, for instance, it has been the custom in Ireland for the past century or so, for religious, such as we here speak of, to keep the Blessed Sacrament in their oratories, then there exists *de facto* an immemorial custom for this practice—namely, for the general practice of keeping the Blessed Sacrament in the oratories of religious not bound to the *clausura*. For, just as the few early inhabitants of a village or town may by custom secure a right of way, which becomes common to all the citizens, however numerous they may afterwards be, so it would seem that a custom once duly established by one or more religious communities in any country, may be practised by similar communities afterwards founded or established in that country.

II.

With regard to our correspondent's second inquiry, we may be allowed to state that had he sent us this decision of the Sacred Congregation when first he proposed his doubt, both he and we should have been spared considerable trouble.

We were, of course, unaware of the existence of this decree, when writing the reply to our correspondent's former question on this subject. Had we seen it we could not have said that the manner of receiving the renewal of the vows of nuns was a matter of indifference.

D. O'LOAN.

CORRESPONDENCE.

THE IDEA OF THE UNIVERSAL.

SIR,—The review of my pamphlet, "The Scholastic Idea of the Universal," in your October issue, contains a theory of the Universal put forward by the writer, upon which I beg leave to say a few words. As to the attack on my pamphlet I wish only to observe that it would be more fair and convincing did it exhibit any proof that my critic had carefully read what he so unsparingly assails. But the fact that he quotes me as using words which do not occur in my pages at all (*e.g.* "justice," as an example of the universal idea), is enough to show that he has merely skimmed through a work he professes to understand.

As regards his own theory, I think it necessary to refute and explode it, supplanting, as it pretends to do, the Scholastic doctrine explained in my pages. In drawing out this theory the writer lays down the principle that the Universal does not lie in the idea, nor in anything external to the mind. Curious to see what conclusion he drew from such a premiss, I turned to the end of his review and found that the Universal is "only an abstraction, an *ens rationis*," which, he explains, is a relation which the mind throws into relief, and by thus throwing into relief, terminates in the various individuals. I am using his own words. This *ens rationis*, therefore, this abstraction, which he says also is a representation (of what?) yet exists neither in the mind nor out of it, does not apparently begin anywhere, but has a termination in the various individuals. I refer your readers to pp. 955-6 of the I. E. RECORD for October, where they will find this theory, if it can be so called, drawn out with much mystifying detail, needless to quote, and not affecting the main outline.

I cannot seriously refute such a theory as a whole, but its parts can be put side by side with scholastic authorities, and shown to be false.

He says :—"The universality does not lie in the idea considered

in itself, which is singular and concrete." On the contrary, Goudin says :—"Natura est formaliter universalis solum in intellectu." He says :—"That the Universal does not exist in anything external to the mind." Goudin, in contradiction, says :—"Non solum dantur conceptiones et voces, sed etiam res et naturae universales illis correspondentes." Again :—"Naturae universales non existunt extra singularia, sed sunt ipsae singularium naturae quae a singularitate per mentem abstractae, induunt modum universalitatis." The words of St. Thomas [p. 6-7 of the *Scholastic Idea*] bear out fully these quotations from Goudin.

My critic makes two important mistakes in his idea of the Universal. First, he makes the Universal to consist in a reflex action of the mind; and secondly, he thereby confounds together the *Universale Metaphysicum*, and the *Universale Logicum*. He does not see, likewise, that the Universal as such is a secondary, not a primary, relation as he wishes it to be.

I think I can point out to him how he went wrong. He was beguiled by the notion of *multitude* in the Universal. The Scholastics begin with *unity*, according to the word itself, universal. He places multitude first and unity afterwards. I would remind him that the real and concrete must come first, and that a pyramid cannot stand upon its apex.—I remain, your faithful servant in Christ,

Woodchester.

WILFRID LESCHER, O.P.

[Before touching on the points raised in Father Lescher's letter, it will conduce to a better understanding of the discussion between us if I summarize the reasons which, in my review of his pamphlet, I advanced for not recommending it to readers of the I. E. RECORD as an accurate exposition or a sound defence of *The Scholastic Idea of the Universal*. These were, in brief :—

(a) That the abstraction of the *species intelligibilis* from the *phantasma* is wrongfully designated *reasoning*.

(b) That, apparently preferring the usage of Locke to that of the scholastics, the writer gives "circle" and "table" as examples of abstract; "humanity and justice," as examples of universal ideas.¹

¹ Another instance of this false usage, coupled with a still graver error, occurs in Father Lescher's letter. The scholastics, he tells us, begin with *unity*, according to the word itself, *universal*. Here, besides confounding the abstract with the universal, there is also a strange commingling of the transcendental and the universal. Every student of logic knows that *ens*, *unum*, &c., are not universal but transcendental concepts.

(c) That, in Rosminian fashion, "Intellectual Idea" is made to supplant the Scholastic *Intellectus possibilis*.

(d) Finally, that this pamphlet does not grapple with the important difficulties which it must suggest to every reflecting mind—reasons, beyond a doubt, definite in statement and clear in import.

Now what has Father Lescher to say to them? He does not attempt to reply to the first, third, or fourth. His answer to the second is that I have fallen into the *grave* error of quoting him as having cited "humanity" and "justice;" whereas, in reality, he cited "humanity" and "nationality" as examples of universal ideas. Now, I challenge Father Lescher to find in my *critique* one genuine misquotation from the beginning to the end. Besides the solitary instance to which he calls attention—an instance that has not the slightest significance, since the idea of "nationality" has precisely the same logical character as the idea of "justice"—the only other semblance of misquotation occurs where I substitute "principles of human knowledge" for "principles in human knowledge," and this change will be welcomed by all who know the preposition which the usage of the English language demanded in the context.

In the course of my review I proposed a question, which may be stated in the following terms:—Accepting Father Lescher's exposition of the Scholastic idea of the universal, in what precisely does the element of universality lie—what is it that is *common to several*? I endeavoured, then, to show that the *formally universal* cannot lie in the idea, if the latter be considered in *itself*, nor in anything external to the mind, nor in any *direct* relation between the idea and external objects; the idea, the external objects, and the direct relation being all real, and, therefore, singular things. What attempt does Father Lescher make to solve this difficulty? None, whatever. His sole aim apparently was to get some particular [opinion of mine into his line of fire, and then "explode" it. Well, now, I may be allowed to cause the mortar to swing round for a few moments.

Having proposed the difficulty, which appears to me to

be the real obstacle in many minds to the admission of the scholastic theory of universals, I offered my own solution of it. The theory itself I regard in the same light as I do first principles. I believe that modified Realism or mild Conceptualism, as it has been variously designated, is the very pedestal of science, without which the whole fabric of human knowledge would be swept away in the "perpetual flux" of Heraclitus; and it is precisely because of this conviction that I have no sympathy with the feeble efforts of philosophical *dilettanti* in its defence—a defence in the present case that would assign it a foundation on which it would enjoy as much static repose as a "pyramid standing on its apex."

The evident purpose of Father Lescher's letter is, as has been amply shown, not to defend his own, but to assail my interpretation of the scholastic theory of universals. How far he has succeeded in his attempt may be judged from the three following facts, which I shall forthwith proceed to substantiate in order:—

- (a) He has misrepresented my meaning.
- (b) He has *substantially* mutilated my statements in quotation.
- (c) And his reasoning leads to contradictory conclusions.

(a) I thought I had made it clear beyond the possibility of misconception, that the difficulty which I raised in the October number of the I. E. RECORD had reference to the *strictly* universal, the *formally* universal, the *universale logicum* alone. I used the expressions "universal idea in the strictest sense," and the "*ratio formalis* of the universal," which cannot possibly be understood of any other than the *universale logicum*. Still the curious charge is made against me by Father Lescher that I say of the *universale metaphysicum*, of which I declare my intention not to treat at all, what is true only of the *universale logicum*, of which alone I professedly treat throughout. It would seem, therefore, that my view of *The Scholastic Idea of the Universal* has, after all, the sanction of Father Lescher's authority.

(b) In my review I wrote, that the *formally universal* cannot lie in the idea considered in *itself*, which is singular

and concrete, nor in anything external to the mind, since everything external to the mind is likewise singular and concrete. Father Lescher represents me as having written merely that the universal does not exist in the mind, nor in anything external to the mind. Did he perceive no difference between the two forms of expression? Does authorship appertain to Father Lescher, considered in *himself*, and out of all relation to his pamphlet? Has he altogether excluded the category of *relation* from his ontology? If so, I am not surprised that some portions of my *critique* should have been mystifying to him in the last degree.

(c) I am now come to the strangest of the many strange things in Father Lescher's letter. The *Dilemma destructivum* is a dangerous logical weapon for any but the most skilled to handle. It may recoil in the most unexpected fashion, and with startling results. Father Lescher informally employs it to disprove the two members of my statement, that the *formally universal* cannot exist in the idea considered in itself, nor in anything external to the mind. 'To prevent the possibility of misconception I shall quote Father Lescher's own words. "The universal does not lie in the idea considered in itself."¹ On the contrary Goudin says:—'*Natura est formaliter universalis solum in intellectu.*' The universal does not exist in anything external to the mind. Goudin, in contradiction, says:—'*Non solum dantur conceptiones et voces sed etiam res et naturae universales illis correspondentes.*'" The universal, therefore, exists in the intellect *alone*, and at the same time, outside the intellect. This contradiction appears the more glaring when it is observed that the sentences involving it occur in immediate sequence. It is scarcely necessary to remark that Goudin falls into no contradiction; because the two passages are taken from different contexts. But they are brought together here by Father Lescher to prove that the *formally universal*, of which I say that it cannot exist in the idea considered in *itself*, nor yet in anything external to the mind, exists in the intellect *alone*, and at the same time *out of it*.

¹ By omitting to underline words in his letter, which are italicized in my *critique*, the writer incurs the fallacy, which is the very opposite of the fallacy of accent.

As to Father Lescher's taunt about my attempt to supplant the scholastic theory—a taunt in the absence of which his reply would, in all probability, have been allowed to pass without rejoinder, I have already said enough to prove it groundless. It seems to imply a conviction in Father Lescher's mind that I am anxious to assail the principles of St. Thomas, and that he is specially called upon to champion their defence. Now, I beg to assure him, that in the moments of his greatest zeal he could not desire more ardently than I do to see, not only metaphysical, but *all* other scientific inquiry, conducted in perfect harmony with the principles of the Angelic Doctor. For in that mighty genius I see no revolving light with alternations of brilliancy and eclipse. Steadily and permanently did he light up the entire sea of human speculation, and cast his electric flash forward across the centuries even to our own time upon each darkening reef of error, as it creeps above the surface, which men must avoid if they would not make total shipwreck of science and of religion. Nobly has the great order of which he was a member performed the duty that devolved on it when Providence caused such a light to spring up in its midst. But to suppose that any individual, merely because he is bound to the saint by ties of dutiful affection, is the best exponent of his doctrine, or the best representative of his spirit, is to lose sight of the truth expressed in the particular proposition, "*Inimici hominis sunt domestici ejus.*"]

THE REVIEWER.

THE TEMPORAL POWER.

VERY REV. AND DEAR SIR,—It is possible that an Editor may be thrown off his guard when the paper he has to read over is written at Rome, by a member of the Academia Ecclesiastica, who is also a doctor of divinity. Hence may come his acceptance of the paper, all the more confiding because the writer, by signing his name to the article, relieves the editor of much responsibility. All this I say to myself, while I consider and re-consider the Rev. M. Howlett's concluding article on the "Temporal Power." But, at the same time, I say to myself "*Inimici hominis domestici ejus*!" I remember that, in 1862, two hundred and sixty-six archbishops and bishops

thus addressed the Sovereign Pontiff: "De hac tam gravi causa vix nos decet amplius verba proferre, qui Te de ipsa non tam disserentem quam docentem saepe saepius audivimus. Vox enim Tua, quasi Tuba Sacerdotalis, toti orbi clangens proclamavit, quod, 'singulari prorsus Divinae Providentiae consilio factum sit, ut Romanus Pontifex, quem Christus totius Ecclesiae suae Caput centrumque constituit, civilem assequeretur principatum:' ab omnibus igitur nobis esse pro certissimo tenendum non fortuito hoc regimen temporale Sanctae Sedi accessisse, sed e speciali divina dispositione illi esse tributum, longorum annorum serie, unanimi omnium regnorum et imperiorum consensu, ac poene miraculo corroboratum et conservatum." I remember that, in 1870, twenty-one archbishops and bishops of Ireland solemnly declared to the Holy Father that "Rome and the Papal territory belong to the Catholic world." And am I now to be told by Dr. Howlett of King Humbert, "Now, we know that he is the legitimate king of Lombardy, and, we may say, of the rest of Italy"? Who has told Dr. Howlett that we may say this?

Let me place one passage of Dr. Howlett's article between two propositions found in the Syllabus, *Errores de Civili Romani Pontificis Principatu* :—

"LXXV. De temporalis regni cum spirituali compatibilitate disputant inter se Christianæ et Catholice Ecclesiae filii."

"... It would remove from him a great portion of the anxieties and responsibility of the temporal administration, while leaving him the supreme dignity and absolute independence. Most people, who are *bona fide* adverse to the temporal sovereignty of the Pope, are so because of their persuasion that his multifarious secular occupations and responsibilities would interfere with his spiritual administration. The history of the past shows this objection to be groundless. Nevertheless, if the above plan were realized, all such responsibility would devolve on the King of Italy, as it does to-day, and the Pope would be perfectly free to attend to the government of the Church, since occasionally only would he be called upon to exercise his jurisdiction in secular matters."

"LXXVI. Abrogatio civilis imperii quo Apostolica sedes potitur, ad Ecclesiae libertatem felicitatemque vel maxime conduceret."

Does not the above-cited passage from Dr. Howlett's article, in its tendency, and even in its language, seem to bear a most dangerous resemblance to the erroneous propositions concerning the temporal power?

It may be said that the writer safeguards himself by suggesting

that the King of Italy would act under the Pope, as did the governors in the provinces of the Papal Kingdom. But, *qui facit per alium facit per se*—the Pope-Emperor would be responsible for all that was done by the King-Governor. And again, it might be asked, suppose the King of Italy were, like Pedro of Brazil, to take his departure from his mushroom kingdom, sprung from the rotten hot-bed of revolution, what title would Dr. Howlett then invent for the Holy Father—would he invite the Pope to drop the name of Emperor, and take that, say, of Supreme President?

"We have given," writes Dr. Howlett, "the outlines, or rough sketch, of a plan which we believe could form the basis of a solution of the Politico-Religious question in Italy to the satisfaction of all parties concerned." There is no question. There is continued sacrilegious spoliation and occupation of the Eternal City and the Pontifical States; there is persecution and imprisonment of the Pope; the Vicar of Christ is delivered into the hands of sinners; and a member of the *Accademia Ecclesiastica* calls it a *Politico-Religious Question!* Confundor.

Very Rev. and dear Sir, de hac tam gravi causa vix nos deceat amplius verba proferre.—Your faithful servant,

KENELM DIGBY BEST,
Priest of the Oratory.

DOCUMENTS.

ADDRESS FROM THE ARCHBISHOPS AND BISHOPS OF IRELAND PRESENTED TO THE HIERARCHY OF THE UNITED STATES OF AMERICA.

The following is a copy of the Address of the Most Rev. the Archbishops and Bishops of Ireland presented to his Eminence Cardinal Gibbons and the Most Rev. the Archbishops and Bishops of the United States of America, on the occasion of the celebration of the centenary of the establishment of the Hierarchy in the United States:—

"MOST EMINENT CARDINAL AND VENERABLE BRETHREN—

It would be strange, indeed, did not the thanksgiving that now goes to Heaven from the great heart of the American Church find an

echo from our Irish shores. Ireland rejoices with America, and we, the Prelates of Ireland, desire to give expression to that sympathetic joy. Next to the Mother of all the Churches, Rome herself, what ancient Church in Christendom can claim a better right to share your centenary celebration than the Church of Ireland? At her breasts were you nourished. From her fecundity have children come to you—prelates, pastors, people, has she brought forth and nursed, that she might make them your inheritance. Were her voice, then, absent from your *Te Deum*, you would yourselves, we feel, deplore the loss, and all the world would justly wonder at her silence.

“We hasten, therefore, to congratulate you, the Venerable Hierarchy of America, on the splendid proof your hundred years have given of the eternal youth of the Catholic Church. Gigantic as has been the progress of your free, unfettered people, and appalling as has been the swift advance of error in its train, Catholic Truth has outstripped all in its rapid spread amongst you, and in the perfect organisation of its onward march. The mere numerical increase, however, of your bishops, priests, and people would be, we know, an insufficient test of the Catholic vitality that energises the deep-rooted fidelity to the centre of Catholic Unity. And we, who glory in the fire-tried faith and unshaken allegiance of our ancient race, rejoice to see, in the new land which they have helped so largely to people and Catholicise, the same characteristic virtues, the same pledges of lasting loyalty to the changeless truth, and to its infallible guardian, Christ's Vicar upon earth. While, therefore, the Catholic Church of America, in presence of this wondrous progress, cries out in the words of the Psalmist :—“Who is God but our God? God Who hath girthed me with strength and made my way blameless, Who had made my feet like the feet of harts,” we, too, Venerable Brethren, lift up voices of thanksgiving for all that He has wrought in you, and for the share He has permitted Ireland to have in the grace and glory of your hundred years.

“Nor can Ireland, who would be partaker in your joy, forget that you, full often through the century just elapsed, have sorrowed in her sorrows, and poured the wine of your sympathy and the oil of your generosity into her many wounds. Not without feelings of liveliest emotion have we read your words, Most Eminent Cardinal, in the pastoral letter that has just reached our shore. Your Eminence writes :—

“Thanks to the blessings of an over-ruling Providence, and to the beneficent character of our civil and political institutions, the population of the United States has grown within a century from four to sixty-five

millions of people, as happy and contented as any that move on the face of the earth. And, thanks to the fructifying influence of the Holy Spirit, and to the liberty we enjoy, the progress of the Church has more than kept pace with the material development of the country."

"It has been our lot, alas! to see our flocks diminishing under the civil and political institutions of this land; and more than once during the century of your happy progress, have you heard from across the ocean the voice of Ireland asking for bread for her perishing children. But we recall these sorrows now, only that we may record our people's gratitude for the generosity with which America has ever answered our appeals, and the full strength of Christian sympathy with which she has upheld us in our distress. May God reward with blessings, richer than any yet received, the bishops, priests, and people of the American Church, and all their fellow-citizens who, though outside her pale, have yet shared her feelings, and rivalled her bounty towards the children of Ireland.

"To the great thanksgiving with which you close the hundred years just passed, you are to add, Venerable Brethren, another scarcely less illustrious act with which to open the second century of the American Church. The Catholic University of America is, indeed, a mighty name to write upon the first page of the new record. It is an achievement and a promise. It is the fruit of the steady growth of Catholic Education in the United States for the last hundred years, and it contains the seeds of yet greater development in the time to come. We have learned too well in Ireland what it is to be without a Catholic University equal to our needs. Year after year have we deplored the disabilities that either deprived our Catholic youth of higher education altogether, or drove them, in their search for it, whither our blessing could not follow them. From our inmost hearts, therefore, we felicitate you on the glorious inauguration of your Catholic University; and we pray that the blessing of LEO, which speeds it on its way, may guard it through ages yet to come, to be a guiding light to the great Intellect of America, and the nursing Mother of those whose wisdom and whose sanctity will instruct her noble people unto justice.

"Accept, Most Eminent Cardinal and Venerable Brothers, these our words of loving congratulation in the spirit in which they are sent. We had hoped that some members of our body would have been able in person to bear them to you. But heavy cares and imperative duties at home have prevented them; for, alas! our time of struggle and of weariness is not yet past. You know, however, that our hearts are with

you ; that millions of our children are around you ; and that in their love and loyalty you have a pledge of our devoted attachment to you and to the glorious Church and people of the United States—a Church and a people to which we now send our salutation and our blessing.

“Signed on behalf of all the Irish Prelates—

“✠ MICHAEL LOGUE, Archbishop of Armagh, and
Primate of All Ireland.

“✠ WILLIAM J. WALSH, Archbishop of Dublin,
and Primate of Ireland.

“✠ T. W. CROKE, Archbishop of Cashel, and
Metropolitan of Munster.

“✠ JOHN MACEVILLY, Archbishop of Tuam, and
Metropolitan of Connaught.”

DECREE OF THE S.C.R. REGARDING THE CEREMONY OF RENEWING THE VOWS OF NUNS.

AMERICAE SEPTENTRIONALIS.

Sacerdos Joseph Maria Finotti in civitate vulgo Colorado Americae Septentrionalis degens exposuit S. R. C. quod invitatus ad excipiendam votorum religiosorum renovationem Sororum a S. Josepho nuncupatarum invenerit in ejusmodi functione obtinere morem, quo, scilicet, antequam singulae Sorores SSam Eucharistiam recipiant, votorum formulam emittant, ita tamen ut unaquaeque prius formulam ipsam recitet, deinde SS. Sacramentum statim sumat ; stando interea sacerdote sacram hostiam in manibus tenente ante altaris septa. Quum hic mos irregularis sibi visus fuerit, satius putavit illum sequi qui alibi servatur, juxta quem Sacerdos dicto *Misereatur et Indulgentiam* ad altare conversus expectat usque dum omnes Religiosae votorum formulam protulerint ; hoc autem actu expleto et dicto *Domine non sum dignus* SS. Eucharistiam distribuit. Jamvero praedictus sacerdos scire cupiens quid hac in re tenendum sit, eandem S. R. C. adiit solutionem sequentium dubiorum humillime expostulans, nimirum :

I. An liceat accipere renovationem votorum primo modo ?

II. An propria ratio sit ea quam ipse sequutus est ?

III. Et quatenus nulla sit propria, quanam sit admissa approbata ratio recipiendi emissionem aut renovationem votorum ?

Sacra vero Rituum Congregatio ad relationem subscripti Secre-

tarii, audita sententia in scriptis alterius ex Apostolicarum Cere-
moniarum Magistris, propositis dubiis sic respondendum censuit :

Ad I. *Non licere, et modus in casu prorsus eliminandus.*

Ad II. *Convenientius extra Missam, et tantum in Missa tolerari, quatenus formula renovationis votorum elata voce pronuncietur ab una ex Monialibus ratihabita mentaliter a caeteris.*

Ad III. *Provisum in praecedenti.* Atque ita respondit ac servari mandavit. Die 10 Januarii, 1879.

(Decret. Auth. 5759.)

NOTICES OF BOOKS.

PRAELECTIONES DOGMATICAE DE VERBO INCARNATO, quas in
C. R. Universitate Oenipontana habuit Ferdinandus
Aloys. Stentrup, e Societate Jesu. Pars Altera, Soterio-
logia. Oeniponte: Sumptibus et typis Feliciani Rauch.

With these two volumes Father Stentrup completes his treatise on the Incarnation,—a work of the first importance, which reflects credit not on its author alone, but on the University of which he is a Professor. The first part of the work—*Christologia*—appeared seven or eight years ago; the present instalment treats of the Redemption and its kindred questions. The four volumes comprise an admirable treatise, worthy of the best days of the Jesuit schools.

Father Stentrup opens this second portion of his work with the usual discussions as to the object for which the Word became Flesh. This brings on the famous controversy, whether there would have been an Incarnation if Adam had not sinned, and, if so, whether another Decree would have been necessary on the part of God. Father Stentrup defends the Thomistic view without undue prolixity. He seems, indeed, to be quite in sympathy with St. Thomas, whose striking words he quotes: *Hujus quaestionis veritatem solus ille scire potest, qui natus et oblatus est quia ipse voluit.* It were, no doubt, better for Theology, if the schoolmen had paid less attention to questions of this kind.

A chapter on the necessity of the Incarnation introduces another famous controversy,—whether Christ satisfied for our sins in justice, even in strict and rigorous justice. Father Stentrup affirms both; and though one may be disposed to dispute his theses, one cannot but

admire his clear explanation of the questions in dispute and of the various opinions, as also his full and fair statement of his opponents' arguments.

After this we are taken through a number of curious speculations as to the power of a mere creature to satisfy for sin. What strikes one frequently in looking through these pages is, that many statements which theologians regard as certain, or almost certain, are not easy to reconcile with what one occasionally hears from the pulpit. And so these curious and subtle disputations have a practical side for every one whose duty it is to preach the truth regarding the relations of God to sinners.

Chapter IV. treats of the Redemption, bringing us face to face with one of the most pernicious and wide-spread of modern errors. In treating this question Father Stentrup keeps steadily in view the opinions and arguments of the German rationalists. This is only what is to be expected from a professor at Innsbrück; nor does it detract from the value of his work for priests in English-speaking countries. The defence of the Catholic truth is mainly the same in every place and time; and the Pelagians of these countries get almost all their weapons from the workshops of their German brethren.

Towards the end of this fourth chapter another important modern controversy is discussed,—whether Christ died for the fallen angels, thereby giving even the devils a chance of salvation. It is difficult to say how widely the universalism of Origen has spread among the Protestants of our time. They may not believe in universalism, but they are sceptical and inclined to that view. Hence there are few questions of greater importance than this.

Chapters V. and VI. are of use especially to preachers, as they contain a vast amount of information regarding the passion and death of Christ, and are controversial to as little extent as possible. Father Stentrup treats of the internal agony and external injuries which our Saviour suffered; whether His life was prolonged, or, on the contrary, His death hastened by miraculous intervention; how His death affected the union of the Word with the various parts of his human nature. It will be seen from this how closely Father Stentrup follows St. Thomas and the later schoolmen. It is impossible to go into details in a short notice like this; as a specimen of the curious and interesting teaching that abounds throughout the whole book, we may refer to thesis forty-one, in which Father Stentrup defends the view that, whereas the death of our Lord was *unnatural*, in the sense that it was *violent*, yet His sufferings were not sufficient to kill Him much sooner,

if He had not interfered miraculously to preserve Himself for further sorrows.

We press on to the descent into hell—which hell? Did His soul descend to the hell of the damned? Into Purgatory? What is meant by that text of the first Epistle of St. Peter—one of the most curious texts in the whole Bible—in which Christ is represented as preaching to the spirits in prison. Then comes the Resurrection: the truth of the dogma; the harmony of the various Gospel narratives; the simultaneous rising of the bodies of many saints; the integrity of the risen Christ; the scars that remain on His glorious body; and the connection between His resurrection and our own.

Chapter IX., on the priesthood of Christ, extends over near 500 pages, in which the author discusses questions of immense variety and importance:—the Sacrifice of the Cross; whether Christ offers in Heaven; the Sacrifice of the Mass, its essence, efficacy, and the application of its fruit; the interpellation of Christ in Heaven; and His intervention in the action of the Sacraments. Of these various sections, that on the Sacrifice of the Mass would make a fine treatise in itself, and, indeed, would relieve the present work, if it were printed separately. We can only note that regarding the nature of Eucharistic Sacrifice, Father Stentrup defends the opinions of De Lugo.

From this notice the reader will have but a faint idea of the great variety of important and interesting matter that is comprised within the 1,800 pages of these two volumes. The work is of great value to professors and students of Theology. Missionary priests will also find it very useful, if they be but willing to read with care what Theology has to say of the mysteries of our Divine Lord. The book is intended for students, not for general readers. To read it with profit one must take trouble; but the result more than repays the labour.

W. M'DONALD.

DE OBJECTIVITATE COGNITIONIS HUMANAÆ AD LEONIS XIII.,
PONTIFICIS MAXIMI PRIMÆ MISSÆ SANCTÆ COMMEM-
ORATIONEM QUINQUAGENARIAM CELEBRANDAM. Scripsit
Dr. Joannes Straub. Friburgi Brisgoviae: Herder, 1887.

HYLOMORPHISM OR THOUGHT-BEING. By Rev. Thomas
Quentin Fleming. Part I. Williams and Norgate,
London and Edinburgh. 1888.

PHILOSOPHERS are seldom, if ever, pamphleteers. The results of profound thought generally find expression in weighty tomes. Most contemporary philosophical *brochures* are destined to pass with the

autumn leaves. Dr. Straub's is, however, a notable exception. His arguments are full of force and point, and his Latinity is exceptionally pure and graceful. Of Father Fleming's attempt at a new theory, we can only say that the heat superinduced by sound criticism must cause a lasting disunion between its *materia prima* and *forma substantialis*.

INSTITUTIONES LOGICALES SECUNDUM PRINCIPIA S. THOMAE
AQUINATIS AD USUM SCHOLASTICUM ACCOMMODAVIT TIL-
MANUS PESCH S.J. Pars. I. Summa Praeceptorum
Logicae. Friburgi Brisgoviae: Herder, 1888.

LOGICA MAJOR [ab eodem auctore.] Vol. I., 1889.

STUDENTS of Theology and Philosophy sometimes ask how could S. Thomas possibly find time to acquire, digest, and commit to writing the vast amount of information contained in his works? As the ages roll on some Bentley or Wollff will probably arise to startle the literary world by denying their unity of authorship. That any one individual, proceeding largely on original lines, could embody a most closely-reasoned treatment of questions unequalled for variety and depth, in volumes, which, when allowance is made for the difference in type, approach in size the ninth edition of *The Encyclopaedia Britannica*, with its thirty large volumes—the outcome of the patient labour, extending over fourteen years, of eleven hundred and forty-five contributors—is, our theorist might argue, a conception impossible for the mind to grasp. It is, indeed, marvellous that so much could be put into the short span of human life. Nevertheless, our theorist would be quickly met with an appeal to contemporary facts. The intellectual activity of the children of the Church is never slackened. If the colossal genius of the Angelic Doctor is of rarest occurrence within as without the Church, the industry that accompanied it is a characteristic of her champions in every age, especially of those that dwell within the cloister, *Spiritus ubi vult spirat*; yet there is one direction in which the influence of the spirit of the Church has made itself steadily and permanently felt in quickening the intellects of her sons to defend her against the attacks of atheism and heresy.

This train of thought has been suggested by the volumes under review. The vast amount of reading and reflection that must have preceded their composition it is difficult to realize. With a mind open to new as well as to old influences, the author has made himself familiar with the whole field of philosophical inquiry—ancient and

modern. He has measured the opinions of Hume, and Kant, and Mill, with those of Aristotle and St. Thomas. The result is that the work before us is an enduring book of reference for advanced students, on most questions concerning Logic, both formal and applied.

That books like Father Pesch's are a want of the age, no Catholic who is acquainted with its scope and character will deny. However Protean irreligion may be, its spirit and methods are always essentially the same. There is not a modern error that may not be found refuted in substance, in one or other of the writings of the scholastics. To most students, however, either through lack of ability or want of time, this vast treasury of the philosophy of religion is practically closed. Hence arises the necessity for books of convenient size, in which scholastic teaching may be found focussed without any loss of its native brilliancy.

Of Father Pesch's *general* method we can only speak in terms of praise. With the view expressed in the Preface, of the advisability of, early premising the necessary preliminary ontological notions, and relegating the systematic study of that abstruse science of the sciences to a comparatively advanced stage of the philosophical course, we heartily agree. Such is the present practice, and we hope it will long continue to be the practice, in our own college.

We have said that Father Pesch's conception of the science of Logic, as a whole, is admirable. With his treatment of particular subjects, however, we must find fault. Many chapters suggest the idea that the writer was far more eager in his search after material than in his attempts at scientific arrangement. A little overhauling, with a view to a new edition in which this defect would disappear, together with a fuller treatment of such questions in formal logic as the Sorites and the Dilemma, would increase the symmetry of the work, and make it in form what it is in substance, one of the best books on logic that have appeared during the present century.

TOLD BY THE FIRELIGHT. Reprinted from the AVE MARIA.
Boston: Noonan & Co., 1888.

Told by the Firelight is a collection of the stories for young people so delightfully told in the pages of the *Ave Maria*. The fact of their finding a place in that valuable Catholic journal is proof of their worth. These tales instruct and enlarge the mind, and train the young heart the love of the Christian virtues of obedience, kindness, charity, unselfishness, and reverence of religion, which form the adornment of youth, and give bright promise of a useful and happy after life.

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